MEMOIRS, Donoins.

ILLUSTRATING THE

HISTORY OF JACOBINISM.

A TRANSLATION FROM THE FRENCH OF

THE ABBE BARRUEL.

PART I.—VOL. I.
THE ANTICHRISTIAN CONSPIRACY.



HARTFORD:

PRINTED BY HUDSON & GOODWIN FOR CORNELIUS DAVIS, No. 94, WATER-STREET, NEW-YORK.

PREFACE

OF THE

TRANSLATOR.

READER,

IN the work laid before you, you are not to expect the beauties of imagination; truth alone is the object of this refearch. History has always been considered as the school in which the statesman is to learn the art of government; the citizen to read with awe of those disastrous days of bloodshed and rapine, expressed by the term Revolution. This work will lay open the most terrible, and perhaps the most astonishing concatenation of intrigue, that has ever entered the mind of man, to bring about the dreadful revolution, with which all Europe has been convulsed.

The First Part will contain, THE ANTICHRISTIAN CONSPIRACY, or that of the Sophisters of Impiety against the God of Christianity, and a-

gainst every religion and every altar, whether Protestant or Catholic, Lutheran or Calvinist, provided it be but Christian.

The Second Part will show, The Anti-Mo-NARCHICAL CONSPIRACY, or that of the Sophisters of Impiety, coalescing with those of Rebellion against all kings.

The Third Part will demonstrate THE ANTIsocial Conspiracy, or that of the Sophisters of Impiety coalescing with those of Anarchy against every religion, against every government, without even excepting the republican, against all civil society and all property whatever.

The first of these conspiracies was that of those men called Philosophers. The second that of the Philosophers united with the Occult Lodges of the Freemasons.* The third was that of the Philosophers and the Occult-Masons coalesced with the Illumines, who generated the Jacobins.

It is with confidence that we present the first volume to the public, after the approbation which one of the most distinguished authors of the age, both for his political knowledge, and the noble ardor he has shown in his writings to subdue the growing evil, was pleased to express, when he read the first volume of the French original. He was slattering enough to say, in writing to the author, "The whole of the wonderful nar-" rative is supported by documents and proofs,

^{*} We fay OCCULT LODGES, as the Freemasons in general were far from being acquainted with the conspiracies of the Occult Lodges; and indeed many were not people to be tampered with. It might be objected, that all lodges were occult: with regard to the public they were so; but besides the common lodges, there existed others which were hidden from the generality of the Freemasons. It is those which the author styles Arrieres Loges, and that we have translated by Occult Lodges.

"with the most juridical regularity and exactness. The reflexions and reasonings are interspersed with infinite judgment, and in their
most proper places, for leading the sentiments
of the reader and preventing the force of plaufible objections. The tendency of the whole
is admirable in every point of view, political,
religious and philosophical."

After such a decided opinion on the French original, the translator cannot but think it a duty he has fulfilled in laying such a work open to those of his countrymen, who may not be sufficiently versed in the French language; and if in so critical a moment, he can, by this means, serve his country, he is willing to take upon himself all those inaccuracies of style, which are too frequent in translations, especially when done in haste. That the reader may be instructed in these dreadful plots, and be acquainted with the whole and nothing but the truth, is the sincere wish of the

TRANSLATOR.

It would be useless to add, that in all quotations the most literal exactness has been observed.

La graphy - 100

e.

or charles by on peaking

ESA TELEVISION

CONTENTS.

	P. RELIMINARY DISCOURSE	age
Снар.	I. Of the Principal Actors of the Confpiracy	E
Снар.	II. Of the Object, Extent, and Existence of the Antichristian Conspiracy	15
Снар.	III. The Secret, the Union and the Epoch of the Conspiracy	22
(MEANS OF THE CONSPIRATORS.	
	CHAP. IV. First Means of the Conspirators	31
1	CHAP. V. Second Means of the Confpirators. —The Extinction of the Jefuits	43
	CHAP. VI. Third Means of the Conspirators. -Extinction of all the Religious Orders	59
	CHAP. VII. Fourth Means of the Conspirators. —Voltaire's Colony	69
	CHAP. VIII. Fifth Means of the Conspirators. —The Academic Honors	73
	CHAP. IX. Sixth Means of the Conspirators. —Inundation of Antichristian Writings	79

CHAP. X. Of the Spoliations and Violences projected by the Conspirators, and concealed under the Name of Toleration	90
CHAP. XI. Part, Mission and private Means of each of the Chiefs of the Antichristian Conspiracy	95
ADEPTS AND PROTECTORS.	1
CHAP. XII. Progress of the Conspiracy under Voltaire. First Class of Protectors. Crowned Adepts	113
CHAP. XIII. Of the Adept Princes and Princes	126
CHAP. XIV. Third Class of protecting Adepts. —Ministers, Noblemen, and Ma- portal Ligitrates of Charles of Control of C	137
Ao diognost the Clais—Of Men of Letters to diognost of the Condition of th	162
CHAP. XVI. Conduct of the Clergy towards the Anti- christian Conspirators	176
CHAP. XVII. New and deeper Means of the Conspira- tors, to seque even the lowest Classes of the People	- 0
CHAP. XVIII. Of the general Progress of the Conspiracy throughout Europe.—Triumph and	183
CHAP. XIX. Of the great Delusion which rendered the	197
Configuracy against the Altar so successful	208
CHARL VIII. Est Mears of the Traspherores	10
Conf. T. Sixth Means of he did from	
-loundain L'airt in Carl	

Preliminary Discourse.

AT an early period of the French Revolution, there appeared a fect calling itself Jacobin, and teaching that all men were equal and free! In the name of their equality and disorganizing liberty, they trampled under foot the altar and the throne; they stimulated all nations to rebellion, and aimed at plunging them ultimately into the horrors of anarchy.

At its first appearance, this sect counted 300,000 adepts; and it was supported by two millions of men, scattered through France, armed with torches and

pikes, and all the fire-brands of revolution.

It was under the auspices of this sect, by their intrigues, their influence, and their impulse, that France beheld itself a prey to every crime; that its foil was stained with the blood of its pontiffs and priests, of its rich men and nobles; with the blood of every class of its citizens, without regard to rank, age or fex! Thefe were the men who, after having made the unfortunate Lewis XVI. his Queen and Sifter, drink to the very dregs the cup of outrage and ignominy during a long confinement, solemnly murdered them on a scaffold, proudly menacing the fovereigns of the earth with a fimilar fate! These are the men who have made the French Revolution a fcourge to all Europe, a terror to its Powers, who vainly combine to stop the progress of their revolutionary armies, more numerous and destructive than the inundations of the Vandals.

Whence originated these men, who seem to arise from the bowels of the earth, who start into existence Vol. I.

with their plans and their projects, their tenets and their thunders, their means and ferocious refolves; whence, I fay, this devouring fect? Whence this fwarm of adepts, these fystems, this frantic rage against the altar and the throne, against every institution, whether civil or religious, so much respected by our ancestors? Can their primogeniture in the order of the revolution give them this tremendous power, or were they not anterior? is it not their own work? where then was their hiding place? Their schools, their masters, where shall we find them, and who will dive into their future projects? This French Revolution ended, will they cease to desolate the earth, to murder its kings, to fanaticise its people?

Importance of their History These certainly are questions that cannot be indifferent to nations or their rulers, or to those who watch for the happiness and preservation of society; and these are the questions which I will attempt to answer. I will seek their solution in the very annals of the sect, whence I will shew their plans and systems, their plots and means. Such, Reader, will be the object of the following Memoirs.

Had I feen the plots and oaths of the Jacobins end with the disafters they produced; had I feen the cloud of our misfortunes diffipated with the French Revolution, still should I stand convinced of the importance and necessity of disclosing to the world the dark re-

ceffes from whence it burst into being.

to pofterity; When with awe and reverence we read of plagues and other scourges that have desolated the earth, though the danger may be passed, they are not to be considered as objects of mere curiosity. In the history of poisons we find the antidotes; in the history of monsters we learn the weapons that destroyed them. When former scourges re-appear, or are to be apprehended, is it not our duty to explore the causes which first promoted their destructive influence, the means by which they might have been opposed, and the errors by which they may again be produced? The present generation is instructed by the missortunes of the pass; be then the future instructed by the history of ours.

to the present generation.

But we have evils yet more pressing to combat: the present generation has been deluded; and such delusions must be done away as may double our missor-

tunes in the instant when we think ourselves most se- First error cure. We have feen men obstinately blind to the on the causes of the French Revolution: we have seen men the revoluwho wished to persuade themselves that this conspiring tion. and revolutionary feet had no existence anterior to the revolution. In their minds this long chain of miseries which has befallen France, to the terror of all Europe, was the mere offspring of that concourse of unforeseen events inseparable from the times; it is in vain, in their conceptions, to feek conspirators or conspiracies, vain to fearch for the hand that directs the horridcourfe. The man who rules to-day knows not the plans of his predecessor, and he that shall follow will, in their opinions, be equally ignorant of those of the present ruler.

Prepoffessed with such false ideas, and acting under so dangerous a prejudice, these superficial observers would willingly make all nations believe, that the French Revolution could to them be no cause of alarm; that it was a volcano rapidly venting itself on the unfortunate country that gave it existence, whilst its focus and its origin remain unfathomable. Causes unknown (they will fay) but peculiar to your climate; elements less subject to ferment; laws more analogous to your character; the public fortune better balanced; these and fuch as these are reasons sufficient to make you regardless of the fate of France. But should such, alas! be your impending fate, vain will be your efforts to avert the threatening blow. The concourse and. fatality of circumstances will drag you towards it; the very ramparts you shall build against it will fall back upon you, and perhaps level the space that now divides you from the horrid scene of anarchy and desolation.

Who could conceive, that fuch was the language I have heard fall from the mouths even of those whom the unfortunate Lewis XVI. had called near his person to ward off the blows perpetually aimed at him by the revolution! a language better calculated to lull all nations into that fatal fecurity which portends destruction.-I have now before me the Memorial of an Exminister, consulted on the causes of this infernal revolution, and in particular as to the chief conspirators, which he should have better known, and on the plan of the conspiracy.—I hear this man answering, that it would be useless to seek either men, or any set of men,

confpiring against the altar and the throne, or to suppose that any plan had been framed. Unfortunate monarch! Are those who are to watch for the safety of your person, for the safety of your people, ignorant of the names, of the very existence of your enemies! If then we behold both you and your people falling victims to their plots, can we be astonished?

Truths combating the first error.

Strong in the facts, and armed with the proofs shown in the following Memoirs, we shall hold a very different language. We shall shew that with which it is incumbent on all nations and their chiefs to be acquainted: we shall demonstrate that, even to the most horrid deeds perpetrated during the French Revolution, every thing was forefeen and refolved on, was combined and premeditated: that they were the offfpring of deep-thought villany, fince they had been prepared and were produced by men, who alone held the clue of those plots and conspiracies, lurking in the fecret meetings where they had been conceived, and only watching the favorable moment of bursting forth. Though the events of each day may not appear to have been combined, there nevertheless existed a secret agent and a fecret cause, giving rise to each event, and turning each circumstance to the long-fought-for end. Though circumstances may often have afforded the pretence or the occasion, yet the grand cause of the revolution, its leading features, its atrocious crimes, will still remain one continued chain of deep-laid and premeditated villany.

Second error on the nature of the revolution. In revealing the object, and showing the extent of these plots, I meet a second error, more dangerous than the sirst. There are men who make no difficulty in owning that the French Revolution was premeditated, but that the intention of the first authors was pure, and that they only sought the happiness and regeneration of empires; that if great misfortunes have since happened, they arose from the obstacles thrown in their way; that a great people cannot be regenerated without commotion, but that the tempest will subside, and a calm succeed the swelling billow. Then nations, associated at the fear they had conceived of the French Revolution, and true only to its principles, will be happy in imitation.

This error is the favorite theme of the Jacobin miffionaries; it was this that gained them their first instruments of rebellion; that cohort of constitutionalifts, who still look on their decrees of the RIGHTS OF Man as the fummit of legislative perfection, and still impatiently wait the fatal day when the world shall impetuously move in the sphere of their political rhapsody. It was this that gained them that prodigious number of votaries more blind than wicked, and who might have been mistaken for honest, if virtue could have combined with ferocity in fearch of happier days. It was this that gained them those men whose wellmeant, though flupid credulity, misled them to believe in the necessity of the carnage of the 10th of August, and of the horrid butcheries of the 2d of September; in a word, all those men who, in the murders of 3 or 400,000 fellow-creatures, in the extermination of millions of victims by famine, the fword, or the guillotine, feek confolation, in fpite of this depopulating scourge, in the empty hope that this dreadful chain of horrors may be productive of happier days.

In answer to these fallacious hopes, to these preten- Truths ded good intentions, I will oppose the real views of this combating revolutionary fect, their true projects, their conspira-the fecond error. cies, and their means of execution. I will show them, for they must be divulged, the proofs being acquired. The French Revolution has been a true child to its parent fect; its crimes have been its filial duty; and those black deeds and atrocious acts, the natural sequel of the principles and fystems that gave it birth. I will show more; so far from seeking future prosperity, the French Revolution is but a sportive essay of its strength, while the whole universe is its aim. If elsewhere the fame crimes are necessary, they will be committed; if equal ferocity is necessary they will be equally ferocious; and it will extend wherefoever its errors are

received.

The reflecting reader must then conclude, that ci- True conther this Jacobin feet must be crushed or society over-of these thrown: that all governments must give place to those truths. massacres, those convulsive disorders, and that infernal anarchy which rages in France: 'tis true there is no other alternative, universal destruction or extinction of the fect. But let it be remembered, that to crush a fect is not to imitate the fury of its apostles, intoxicated with its fanguinary rage and propenfe to enthufiastic murder. It is not to massacre and immolate its adepts,

or retort on them the thunders they had hurled. To crush a sect, is to attack it in its schools, to reveal its imposture, and show to the world the absurdity of its principles, the atrocity of its means, and above all the prosound wickedness of its teachers. Yes; strike the Jacobin, but spare the man; the sect is a sect of opinion, and its destruction will be doubly complete on the day when it is deserted by its disciples, to return to

the true principles of reason and society.

The fect is monstrous, but all its disciples are not monsters. Its care in hiding its latter projects, the extreme precaution with which it initiated the chosen of the elect, shews how much it feared the desertion of the multitude of its disciples, and its consequent destruction, had the horror of its mysteries been surmised. For my part, I never doubted, how depraved soever the Jacobins may have been, that the greatest part would have deserted the sect could they have foreseen whither and by what means they were led. Could the French people have followed such chiefs, had it been possible to make them conceive to what lengths the plans and plots of the conspirators would carry them!

That these plots should be known, the interest of all nations;

Were France, like hell, a bottomless pit, impenetrable to every voice but that of the fiends of the revolution, still it is not too late to acquaint other nations of their danger. They have heard of the crimes and misfortunes of that revolution, let them learn the lot that awaits them should Jacobinism prevail; let them learn that they are not less within the grand revolutionary circle than France itself; that all those crimes, the anarchy and bloody scenes which have followed the dissolution of the French empire, equally await all other nations; let them learn that their altars and their thrones, their pontiss and their kings, are doomed to the same fate with those of France: all are comprehended within the grand conspiracy.

interest of all governments. When a phantom of peace shall seem to terminate the present war between the Jacobins and the combined powers, it certainly will be the interest of all governments to ascertain how far such a peace can be relied on. At that period, more than at any other, will it be necessary to study the secret history of that sect, which sends its legions rather to shiver the sceptre than to sight the power, which has not promised to its adepts the crowns of princes, kings and emperors, but

has required of and bound those adepts by the oath of destroying them all: at that period we must remember, that it is not in the field of Mars that the war against fects is the most dangerous; when rebellion and anarchy are in the very tenets of the fectary, the hand may be difarmed, but war glows warmly in the heart. The fect, weakened, may flumber for a while, but fuch a fleep is the calm preceding the irruption of the volcano. It no longer fends forth its curling flames; but the subterraneous fire winds its course, penetrates, and, preparing many vents, fuddenly burfts forth and carries mifery and devastation wherever its

fiery torrent rolls.

The object of these Memoirs is not to treat precisely of that state of war or of peace carried on from Power to Power. Then it often happens that, all refources being exhausted, the sword must be sheathed, though the original grievances still subsist. Let the rulers of the people discuss the means of force. But we know there exists another fort of war, which a confidence in treaties only renders more fatal; that war is a war of plots and conspiracies, and against them public treaties can never avail. Woe to that Power which shall have made peace without knowing why its enemy had declared war against it. What the feet had done before it burst forth the first time, it will do again to prepare a fecond eruption. In darkness it will conspire anew, and calamities still more disastrous will teach all nations that the French revolution was only the first step towards the universal dissolution which the sect has so long been meditating and contriving.

Such were the reasons which stimulated me to in- Object of vesligate the plots and wishes, the tortuous means and these menature of this sect. We have witnessed the frantic rage and the ferocity of its legions; we have known them as the agents of the French Revolution, as the perpetrators of all its atrocious crimes and devastations; but few are acquainted with the schools that have formed them. Posterity, alas! will feel, during many generations, their dire effects. To trace their ravages, it will only have to cast its eyes around. The ruins of the palaces and the temples, the fallen cities, the mansions destroyed throughout the provinces, will paint in glowing colours the devastations of the modern Vandals. The lifts of profcription, fatal to the

prince and so many of his subjects, the deserted villages, all, in a word, will long be the vouchers of those fatal lanterns, of that insatiable guillotine, of those legislative executioners supported by bands of assassins.

Circumstances so painful and so humiliating to human nature will not be recorded in these Memoirs. It is not to expose what a Marat or a Robespierre has done, but to bare to the light the schools, the systems, the conspiracies, in a word, the masters who have formed a Philippe D'Orleans, a Syeyes, a Condorcet, or a Petion, and who at this present time are forming in all nations men who would rival Marat and Robespierre in their cruelties. Our object is, that, the fect of the Jacobins and their conspiracies once known, their crimes shall be no longer a cause of surprise; that their propensity to the effusion of blood, their blasphemies against Christ and his altars, their frantic rage against the throne, and their cruelties against their fellow-citizens, shall be as naturally understood as the ravages of the plague. And may nations in future as cautiously guard against the one, as they preserve themselves against the other!

It was to attain this important object that all our refearches on the fect have been directed at its chiefs, its origin, its plots, its plans, and its progress; more particularly investigating the means it employed to bring about the revolution, than describing its conduct

during that revolution.

The result of our research, corroborated by proofs drawn from the records of the Jacobins, and of their first masters, has been, that this sect with its conspiracies is in itself no other than the coalition of a triple sect, of a triple conspiracy, in which, long before the revolution, the overthrow of the altar, the ruin of the throne, and the dissolution of all civil society had been debated and resolved on.

ist. Many years before the French Revolution, men who styled themselves Philosophers conspired against the God of the Gospel, against Christianity, without distinction of worship, whether Protestant or Catholic, Anglican or Presbyterian. The grand object of this conspiracy was to overturn every altar where Christ was adored. It was the conspiracy of the Sophisters of Impicty, or the Antichristian conspiracy.

2dly. This school of impiety soon formed the Sophisters of Rebellion: these latter, combining their conspiracy against kings with that of the Sophisters of Impiety, coalesce with that ancient sect whose tenets
constituted the whole secret of the Occult Lodges of
Free-massory, which long since, imposing on the credulity of its most distinguished adepts, only initiated
the chosen of the elect into the secret of their unrelenting hatred for Christ and kings.

3dly. From the Sophisters of Impiety and Rebellion, arose the Sophisters of Impiety and Anarchy. These latter conspire not only against Christ and his altars, but against every religion natural or revealed: not only against kings, but against every government, against all civil society, even against all property what soever.

This third feet, known by the name of Illumines, coalefced with the Sophisters conspiring against Christ, coalefced with the Sophisters who, with the Occult Masons, conspired against both Christ and kings. It was the coalition of the adepts of impiety, of the adepts of rebellion, and the adepts of anarchy, which formed the Club of the Jacobins. Under this name, common to the triple sect (originating from the name of the order, whose convent they had seized upon to hold their sittings,) we shall see the adepts following up their triple conspiracy against God, the King, and Society. Such was the origin, such the progress of that sect, since become so dreadfully famous under the name of Jacobin.

In the present Memoirs each of these three conspiracies shall be treated separately; their authors unmasked, the object, means, coalition and progress of

the adepts shall be laid open.

Proofs of the most pointed nature are necessary, when such horrid plots are denounced to all nations; and it is to give these proofs the greater authenticity, that the title of Memoirs has been prefixed to this work. To have written the simple history of the Jacobins might have sufficed for many; but these Memoirs are intended for the historian, who will find a collection of proofs, both numerous and convincing, all extracted from the records and avowals of the confpirators themselves. Strong in these proofs, we shall not fear to proclaim to all nations, "that whatever Vol. I.

" their religion or their government may be, to whatever rank they may belong in civil fociety, if Jaco-" binism triumphs, all will be overthrown; that " should the plans and wishes of the Jacobins be ac-" complished, their religion with its pontiffs, their " government with its laws, their magistrates and " their property, all would be fwept away in the com-" mon mass of ruin! Their riches and their fields, " their houses and their cottages, their very wives and " children would be torn from them. You have " looked upon the Jacobinical faction as exhausting " itself in France, when it was only making a sportive " effav of its strength. Their wishes and their oaths " extend throughout Europe; nor are England or "Germany, Italy or Spain, strangers to their in-" trigues."

Let not the Reader take this for the language of enthusiasm or fanaticism; far be such passions either from myself or my readers. Let them decide on the proofs adduced, with the same coolness and impartiality which has been necessary to collect and digest them. The order followed in the investigation of these conspiracies shall be exactly that in which they were generated. We shall therefore begin with the conspiracy against the whole religion of the Gospel, and which we have

styled the Antichristian Conspiracy.

ANTICHRISTIAN CONSPIRACY.

CHAP. I.

Of the Principal Actors of the Conspiracy.

BOUT the middle of this century, there appeared three men leagued in the most inveterate hatred against Christianity. These were Voltaire, Chiefs of D'Alembert, and Frederick II. King of Prussia. Vol- the contaire hated religion because he was jealous of its Au-spiracy. thor, and of all those whom it had rendered illustrious; D'Alembert because his cold heart was incapable of affection; Frederick because he had never seen it but through the medium of its enemies.

To these three a fourth must be added, named Diderot; hating religion because he doated on nature; enthusiastically wedded to the chaos of his own ideas, he chose rather to build his system on chimeras and form mysteries of his own, than submit to the light of

the Gospel.

Numerous were the adepts afterwards drawn into this conspiracy, generally stupid admirers or secondary Voltaire the chief, D'Alembert the most subtle agent, Frederick the protector and often the advi-

fer, Diderot the forlorn hope.

The first of these conspirators, Mary Francis Arouet, Voltaire. was born at Paris, February 20th, 1694, fon of an ancient notary of the Chatelet; through vanity he changed his name to that of Voltaire, which he deemed more noble, more fonorous, and better fuited to the reputation he aimed at: and never had there yet appeared a man with fuch talents, and fuch a thirst of dominion over the literary world. Gravity of manners,

the fpirit of meditation, or a genius leading to discussion and deep research, were unfortunately not among the gifts which Nature had lavished on him; and more unsortunately still, in his own heart were to be found all those passions which render abilities dangerous: from his early youth he seemed to direct them all at the overthrow of religion.

While only a student in rhetoric, in the college of Louis le Grand, he drew on himself the following rebuke from his professor, the Jesuit Le Jay, Unfortunate young man, you will one day come to be the standard-bearer of Insidelity.* Never was oracle more literally suffilled.

On leaving the college, he neither fought nor loved any other fociety, but that of men whose profligate morals could stimulate his incredulity. He was particularly intimate with Chaulieu the Anacreon of his day, the poet of voluptuousness; and with a few Epicureans who held their fittings at the Hotel de Vendôme. His first essays were in satire, which gave offence to government, and in tragedy, where we should have feen the rival of Corneille, Racine and Crebillon, had he not at the fame time wished to rival Celfus and Porphyrius, with all the other enemies of religion. At a time when licentiousness in opinion still met with obstacles in France, he fought an asylum in England. He there found men whom the writings of Shaftesbury, commented on by Bolingbroke, had trained up to Deism. He mistook them for philosophers, and was perfuaded that they alone were esteemed by the English. If he was not then mistaken, times since are greatly changed. All those sophisters whom Voltaire extols as the glory of Great-Britain, if not forgotten, are more despised than read. Collins and Hobbes when remembered are claffed with Tom Paine; an Englishman's good sense does not allow him to hate religion, or make an oftentatious display of impiety. With him nothing is less philosophical, notwithstanding his toleration and variety of creeds, than that affected hatred to Christianity which marks our Sophisters, and more particularly their conspiracies to overthrow it.

Philosophism is faid to have first arisen in England. I deny the fact. Philosophism is the error of every

^{*} Life of Voltaire, edit. of Kell, and Feller's Hift. Dict.

Intertitie

man who, judging of every thing by the standard of This affaire his own reason, rejects in religious matters every author- Remarkles must ity that is not derived from the light of nature. It is the error of every man who denies the possibility of any mystery beyond the limits of his reason, of every here commen man who, discarding revelation, in defence of the pre- frages error & tended rights of reason, their liberty and equality, regard to the feeks to fubvert the whole fabric of the Christian religion.

Such an error may constitute a feet; the history of he styles of ancient Jacobinism demonstrates that the sect existed long since; but it had shrunk back to its dark abodes, supprofunts

when Voltaire appeared.

Such an error may be that of a few individuals. And the Many of the same fort had been broached during the two last centuries. Numerous were the fects which locatheren de had fprung from Luther and Calvin, each making its is not in The partial attack on the ancient tenets of Christianity; when at length there arose a set of men attacking them all, and they would believe nothing. At first they it is the first were styled Libertines, the only name they deserved. Letteren the

those men, and more particularly at Paris under the bell Juman he regency of the Duke of Orleans, who was himself a standard monster of libertinism; but, feeling the necessity of religion for the state would not suffer it to be attacked in

their publications.

It was in England, it is -true, where, under their Collins and their Hobbes, the libertines first styled themselves Philosophers, and assumed the airs of deep greater heter thought, probably from some impious productions. which in any other part of Christendom would have wiser than to enjoyed neither equal publicity nor impunity. But it- acloses - 11 is may be certainly concluded, that Voltaire would every where have been, what he became in England; he Mend alean would have been so, at least, wherever, from the lenity of the laws, he could give vent to his insatiable thirst of dominion over the empire of science or letters. hip Theless

It was in vain for him to aspire at the reputation of hout a Bossuet, a Pascal, or of that blaze of genius which had shone forth in the defence of religion; but, hating which their cause, and dazzled by their glory, he dared be ever he same jealous of their God; at his empire he levelled his mand to be blows and would be foremost in the ranks of the Phiblows, and would be foremost in the ranks of the Philosophists.—He succeeded; but, to keep his pre-emi-

nence, blushed not to blend philosophy with impiety, and to compass the overthrow of religion. England however was the place where he first conceived a possibility of success. Condorcet, his adept, his confident, his historian, and his panegyrist, afferts it in positive terms: There it was (in England) that Voltaire swere to dedicate his life to the accomplishment of that project; and he has kept his award.*

On his return to Paris, about the year 1730, he made fo little secret of his design, he had published so many writings against Christianity, and was so sanguine in his hopes, that Mr. Herault, the Lieutenant of Police, upbraiding him one day with his impiety, and adding, You may do or write what you please, you will never be able to destroy the Christian religion. Voltaire without hesitation answered, That is what we shall see.

Stimulated by the obstacles he met with, and seeing so much glory in his enterprize, he would not willingly have shared it with any body. "I am weary," he would say, "of hearing people repeat, that twelve men have been sufficient to establish Christianity, and I will prove that one may suffice to overthrow it." When he uttered these words, his spite seemed to blind him to such a degree, as to hide from him the immense distance between the genius that creates, and the petty cunning of the mischievous monkey that destroys. The Sophister may conjure the clouds, or veil the world in darkness, but does not by that approach the God of truth. The virtues, the miracles, all the divine knowledge of the apostles, were necessary to teach man the path of life.

Although Voltaire in his outset flattered himself to enjoy alone the whole glory of the destruction of the Christian religion, which was his sole object, he nevertheless soon found that associates would be necessary. He even seared the noise of his undertaking, and hence resolved to move in the surer though humbler sphere of a conspirator. Already his numerous writings, either impious or obscene, had gained him many admirers and disciples, who, under the name of Philosophers, prided themselves in the hatred they bore to Christianity. Among these he chose D'Alembert as the most proper person to second him in his new plan of attack; and he chose well.

* Life of Voltaire, edit. of Kell. + Ibid. + Ibid.

is effect buf is in ht west is h for the hof beltains

In the nobler theme, among the Sophisters we should compare Voltaire to Agamemnon, and D'Alembert to Ulysses. If the comparison be too noble, see the D'Alemlatter cunning and cringing, even barking like the fox. Born of Fontenelle according to some, of Astruc the doctor according to others, his birth was always a fecret to him. His mother was at the head of one of those societies of men of letters common in Paris, and she used to style them her beasts. Whether designed to hide his birth or not, is unknown; but certain it is, that in the night from the 16th to the 17th of November 1717, he was found, wrapped in fwaddling cloaths, in the portico of the parish church of St. John; and hence took the name of Jean le Rond at the Foundling Hospital whither he was carried and in which he was bred.

While yet a youth he inlifted under the banners of incredulity, repaying with ingratitude the church that had charitably reared him; with the fmall fums given him for his education, he fought, like many other young men, all those profligate works written against a religion whose proofs they almost flee from. do wicked boys calumniate the kind master who thwarts their evil disposition.

Both his heart and mind naturally led him to be a disciple of Voltaire; even their diversity of character and the immense difference of talent, were soon confounded in their mutual bias to incredulity, and con-

firmed hatred to Christianity.

Voltaire was fiery, passionate and impetuous; D'Alembert cold, referved, prudent and crafty: Voltaire fond of show, D'Alembert almost feared to be feen. The one, like the chief who is obliged to mask his battery, reluctantly used dissimulation, wished to wage open war with Christianity, and die on a heap of Christians, which he terms Bigots, immolated at his feet.* The other, by instinct a diffembler, waged war like the partizan who, from behind his bushes, smiles to see his enemy fall into the fnares he has laid. + Voltaire, fo transcendent in polite literature, was but superficial in mathematicks. In the latter D'Alembert was profound, and owed his reputation to them: inevery thing else he was a dry, finical, and perplexed writer, and

^{*} Letter from Voltaire to D'Alembert, 20th April 1761. † Particularly Let. 100, from D'Alembert, 4th May 1762.

is fometimes as low and vulgar as Voltaire is noble, eafy and elegant; he would plod to turn a bad epigram, while the latter would have wittily filled whole volumes.

Voltaire impudently daring, whether for or against, would quote the scriptures, history, or the holy fathers, assuming, inventing, or traducing the passage he wants; for to wound was his only aim. D'Alembert carefully guards against the reply that may expose him; his steps, mysterious and indirect, hide his design; shrinking from resutation, if attacked he slies, concealing the sight less he proclaim his deseat. Voltaire on the contrary seeks his enemies, calls to them; though a hundred times deseated, he returns to the charge; though his error be resuted, he will incessantly repeat it. It is not in deseat, but in slight alone that he sees disgrace; and thus after a war of sixty years we still see him ranging on the field of battle.

D'Alembert seeks the smile of every little assembly; and the applause of forty men in an academical circle constitutes his triumphal day; while all the world, from London to St. Petersburg, from Sweden to America, to please Voltaire must sound his fame.

D'Alembert enlists from around him those secondary adepts; he trains them, initiates them, directs their missions, and holds petty correspondences. Voltaire will conjure kings, emperors, ministers and princes against his God; all must do homage to the sultan of incredulity. Among these latter, history must distinguish that Frederick, which it has yet only known by titles glorious to monarchs, whether conquerors or rulers.

Frederick II.

who in both

In this Frederick II. the Solomon of the North according to the Sophisters, there are two distinct men. First, that King of Prussia, that hero less worthy of our admiration in the field of victory, displaying his vast military talents, than as the father of his people, giving life to agriculture and commerce, protecting the arts, counterpoising in some fort, by the justice and wisdom of his administration, those exploits perhaps more brilliant than just. In the second (so beneath a monarch) we see the Sophister, the philosophic pedant, the conspirator of incredulity; less cruel and enthusiastic than Julian the apostate, but more artful and persidious.

It is painful to disclose the dark mysteries of this impious prince; but history must be true, and here especially. To trace the conspiracy against their thrones, kings must know what share their colleagues

have had in the conspiracy against the altar.

Frederick, born with a mind worthy of a Celfus or his school, had not the help of a Justin or a Tertullian to guide his steps in religion, and was surrounded by its calumniators. While only Prince-royal he was in correspondence with Voltaire, and chiefly on religion or metaphysics; and even at that early age deemed himself a Philosopher; for he says—" To speak with es my usual freedom, I must naturally own, that whatever regards the God made man, displeases me in the " mouth of a Philosopher, who should be above pop-" ular error. Leave to the great Corneille, when doat-" ing and fallen back to childhood, the infipid task of " versifying the Imitation of Christ; and whatever you " may give us, let it be your own. We may speak " of fables, but merely as fables; and a profound " filence in my opinion should be kept, concerning " those fables of the Christians, fanctified by time and " the credulity of the abfurd and stupid."*

Even in his first letters there appears, with the ridiculous pride of a pedantic king, all the versatility and hypocrify of a Sophister. Frederick denies, when Voltaire supports liberty. + With Voltaire, man is a pure machine; Frederick then maintains that man is free. † In one place we are free, precifely because we can form a clear idea of freedom. In another, man is all matter; though one can hardly form a more confused idea, than that of matter thinking, free or arguing, though it were with Frederick's own verfatility. | He upbraids Voltaire with the praises he had bestowed on Christ, and three years after he is not ashamed to write-" For my part, I own that (how-" ever people may enlift under the banners of Fanat-" icism) I never shall. I may indeed compose a few " Pfalms to give a good opinion of my orthodoxy. " Socrates incenfed the household Gods, so did Cice-" ro, and he was not credulous. We must give way

^{*} Let. 53, anno 1738.

‡ Let. of 16 Sept. 1771.

|| Let. of 4th Dec. 1775.

Vol. I.

[†] Their letters in 1737.

§ Ibid.

"to the fancies of a frivolous people, to avoid perfecution and blame. For after all what is most defirable in this world is to live in peace; let us then live
foolishly with fools, that we may live quietly."*

"foolishly with fools, that we may live quietly."* The fame Frederick had written, that the Christian religion yielded none but poisonous weeds ;+ and Voltaire had congratulated him, as having above all Princes fortitude of foul, sufficient insight and knowledge, to see that for the seventeen hundred years past the CHRISTIAN SECT had never done any thing but harm, t when we afterward find him the opponent of that work of Philofophic infight, or rather fo infamously profligate, the System of Nature. "One could be tempted," fays he, to accuse its author of want of sense and skill when, " calumniating the Christian religion, he imputes to " it failings that it has not. How can he with truth " affert that religion can be the cause of the misfor-" tunes of mankind! He would have been more cor-" rect, had he simply faid, that the ambition and felf-" interest of men, cloaked under the veil of religion, " had fought to disturb the world and gratify their " passions. What then is reprehensible in the morals of the commandments? Were there in the whole "Gospel but this single precept, Do as thou wouldst be done by, we should be obliged to confess that those " few words contained the whole quintessence of mo-" rality:-The forgiveness of injuries, charity, hu-" manity, were not these preached by Jesus in his ex-" cellent fermon on the mount?"

In writing this, how much Frederick had lost of that infight, that knowledge which had so lately distinguished him from other princes! But strange to say, after having seen religion in so clear a light, he compliments Voltaire on being its scourge, he still communicates his plans for its destruction, and foresees, that should it be preserved and protected in France, the fine arts and higher sciences must fall, and that the rust of superstition will completely destroy a people, otherwise amiable and

born for fociety. **

** Let. to Voltaire, 30th July 1777.

140.

^{*} Let. of 7th Jan. 1740. + Let. to Voltaire 143, anno 1766.

[‡] Let. of 5th April 1764.

§ Examination of the System of Nature, by Frederick, King of Prussia.

^{||} Let. of 12th Aug. 1773. | ¶ Let. 20th July 1775.

Had our fophistical monarch really foreseen events, he would have seen that people, otherwise amiable and born for society, when it had lost its religion, terrifying all Europe with its horrid deeds. But, like Voltaire, he was to be the sport of his pretended wisdom, as he was of his philosophy; and though we shall often see him judging shrewdly of the adepts, we shall always find him conspiring with them against the religion of Christ.

The correspondence that so well developes the characters of the royal adept, and of his idol Voltaire, begins in 1736; it was uninterrupted during their lives, some sew years of the idol's disgrace excepted. It is in this correspondence that we must study him, incredulous and impious; divesting himself of his royal insignia, he is more emulous of the Philosophist, than he was jealous of the Cæsars; and to rival Voltaire becomes his servile copyist. A poet beneath mediocrity, a metaphysician on the lower ranks, he excels in but two things, his admiration for Voltaire, and his impiety, often worse than that of his master.

In confideration of this homage, this zeal, Voltaire overlooked his caprice, the rough usage he sometimes met with, even to the correction of the cane inflicted on him at Frankfort by a major by order of the defpotic Sophister. It was too effential for the feet to continue the support of a royal adept, and we shall see how very much he served them. But first, in order to fathom their mutual hatred to Christianity, let us attend to the vast obstacles they overcame; let us hear Voltaire pathetically describing his sufferings at Berlin, a few years after his arrival, in a letter to Mad. Denis, his niece and confidant. He fays, "La Metrie in his " Prefaces may extol his extreme felicity in being " with a great king, who fometimes reads his poetry " to him; yet in private he weeps with me; he would " willingly return though it were on foot. But why " am Ihere? I will aftonish you. This La Metrie, " a man of no consequence, chats familiarly with the "king when their readings are over-He speaks to " me with confidence. He declared to me that talking to the king a few days ago of my supposed fa-" vor, and of the jealoufy it excites, the king had an-" fwered, I shall certainly not want him above a twelvemonth longer; we squeeze the orange and threw away

- " the rind I made himrepeat these consolatory " words, I questioned him again and again, but he on-" ly reiterated his declaration.-I have done my ut-
- " most not to believe La Metrie; and yet, in reading
- " over the king's verses I found an epistle to one of
- " his painters called Père, it begins thus:
 - " Quel spectacle etonnant vient de frapper mes veux ? " Cher Père, ton pinceau, t'égale au rang des dieux.
 - " Tell me what fight has struck my wond'ring eyes? " Thy skill, dear Pere, with gods immortal vies.
- "Now this Père is a fellow whom he takes no no-
- " tice of, and yet he is the dear Père, he is a God; he
- " may perhaps fee me in the fame light, and that is
- " not faying much .- You may easily guess what re-
- " flexions, what a recoil upon myself and what per-
- " plexity, in a word what trouble this declaration of
- " La Metrie's has created within me."*
- This first letter was soon succeeded by a second, as follows: " My fole views at present are, to desert in a
- " genteel manner, to take care of my health, to fee
- " you again, and forget this three years dream. I
- " plainly perceive the orange has been fqueezed; I
- " must think of saving the rind. For my own instruc-"tion I will compile a dictionary for the use of kings.
- " My friend, fignifies my flave; my dear friend, is to
- " fay, you are to me more than indifferent: you are to
- " understand by I will make you happy, I will bear with
- " you as long as I shall have need for you; sup with me
- " to-night, means I will make game of you to-night.
- "This dictionary might be of some length, and not
- " unworthy a place in the Encyclopædia.
- "Seriously this distresses me. Can there be truth
- " in what I have feen? To delight in making mischief " among those that live with him! To say every thing
- "that is gracious to a person, and write pamphlets
- " against him! To force a man from his country by
- " the most endearing and solemn promises, and treat
- " him with the blackest malice! What contrasts!
- "And this is the man who wrote in fuch a philosophic
- " strain, and whom I mistook for a Philosopher! and
- " I styled him the Solomon of the North! Do you re-

^{*} Let. to Mad. Denis, Berlin 2d Sept. 1752.

" member that fine letter, which never pleafed you? "You are a Philosopher, faid he, and so am I. Upon " my word, Sire, as to Philosophers, we are neither " of us fo."*

Voltaire never was more correct; neither Frederick nor he could pretend to Philosophy in its true acceptation; but they might eminently so in the sense of the conspirators, with whom impiety and hatred to Chris-

tianity was its only effence.

It was foon after writing this last letter, that Voltaire stole away from the court of his disciple, and received at Frankfort the correction which made him the laughing-stock of all Europe. Established however at Ferney, he foon forgot his bastinado, and Frederick was once more the Solomon of the North, who returns the compliment by faluting him as the Father of Philofophy. Though not in friendship, they were soon united in their mutual hatred to Christianity; and though they never met again, their plans were more eafily formed and intelligently conducted in their future correspondence.

As to Didoret, he spontaneously threw himself into Diderot. the arms of the conspirators. A heated brain, an enthufiaftic rage for that Philosophism of which Voltaire had fet the fashion, a disorderly confusion of ideas (the more evident, as both his speech and pen followed all the explosions of his brain,) pointed him out to D'Alembert as a man effential to the conspiracy, and who would fay, or could be made to fay, fuch things as he dared not speak himself. They were both, until death, as firmly united to Voltaire, as the latter was to Fred-

erick.

If there had been any thing but chaos to have fuc- Uncertainceeded to Christianity, had there been any doctrine ty of the whatfoever to have been substituted, never were four their philo-

men less fitted for such an undertaking.

Voltaire leaned to Deifm, and seemed for some time opinions. to have adopted it; but, infenfibly falling into Spinofa's fystems, he knew not what to believe. Consulting at one time D'Alembert, at another Frederick, he was torn with remorfe during the remainder of his life; if doubts and anguish of mind, void of repentance, can be called remorfe. At nearly fourfcore he expresses

fophical

^{*} Letter to Mad. Denis, 18th Dec. 1752.

himself in the following uncertain manner: " Doubts " encompass us around, and doubting is a disagreeable " state. Is there a God such as he is said to be? A " foul fuch as is imagined? Analogies fuch as laid " down? Is there any thing to be hoped for after this " life? Was Gilimer in the right to laugh, though " stript of his dominions, when brought before Justin-" ian, or Cato preferring suicide to the fight of Cæsar. " Is glory then but an illusion? Shall Mustapha in the " effeminacy of his harem, beaten, ignorant, proud " and committing every folly, be happier provided he " digests well, than the philosopher who digests ill? " Are all beings equal before the great Being that an-" imates nature? In that case could the soul of Ra-" vaillac be equal to that of Henry IV. or had they " neither of them a foul? May the heroic philosophers " unravel all this; for my part I can make nothing " of it." t

D'Alembert and Frederick alternately pressed by these questions, each answered after his own way. Unable to fix his own uncertainty the former frankly confesses he has not the gift of solving them: "I own to you," says he, "that concerning the existence of God, the Author of the System of Nature seems too resolute and dogmatic, and on this subject scepticism seems the most rational. What do we know

" about it, is with me, an answer to most metaphysical questions, and the consequent reslection must be,

"that fince we know nothing of the matter, it is doubtlefs unnecessary that we should know more."*

This reflection on the little importance of these questions, was added, lest Voltaire, harrassed out with the anguish of his mind, should forsake a philosophy unable to solve his doubts on questions, by no means, in his opinion, indifferent to the happiness of man. He insisted, but D'Alembert persisting in the same style, says that "No, in metaphysics, appeared to him not "much wifer than yes; and that non liquet (it is not clear) was generally the only rational answer."

Frederick was as averfe to doubts as Voltaire, but perpetually wishing to stifle them, he was at length persuaded he had succeeded. "A philosopher of my

[†] Letter 179, 12th Oct. 1770. * Letter 36, anno 1770. † Letter 38, ibid.

" acquaintance," fays he, "a man pretty resolute in

"his opinions, thinks that we have a fufficient degree of probability, to constitute a certainty that post more tem nihil est (or that death is an eternal sleep,) he

" maintains that man is not twofold, that he is only
"matter animated by motion; and this strange man

" fays, that there exists no relation between animals

" and the supreme intelligence."*

This refolute philosopher, this strange man, was Frederick himself, and a few years after, he makes no secret of it, when he more decidedly writes, "I am "well assured that I am not twofold; hence, I consider myself as a single being. I know that I am an an animal organised and that thinks; hence, I conclude that matter can think, as well as that it has the property of being electric."

Verging towards his grave, but wishing to inspire Voltaire with confidence, he writes anew. "The gout has successively ran over all my body. Our frail machine must needs be destroyed by time, which consumes every thing; my soundations are undermined, but all that, gives me very little con-

" cern." 1

As to the fourth hero of the conspiracy, the famous Diderot, he is exactly the person, whose decisions against God, D'Alembert had found too resolute and dogmatic, though oftentimes, in the fame work, we find him after deciding against the Deist, deciding in the same peremptory manner for or against the Sceptic and the Atheist. But whether he writes for or against a God, he always appears impervious to doubts or anguish of mind. He fairly wrote what he thought at the moment he held his pen, whether he crushed the atheist with the weight of the universe, and that the eye of a mite, the wing of a butterfly was sufficient to defeat them, | or when that glorious display did not give him even the most distant idea of any thing divine, s and that this universe was but the fortuitous refult of motion and matter; whether, when the existence of God was to be left in doubt, scepticism at all times and in all places, could alone preserve us from the two opposite excesses, ** or when he prays God for the sceptics, because he sees the

^{*} Letter of 30th Oct. 1770. † Letter of 4th Dec. 1775. † Letter 8th Apr. 1776. || Philosophical Thoughts, No.20. † The Code of Nature. † Philosophical Thoughts, No.21? ** Idem, No. 33.

yall want light; * whether in fine to form a sceptic, it was necessary to have a head as well organised as that of

Montagne the philosopher.+

Never was there a man so peremptory when affirming or denying any point, so perfectly void of constraint or trouble, so impervious to remorse; he was a perfect stranger to them even when he positively says that, between him and his dog he knows of no other difference but their dress.

With these extravagancies in their religious opinions we sind, Voltaire impious and tormented by his doubts and ignorance; D'Alembert impious but calm in his; while Frederick impious and triumphant, or thinking he had triumphed over his ignorance, left God in heaven provided there were no souls on earth; and Diderot, by turns, Atheist, Materialist, Deist or Sceptic, but ever impious, ever frantic, the better sitted for the various parts he was doomed to act.

Such were the men whose characters and religious errors, were necessary to be known, to ascertain the conspiracy of which they were the chiefs, and of whose existence we shall give undeniable proof, indicate its precise object, and unfold its means and future progress.

^{*} Idem, No. 22. † Idem, No. 28. ‡ Life of Seneca, page 377.

CHAP: II.

Of the Object, Extent, and Existence of the Antichristian Conspiracy.

O fay that there existed a conspiracy against the The true Christian religion, of which Voltaire, D'Alem-character-istics of a conspiracy, Frederick II. King of Prussia, and Diderot, were conspiracy. the chief authors and infligators, is not fimply to fay, that each one of them was an enemy and that their writings tended to the destruction of the religion of Christ; for both before and after them, we have seen enemies to this fame religion, feeking to spread, by their writings, the venom of incredulity. France has had her Bayle, and her Montesquieu; the first a true fophister, undecided in his principles and supporting the pro and con with equal versatility; but destitute of that hatred, which constitutes the conspirator, and feeks accomplices: the latter is but a youth when he writes his Persian Letters, and has no fixed principle against that faith, to which he will one day do homage, by declaring that he always respected religion, and that he beheld the Gospel, as the fairest gift that God had bestowed on man.*

England has feen her Hobbes, her Woolstons or her Collins, with many other disciples of incredulity; but each of these sophisters was impious in his own way, and they sought not to league together, however much Voltaire and Condorcet may affert the contrary. Each makes his partial attack on Christianity from his own brain, and that is not sufficient to constitute a con-

fpiracy.

In order to show a real conspiracy against Christianity, we must not only point out the wish to destroy, but also the union and secret correspondence in the means employed to attack, debase or annihilate it. When therefore I name Voltaire and Frederick, Diderot and D'Alembert, as the chiefs of this Antichristian Conspiracy, I not only mean to shew, that each had im-

Vol. I.

^{*} Vid. Montesquieu, Feller's Hift. Dict.

piously written against Christianity, but that they had formed the wish, and had secretly communicated that wish of destroying the religion of Christ; that they had acted in concert, sparing no political nor impious art to effectuate this destruction; that they were the instigators and conductors of those secondary agents whom they had missed, and following up their plans and projects, with all that ardor and constancy, which denotes the most sinisfied conspirator. My very proofs shall be drawn from what we may very properly term the records of the conspiracy, I mean from their most intimate correspondence, a long time secret, or from their own affertions contained in their divers writings.

The true archives of the confpirators.

When Beaumarchais gave us a compleat edition of Voltaire's works, with all the magnificence of the Baskerville type; either the adepts, blinded by their fuccess, were persuaded that the publicity of this monstrous conspiracy, could only add new lustre to its chief, or that the Editors themselves were ignorant of the fact, or in fine, that being scattered and dispersed through forty large volumes of letters, to all forts of persons, and on all forts of subjects, no man could at once feize the thread of a conspiracy, the work of many long years. But whatever may have been their intentions, whatever their art in suppressing parts of the correspondence, they have not effectually done away all means of discovery. Never should I have undertaken a work of fuch labour, fo painful and difgusting, had I not feen the necessity of proving from the very records of the conspirators, the reality of their plots; the necessity of denouncing to all nations, with proof in hand, the men, who wish to mislead them, and who fought to overturn every altar provided it was but Christian. With them the altars of London or Geneva, of Stockholm or Petersburg were to share the same fate with those of Paris or Madrid, of Vienna or Rome. thus adding, by their fall, a new, though tardy proof of the universality of this conspiracy. Such then are their black and hidden crimes. Behold them conspiring against your God, in order to conspire against your fovereign and your laws, behold them feeking to overthrow all civil fociety and univerfally extend the fcourges of the French revolution.

I know that the gravity of the charge requires strong evidence and clear proofs, to justify it; if then my

proofs are too numerous, let my reader reflect on the

weightiness of the charge.

In all conspiracies there is generally a secret lan- The word guage or a watchword, unintelligible to the vulgar, of the though it perpetually recals the object to the mind of tors. the conspirator. The word chosen by Voltaire must have been dictated by some fiend of hatred or frantic rage. But what words! Crush the wretch! (ecrasez l'infame!) and what a fignification is attached to these three words in the mouths of D'Alembert, of Frederick or their disciples; constantly they mean crush Christ, crush the religion of Christ, crush every religion? that adores Christ. Oh readers retain your indignation until you have feen the proof!

When Voltaire complains that the adepts are not fufficiently united in the war they wage against the to the true wretch; when he wishes to revive their zeal, he recals sense of the to their minds, the hopes and projects he had already word with conceived in 1730, when the lieutenant of the police Voltaire. at Paris, warned him that he would not succeed in overturning the Christian religion, he had daringly,

answered that is what we shall see.*

When exulting in the success of the war, and progrefs of the conspiracy against the wretch, he triumphs in the idea, "that in Geneva, Calvin's own town, there " are but a few beggarly fellows who believe in the " confubstantial."+

When he wishes, during this war against the wretch, to give his reasons for tolerating the Socinians, it is, fays he, because Julian would have favoured them, and that he hates what Julian hated, and despises what he (Julian)

despised. 1

What then is this hatred, common to the Socinians and to Julian the apostate, if it be not their hatred to the divinity of Christ. What is meant by the consubstantial, fallen into difrepute, if it be not Christ, or how can the word wretch, be otherwise interpreted, in the mouth of him that had uttered, " I am weary of hearing people repeat that twelve men have been fuffi-" cient to establish Christianity, and I will prove that " one may fusfice to overthrow it." In the mouth

^{*} Let. to D'Alembert, 20th of June 1760.

[†] Let. 119, anno 1763, 28th Sept. Let. to Frederick, 5th Nov. 1773. Life of Voltaire by Condorcer.

I say of a man who, in his intrigues against the wretch exclaims, " could not five or fix men of parts, and " who rightly understood each other, fucceed, after " the example of twelve fcoundrels who have already " fucceeded."*

In the mouth of this frantic infidel can we conceal the fense of these words: The twelve apostles called twelve scoundrels! and their divine master; a wretch! I may dwell too much on the proofs, but the charges

are too heinous, to pass them over lightly.

All those men, somuch extolled by Voltaire for their ardor in crushing the wretch, are precisely those who attacked Christianity without the least decorum or decency, fuch as Diderot, Condorcet, Helvetius, Freret, Boulanger, Dumarfais and fuch like infidels; and those whom he particularly wishes D'Alembert to rally, the more effectually to crush the wretch, are the Atheists the Deifts and Spinofifts.+

Against whom then will the Atheist, the Deist and the Spinolist coalesce, unless it be against the God of

Voitaire proceeds to direct the zeal of the conspirators against the holy fathers, and those modern writers, who have written in defence of Christianity and the divinity of Christ, both of whom he wishes to see treated with the utmost contempt; he writes to his adepts, "Victory is declaring for us on all fides, and I can affure you, that foon, none but the rabble will fol-" low the standard of our enemies, and we equally contemn that rabble whether for or against us. see are a corps of brave knights, defenders of the truth " and who admit none amongst us, but men of edu-" cation. Courage brave Diderot, intrepid D'Alem-66 bert, form with my dear Damilaville and rush forward on those fanatics and knaves; pity poor Pas-" chal, but despise Houtville and Abadie as much as "if they were fathers of the church." ‡

Here then is the explanation of what Voltaire means by crushing the wretch. It is to undo what the apostles have done, to hate what Julian the apostate hated, to attack those, whom the Deists, Atheists and Spinosists always attacked, it is in fine to rush on the holy fa-

^{*} Let. to D'Alembert 24th July 1760.

[†] Let. 37th to D'Alembert, 1770. ‡ Let. to Damilaville, anno 1765.

thers or on any other man who dares defend the reli-

gion of Christ.

The fense of this atrocious watchword is equally With clear in the mouth of Frederick. With this royal fo- Frederick. phister as with Voltaire, Christianity, the Christian sect, the Christicole superstition (La superstition Christicole) and the wretch, are all fynonimous terms. With him as with Voltaire the wretch yielded none but poisonous weeds; the best writings against the wretch are precifely the most impious, and if any in particular deferve his peculiar esteem, it is, that fince Celsus, nothing fo Ariking had been published against Christianity. The fact really is, that Boulanger, unfortunately more known by his impiety that by his conversion, is still su-

perior to Celfus himself.*

As to D'Alembert we may fee, though he feldom With D'Auses this shocking word, that he was well acquainted lembert. with its meaning; by his answers to Voltaire, by the means he fuggests, by the writings he approves of and feeks to circulate, as fittest to crush the wretch; and which writings are precifely those that more directly tend to eradicate religion from the minds of the people. We may fee it, when wishing to shew his zeal for the progress of the conspiracy against the wretch, he professes his eagerness to support Voltaire, or his forrow that from localities, he cannot speak with the same freedom against Christianity. His expressions and numberless letters hereafter quoted, will leave no more doubt of him, than of Voltaire or Frederick. ±

Such was the general acceptation of the word among Extent of all the conspirators; Condorcet, even laying aside the the conspirators, positively afferts, that Voltaire had sworn, the conspirators. to crush Christianity, and Mereier fays to crush Christ !!

In the views of the conspirators, to crush Christ was not too strong an expression. In the extent of their projects, no shadow of his worship was to remain: it is true that among the Christians, they honored the church of Rome with their chief hatred. But Luther and Calvin, the Church of England or of Geneva, tho' separated from Rome, had retained their belief of Christ, and were therefore to share the fate of the former.

^{*} See let. of the King of Prussia, No. 143, 145, 153, anno 1767, &c. &c. &c.

[†] See D'Alembert's letters, 100, 102, 151.

Life of Voltaire. | Mercier's letters. No. 60 of M. Pelletier.

The whole Gospel of Calvin, is ridiculed by Voltaire, as the fooleries of Jean Chauvin, * and it was of these fooleries he speaks when writing to D'Alembert he fays, that in Calvin's own town (Geneva) there were but a few beggarly fellows who believed in the confubstantial, that is to fay, who believed in Christ. He particularly exults in the approaching fall of the Church of England, when he extols the English truths, + that is the impieties of Hume, or when he thought himself authorized to write, that in London Christ was spurned. 1

Those disciples who paid him the homage of their philosophic science, adopting his style, write, "I don't " like Calvin, he was intolerant, and poor Servet fell a victim to him, and it is true he is no more spoken " of at Geneva than if he had never existed. As to "Luther, though he had not much wit, as is eafily " perceived by his writings, he did not perfecute, and

"only loved wine and women?" §

It is even observable, that for a considerable time the conspiring sophisters placed particular satisfaction in their fuccesses against the Protestant churches. With what excessive joy Voltaire would write, that England and Switzerland were over-run with men who bated and despised Christianity, as Julian the apostate hated and despised it, and that from Geneva to Berne not a Christian was to be found. Frederick on his fide, writes with equal joy, In our protestant countries we go on much brifker. **

Such then was the extent of this conspiracy; they were to overtun every altar where Christ was adored. An historian might have been misled in seeing the adepts folicit, more than once, the recal of the Protestants into France; but at the very time that Voltaire writes, how much he laments to fee the petition made by the minister Choiseul rejected, fearing lest his disciples should imagine he wished to spare the Huguenot more than the Catholic, he hastens to add, that the Huguenots and the Calvinists are not less mad than the Sorbonists or the Catholics, that they were even raving

^{*} Let. to Damilaville, Aug. 18th, 1766.

⁺ Let. to the Marquis D'Argence, April 28th, 1760.

Let. to D'Alembert, Sept. 28th, 1763.

Let. of the Langrave of Hesse to Voltaire, Sept. 9th, 1766. Let. to the King of Prussa, 15th Nov. 1773.

Let. to the King of Prussa, 15th Nov. 1773.

** Let, 143.

mad; * nay, fometimes he faw nothing more atrabilarious

and ferocious than the Huguenots.+

All this pretended zeal of the confpirators to calvinize France, was but as a preparatory step to de-Christianize it with greater expedition. We may trace the gradation of their intended progress, in the following words of D'Alembert to Voltaire: "For my part I see every thing in the brightest colours, I already be hold toleration established, the Protestants recalled, the priests married, confession abolished, and fanaticism crushed, without so much as its being perceived." Fanaticism and wretch in D'Alembert's mouth are synonimous, the latter is even made use of in the same letter, both meaning Christ or his whole religion crushed.

There is however an exception often made by Voltaire, which might have left Christ some few worshippers among the rabble. He feems little jealous of that conquest, when he writes to D'Alembert, " Both you " and Damilaville must be well pleased, to see the con-" tempt into which the wretch is fallen among the bet-" ter fort of people throughout Europe. They are all " we wished for, or that were necessary. We never " pretended to enlighten the house-maids and shoemakers: " we leave them to the apostles." Or when he writes to Diderot, "Whatever you do, have your eye " on the wretch. It must be destroyed among the better fort and leave it to the rabble for whom it was " made;" or when, in fine, he writes to Damilaville, "I can affure you, that foon none but the rabble will " follow the standard of our enemies, and we equally " contemn that rabble whether for or against us." ¶

Voltaire, despairing of wider success, would sometimes except the clergy and the great chamber of the Parliament. But in the sequel of these memoirs, we shall see the conspirators actively extending their principles, and instilling their hatred against Christianity into every class of men, from the cottage to the throne, not even excepting their so much despised rabble.

^{*} Let. to Marmontel, 21st Aug. 1767.

[†] Let. to the Marquis D'Argence de Dirac, Mar. 2d 1763. ‡ May 4th 1762. || Sept. 2d 1768. |
§ Dec. 25th 1762.

[¶] Anno 1765.

CHAP. III.

The Secret, the Union and the Epoch of the Conspiracy.

IN conspiracies it is not enough for the agents to have a particular watchword, or formula, in order to hide their general object, but they have also peculiar names, by which they mutually point out each other, and which are unintelligible to the public. They carefully conceal their correspondence; but if they fear discovery, it is then they use these precautions lest their

names, or the object of the plot, be exposed.

fed names of the confpirators.

These means were not to be neglected by Voltaire The suppo- or D'Alembert. In their correspondence Frederick is often called Duluc,* D'Alembert Protagoras,+ though he often styles himself Bertrand. + Both were well applied to him, the former to denote the infidel, the latter to betoken the means of his impiety, by the shifts of Bertrand, in Fontaine's fable of the Monkey and the Cat: when D'Alembert is Bertrand (the monkey,) Voltaire is Raton (the cat.) Diderot personates Plato or Tomplat, and the general term for the confpirators, is Cacouac. They fay he is a good Cacouac, when he can be perfectly depended upon. Oftentimes, and particularly by Voltaire, they are called brothers as in masonary. They also give peculiar imports to whole phrases of their enigmatical language, for example, the vine of Truth is well cultivated, is to fay we make amazing progress against religion. **

Their fecret languzne.

> This fecret language was particularly made use of, when they feared their letters were opened or stopped, which often gave Voltaire and D'Alembert great unea-It was for that reason, that many of their letters, were directed to fictitious persons, to merchants or some clerk in office, who was in the secret. not appear that they ever made use of cyphers, they

^{*} Let. of D'Alembert, No. 77.

[†] Voltaire to Thiriot, 26th Jan. 1762.

[§] Let. 22d March, 1774. † Let. 90. Voltaire to Damilaville, 25th August, 1766.

Voltaire to Danmar. No. 76.
Let. of D'Alembert, No. 76. ** Let. to D'Alembert, No. 25.

would have been much too tedious, confidering Voltaire's immense correspondence. Those were reserved for conspirators, not less ardent, but of a deeper policy. False directions and not signing their names, seem to have given them sufficient considence in their style, and if perchance, any of their letters are more enigmatical than common, they are easily explained by the preceding or following ones. It was by these shifts they wished to leave an opening for excusing or explaining what they had already written; but they are not sufficiently obscure to prevent discovery, and that with very little trouble, when surprised.

Some few, nevertheless, are more difficult to be understood than others; for example, the letter written by Voltaire to D'Alembert, the 30th of January 1764: "My illustrious philosopher has fent me the letter of Hippias, B. This letter of B. proves that there are T.'s and that poor literature is falling back into the shackles which Malesberbes had broken. That demi-scholar as well as demi-citizen, D'Aguesseau, was a T... He would have hindered

"the nation from thinking! I wish you had but feen that brute of a *Maboul*, he was a very filly T... to be at the head of the customs upon ideas under the

"T...D'Aguesseau. Then followed the under T.'s about half a dozen miserable rascals, who for the pitiful salary of 171. per annum, would erase from a

book, every thing that was worth leaving in it."

Here it is evident that T. stands for tyrant, one of which tyrants is the chancellor D'Agueffeau, the other Maboul, the comptroller of the press. The under T's, or tyrants, are the public cenfors, whose falaries were about 171. per annum. As to Hippias B, his person is not fo clear; he was most probably fome tyrant who wished to stop the circulation of those works, which directly tended to the overthrow of the altar and the throne. But who can fee, without indignation, the chancellor D'Agueffeau, the ornament of the magistracy, called a tyrant, a demi-scholar, a demi-citizen. It is, however, forbearance in Voltaire, not to abuse him more grossly; we must expect to see him and D'Alembert lavishing the lowest terms of blackguardism, throughout this correspondence, on every man who differs from them in opinion, whatfoever be his merits Vol. I.

otherwise, but especially on those who laboured for, or wrote in defence of religion.

Their fecrecy. However openly the conspirators expressed themfelves to each other, secrecy was strictly recommended to them, with respect to the public; and Voltaire perpetually apprizes the adepts of its importance. "The "mysteries of Mytra, (he would make D'Alembert "write to the adepts) are not to be divulged, the monsessed feer (religion) must fall, pierced by a hundred in-"visible hands; yes, let it fall beneath a thousand "repeated blows."*

This fecrecy, nevertheless, was not to be so much with respect to the object of the conspiracy, as to the names of the conspirators, and the means they employed; for it was impossible for the rancorous hatred of Voltaire, to disguise the wish of annihilating Christianity; but he had to sear on one side the severity of the laws, and on the other the contempt and infamy which would certainly attach to himself and disciples, from the impudence of their falsehoods and the effrontery of their calumnies, had it ever been possible to trace their authors and abettors.

History is not in fault, if it is obliged to represent the chief of the conspiracy, at once the most daring, the most unrelenting in his hatred to Christ, and the most desirous of hiding his attacks. Voltaire secretly conspiring and concealing his means, is the same man, though bold and blaspheming. Openly attacking the altars of his God, he is still the Sophister, though veiling the hand that strikes, or seeking in the dark to undermine the temple. It is hatred that fires his rage, or leads him through the tortuous ways of the conspirator. To unmask this dissimulating man, shall be a leading point in the following memoirs.

In his character of chief, the mysteries of Mytra as well as the intrigues of the conspirators, could be of no small concern to him, and the following were his secret instructions. "Consound the wretch to the utmost of your power, speak your mind boldly, strike

- " most of your power, speak your mind boldly, strike
 " and conceal your hand. You may be known; I am
 " willing to believe there are people fufficiently keen-
- " feented, but they will not be able to convict you."

Their lef-, fons on the art of fe- crecy.

^{*} Let. to D'Alembert, April 27th, 1768. † Let. to D'Alembert, May, 1761.

"The Nile, it was faid, spread around its fertilizing " waters, though it concealled its head; do you the " same, you will secretly enjoy your triumph. I re-" commend the wretch to you."* "We embrace the " worthy knight and exhort him to conceal his hand

" from the enemy."+ No precept is oftener repeated by Voltaire than Arike but conceal the band, and if by indifcretion any adept occasioned his discovery, he would complain most bitterly, he would even deny works that were the " I know not why (fays he) peomost decidedly his. of ple are so obstinately bent on believing me the au-" thor of the Philosophical Dictionary. The greatest " fervice you can do me, is to affert, though you pledge " your share in Paradise, that I have no hand in that " hellish work. There are three or four people, who 66 perpetually repeat, that I have supported the good " cause, and that I fight mortally against the wild 66 beafts. It is betraying one's brethren, to praise them on fuch an occasion, those good fouls bless me, but ruin " me. It is certainly him, they fay, it is his style, his " manner. Ah, my brethren, what fatal accents; " on the contrary you should cry out on the public ways, it is not he, for the monster must fall pierced by " a hundred invisible hands; yes, let it fall beneath a "thousand repeated blows." ‡

It was in this art of fecrecy and of concealing his steps, that D'Alembert so much excelled. Him it was, that Voltaire recommended to the brethren for imitation, and as the hope of the flock. "He is daring " (would he fay to them,) but not rash; he will make "hypocrites tremble (that is religious men) without

" giving any hold against himself."

Frederick not only approved of this fecrecy, but we shall see him playing off all the artifices of his dark

policy to enfure the fuccess of the conspiracy.

In every plot, union is as effential to the conspirator, Union of as secrecy to the cause, and so it is often and particularly recommended. Among others we find the following instructions: "Oh, my philosophers, we " should march closed, as the Macedonian phalanx, it

^{*} Let. to Helvetius, May 11th 1761.

⁺ Let. to Mr. de Vielleville, 26th April 1767.

Let. to D'Alembert, 152 and 219.

Let. from Voltaire to Thuriot, 19th Nov. 1760.

Let. to Voltaire, 16th May 1771.

" was only vanquished when it opened. Let the real " philosophers unite in a brotherhood like the Free-" masons; let them affemble and support each other, " let them be faithful to the affociation. Such an " academy will be far superior to that of Athens, and " to all those of Paris."*

If any diffention, perchance, happened among the conspirators, the chief immediately wrote to appeale them: he would fay, "Ah poor brethren, the primi-" tive Christians behaved themselves much better than we do. Patience, do not let us lose courage, God " will help us provided we remain united," and when he wished to insist more particularly on the object of that union, he would repeat his answer to Herault, We'll see whether it be true, that the Christian religion

cannot be destroyed.+

Most of these difference arose from the difference of opinion in the conspirators, and the discordancy of their fophisms against Christianity, which often made them thwart each other. Voltaire, aware of the advantage it gave to religious writers, immediately enjoined D'Alembert to feek, if possible, a reconciliation with the Atheists, Deists and Spinosists. " The two or parties (fays he) must necessarily coalesce. I with " you would undertake that reconciliation; fay to them, if you will omit the emetic, I will overlook

" the bleeding." !

This premier chief, always fearful lest their ardor should subfide, and wishing to animate their zeal, would write to the other chiefs, " I fear you are not fufficient-" ly zealous, you bury your talents, you feem only to " contemn whilft you should abhor and destroy the "monster. Could not you crush him in a few pages, " while you modestly hide from him, that he falls by vour pen. It was given Meleager to kill the boar; " hurl the javelin, but hide your hand. Comfort me in " my old age." He would write to a young adept, who might be dejected through ill success, Courage! do not let yourself be dejected. In fine, to bind them by the strongest ties of interest, he would tell them by

Ardor and constancy in the plot

^{*} Let. to D'Alembert, No. 85 anno 1761, and No. 2, + Let. to D'Alembert, No. 66. anno 1769.

[‡] Let. to D'Alembert, No. 37, 1770. § Let. to D'Alembert, 28th Sept. 1763. Let, to Damilaville.

means of D'Alembert, "Such is our fituation that we " shall be the execration of mankind, if we have not the " better fort of people on our fide. We must then " gain them, cost what it will; labour therefore in the " vineyard, and crush the wretch, then crush the wretch."

It is thus that every distinctive mark which constitutes the conspirator, such as enigmatical language, a common and fecret wish, union, ardor and perseverance, is to be feen in these first authors of the war against Christianity. It is thus that the historian is authorised to represent this coalition of Sophisters, as a true conspiracy against the altar. At length Voltaire not only Open allows it, but wishes every adept to understand, that avowal of the war of which he was the chief, was a true plot, and that each one was to act the part of a conspirator. When he feared their excessive zeal, he would write himself, or through D'Alembert, that in the war they waged, they were to act as conspirators and not as zealots.+

When the chief of these insidels makes so formal a declaration, when he fo clearly orders them to act as conspirators, it would be absurd to seek further proofs. as to the existance of the conspiracy. I fear they have already been too numerous for my reader; but in a matter of fuch importance, I was to prefume him equally rigid as myself, with respect to its demonstration. Now as nobody will deny this, unless blind to conviction, to have been a real conspiracy of the Sophisters against Christ and his church, I will not end this chap-

ter, without trying to afcertain its origin and true epoch.

Was this confpiracy to be dated from the day on the conwhich Voltaire confecrated his life to the annihilation spiracy. of Christianity, we should look back to the year 1728, that being the epoch of his return from London to France; and his most faithful disciples inform us, that he made his determination when in England. But Voltaire lived many years, alone ruminating his hatred against Christ; it is true he was already the officious defender of every impious work that had the same tendency, but these were only the isolated works of Sophisters, fingly writing, without any of the appurtenances of the conspirator. To form adepts and instil his hatred into them, could be but the work of time, and his efforts, unfortunately crowned with success,

⁺ Voltaire to D'Alembert, let, 142. * 13th Feb. 1764. 1 Life of Voltaire, edit. of Kell.

had greatly augmented their number, when, in 1750, he by the express desire of the king of Prussia, took his departure for Berlin. Of all the disciples he left in Paris, the most zealous were D'Alembert and Diderot, and it is to these two men, that the coalition against Christ can be first traced. Though it may not have acquired all its strength, it certainly existed when the plan of the Encyclopedia was decided on; that is to say, the year that Voltaire left Paris for Berlin. Voltaire had formed his disciples, but it was D'Alembert and Diderot who united them in one body to make that samous compilation, which may in truth be styled the grand arsenal of impiety, whence all their sophisticated arms, were to be directed against Christianity.

Voltaire, who alone was worth a host of insidels, laboring apart in the war against Christianity, left the Encyclopedists, for some time, to their own schemes; but if his disciples had been able to form the coalition, they were incapable of carrying it on. Their difficulties augmenting, they sought a man able to remove them, and without hesitation fixed on Voltaire, or rather, to use the words of his historian, Voltaire, by his age, his reputation and his genius, naturally became their chief.

At his return from Prussia, about the year 1752, he found the conspiracy complete. Its precise object was the destruction of Christianity; the first chief had sworn it, the fecondary chiefs, fuch as D'Alembert, Diderot and even Frederick, notwithstanding his quarrels with the premier, were ever after leagued with him in the fame bonds. At this period, the adepts were all that Voltaire could number, as his disciples: but from the day of the coalition between the premier, the fecondary chiefs, and the adepts' agents or protectors; from the day that the object of this coalition to crush Christ and his religion, under the appellation of wretch, had been decreed, until the grand object of the coalition was to be consummated by the proscriptions and horrid masfacres of the Jacobins, near half a century was to elapse; for so much time was necessary for the harbinger of blood and corruption, to prepare the way for the Philosophist of destruction and murder. Naturally during this long period of time, we shall see this fophistical sect, who had sworn to crush, coalescing with the fect, who under the name of Jacobin, really does crush and massacre.

Where then the difference between the fophistical Relation fect under Voltaire and D'Alembert, anticipating the the Sophifmurders of the French revolution, by their wishes and ters and their conspiracies, and those sophisters, who under the the Jaconame of Jacobin, overthrow the altar and embrue its bins. steps with the blood of its priests and pontiffs? Do not they proscribe the religion of the same Christ, of the fame God, whom Voltaire, D'Alembert, Frederick and all that impious fequel of adepts had fworn to crush and abhor? Will any one tell us, that there is any difference between the fophisms of the former, and the pretexts of the latter, between the school of Vol-

taire and the maxims of the Jacobinical den.

The Jacobins will one day declare that all men are free, that all men are equal, and as a confequence of this liberty and equality they will conclude that every man must be left to the lights of reason. That every religion subjecting man's reason to mysteries, or to the authorities of any revelation speaking in God's name, is a religion of flavery and constraint; that as such it should be annihilated, in order to re-establish the indefeafible rights of liberty and equality, as to the belief or disbelief of all that the reason of man approves or disapproves: and they will call this liberty and equality, the reign of reason and the empire of philosophy. Can the candid reader believe, that this liberty and equality is not apposite to the war carried on by Voltaire against Christianity? Had the chiefs or adepts ever any other view, than that of establishing their pretended empire of philosophy or their reign of reason, on that felf-fame liberty and equality applied to revelation and the mysteries, in perpetual opposition to Christ and his church?

Did not Voltaire hate the church and its pastors, because they opposed that liberty and equality applied to our belief; because nothing was so contemptible and so miserable in his eyes, as to see one man have recourse to another in matters of faith, or to ask what he ought to believe.* Reason, liberty and philosophy were as constantly in the mouths of Voltaire and D'Alembert, as a means of overthrowing Revelation and the Gospel; as they are at this day in the mouths of the Jacobins.+

† See the whole of their correspondence.

^{*} Letter to the Duke D'Usez, 19th Nov. 1760.

When the adepts wish to extol the glory of their chiefs, they will represent them perpetually reclaiming the independence of Reason, and devoutly expecting those days when the sun shall no longer shine, but upon free men, acknowledging no other master but their own reason.

When therefore, on the ruins of the temple, the Jacobins shall have erected the idol of their reason, their liberty or their philosophy; will they have suffilled any other wish, any other oath, than that sworn by

Voltaire and his adepts.

When the Jacobins shall apply the axe to the foundations of the temples whether Protestant or Catholic, or in fine of any sect acknowledging the God of the Christians; will they have more widely extended their systems of destruction, than Voltaire conspiring against the altars of London or Geneva, equally as against those of Rome?

When their grand club shall be filled with every infidel the French revolution can produce, whether Atheist, Deist or Sceptic, will their revolutionary cohorts be differently formed, than those which D'Alembert was to quicken and stir up against the God of

Christianity?

In fine, when one day these legions fallying from this den of impiety, from the grand club of the Jacobins, shall triumphantly carry to the Pantheon, the ashes of Voltaire; will not that be the consummating of the Antichristian Conspiracy, will not that be the revolution fo long planned by Voltaire? The means may differ, but the object, the spirit, and the extent of the conspiracy will remain. We shall see the very means employed, the revolution that destroys the altar, that plunders and massacres its priests by the hand of the Jacobin, were not foreign to the wishes or intentions of the first adepts. The most dreadful and difgusting parts of this irreligious revolution, only differs from their plans, by a difference in terms; one WISHED to crush, the other DID crush. The means were fuch as the times fuggested, both were not equally powerful.—We will now proceed to tear the veil from those dark intrigues, successivly employed by the Sophisters during the half century, which prepared such scenes of blood and confusion.

[‡] Condorcet's Progress of Reason, 9th Epoch.

CHAP. IV.

First Means of the Conspirators.

IN order to crush the wretch, in the sense of Voltaire, or to attain the destruction of the altars of that God whose worship had been taught by the Apostles, nothing less could suffice than the total subjection of the public opinion, and the annihilation of the faith of To annihilate it by force was all Christian nations. above the strength of the rising coalition. Force was only to be reforted to, when by a revolution in all religious ideas, things had been brought to that state, in which our Jacobin legislators found them; or when, by incredulity, the courts, the fenates, the armies, in fine, men of all descriptions, had been gained over to a submission, or blind considence in their sophistry. And indeed the necessary growth of impiety and corruption, supposed too long a period, for Frederick or Voltaire ever to flatter themselves with the hopes of feeing it.* It was then too early for them to grafp the falchion of the butchering Jacobin; nor must we expect, in the following pages, to read of guillotines, or forced requisitions in battle array, against the altars of Christianity.

In the beginning we fee their intrigues hidden, and without tumult; flow and tortuous, but more infidious from their fecrecy, more certain from their flowness; the public opinion was to perish, as it were, by inanition, before they dared lay the axe to the altar. And this mode of proceeding we find, is perfectly understood by Frederick, when he writes to Voltaire. that to undermine the edifice in filence, is to oblige it to fall of itself; + and still better understood by D'Alembert, when upbraiding Voltaire with being too hasty, he fays, If mankind grows enlightened, it is because we have the care to enlighten them by degrees. ‡ Convinced of the The Encynecessity of this gradation, D'Alembert bethought him- clopedia felf of the Encyclopedia, as the grand means of phi-

^{*} Letter of Frederick to Voltaire, 5th May, 1767. ‡ 31st July 1762. † 29th July 1775. Vol. I.

losophizing mankind, and crushing the wretch. His project is no sooner conceived, than enthusiastically embraced by Diderot; and Voltaire animated their drooping courage more than once, by his constant attention to the undertaking.

Its fuppofed object. To judge of what amazing importance the fuccess of this famous dictionary was to the conspiring chiefs, we must be acquainted with the plan, the method of its execution, and how it was to become the infallible agent of incredulity, and its most powerful weapon in perverting the public opinion, or overturning all the principles of Christianity.

The Encyclopedia is at first ushered into the world as the aggregate, as the complete treasure of all human arts and sciences, of Religion, Divinity, Physics, History, Geography, Astronomy or Commerce; in a word, of whatever may constitute a Science: of Poetry, Oratory, Grammar, Painting, Architecture, Manufactures, or of whatever can be the object of useful or pleasing This great work was to comprehend the very minutiæ of different trades, from the manufacturer to the labourer; it was of itself to be an immense library, and supply the place of one. It was to be the work of men the most scientific and the most profound in every branch, that France could produce. The difcourse in which it was announced by D'Alembert to all Europe. was written with fo much art, had been fo profoundly meditated and nicely weighed, the concatenation of the sciences and the progress of the human mind, appeared fo properly delineated: whatever he had borrowed from Bacon or Chambers on the filiation of ideas, so perfectly disguised; in fine, the plagiary sophister had so perfectly decked himself in the riches of others, that the prospectus of the Encyclopedia was looked upon as a masterpiece, and its author as the most proper person to preside over so stupendous a work.

Its fecret object. Such were their mighty promifes, but promifes never intended to be fulfilled; while, on the other fide, they had their fecret object, and that they were determined to accomplifh. This was to convert the Encyclopedia into a vast emporium of all the fophisms, errors or calumnies, which ever had been invented against religion, from the first schools of impiety, until the day of their enterprize; and these were to be so artfully concealed, that the reader should insensibly imbibe the

poison without the least suspicion. To prevent discovery the error was never to be found where it might be supposed, religion was not only to be respected, but even supported in all direct discussions, though sometimes the discussion is so handled, that the objection they feem to refute, is more forcibly impressed on the mind of the reader. The more to impose on the unthinking, D'Alembert and Diderot artfully engaged feveral men of unblemished character to partake in this vast undertaking. Such was Mr. de Jeaucourt, a man of great learning and probity, who has furnished a number of articles to the Encyclopedia: his name alone could have been thought a sufficient guarantee against all the art and perfidy of its principles; in short, it was declared that all points of religion were to be discussed by divines well known for their learning and orthodoxy.

All this might have been true, and the work only prove the more perfidious, D'Alembert and Diderot referving to themselves a three-fold resource to forward

their Antichristian Conspiracy.

Their first resource, was that of infinuating error Its means and infidelity into those articles deemed the least fus- and art. ceptible of them; fuch, for example, as History, or Natural Philosophy, even into Chemistry and Geography, where fuch danger could not even have been fur-The fecond was that of references, an art fo precious, by which after having placed fome religious truths under the reader's eye, he is tempted to feek further information in articles of a quite different cast. Sometimes the mere reference was an epigram or a farcasm. They would, after having treated a religious fubject with all possible respect, simply add, See the art. PREJUDICE, or Superstition, or Fanaticism; lastly, when our referring Sophisters feared this shift could not avail them, they would not hefitate at falfifying and altering the discussion of a virtuous co-operator, or at adding an article of their own, whose apparent object was to defend, while the real was to refute what had already been written on the subject. In fine, impiety was to be fufficiently veiled to make it attractive, while it left place for excuse and subterfuge. This was the peculiar art of our barking sophister D'Alembert. Diderot, more daring, was at first countenanced in the mad flights of his impiety, but in cooler moments, his

articles were to be revifed; he was then to add fome apparent restriction in favour of religion, some of those high-sounding and reverential words, but which left the whole of the impiety to substite. If he was above that care, D'Alembert as supervisor-general, took it

upon himself.

Peculiar care was to be taken in the compiling of the first volumes, lest the clergy or those men of prejudice, as they were called, should take the alarm. As they proceeded in the work they were to grow more bold, and if circumstances did not favor them, nor allow them to say all they wished to say, they were to refort to supplements, and to foreign editions, which would at the same time render this dangerous work more common, and less costly to the generality of readers.

The Encyclopedia, perpetually recommended and cried up by the adepts, was to be a standing book in all libraries, and insensibly the learned was to be converted into the Antichristian world. If the project was well conceived, it was impossible to see one more

faithfully executed.

It is now our duty to lay before the reader, proofs first as to the fact, secondly as to the intention. For the first, it will be sufficient to cast the eye on divers articles of this immense collection, especially where the principal tenets of Christianity, or even of natural religion are treated, and to follow them through the divers references the Sophisters have prepared for the reader. We finall find the existence of God, free agency, the spirituality of the soul, treated in the style of a Christian philosopher, but a wide DEMONSTRA-TION, or a vide Corruption will be added, to pervert all that had been faid; and those articles to which D'Alembert and Diderot more particularly refer the reader, are exactly those where the doctrine of the sceptic or the Spinofist, of the Fatalist or the Materialist, is chiefly inculcated. [See note at the end of the Chapter.]

This cunning could not escape those authors who wrote in the defence of religion.* But Voltaire resorting to calumny, in order to defend their Encyclopedia, will represent these authors as enemies of the

Proofs.

As to the fast.

^{*} See Religion Vindicated, the writings of Gauchat, of Bergier, in our Helvian Letters.

state, as bad citizens.* Such, indeed, were his usual weapons, and had he perfectly succeeded in deceiving people, it would have been sufficient to have examined his confidential correspondence with the very authors of the work, to be convinced of the wickedness of their intentions.

At a hundred leagues from Paris, and not thwarted by the obstacles D'Alembert had to combat, he often complains, that the attacks are not sufficiently direct. He is often russed by certain restrictions familiar to D'Alembert, and at length he breaks out on those put to the article Bayle. D'Alembert answers, "This is an idle quarrel indeed, on Bayle's Dictionary. In the first place, I did not say, happy would it have been had he shown more reverence to religion and morality. My phrase is much more modest: and besides, in a cursed country like this, where we are writing, who

"does not know that fuch fentences are of mere form and only a cloak to the truths additionally conveyed.

" Every one is aware of that."+

During the time that Voltaire was so much busied with the articles he so frequently sent to D'Alembert for the Encyclopedia, he often complains of his shackles, and is unable to dissemble how much he desires to attack religion openly, and writes, "All that I am told about the articles of Divinity and Metaphysics, grieves me to the heart; oh how cruel it is to print the very reverse of what one thinks." But D'Alembert, more adroit, sensible of the necessity of these palliatives, "less he should be looked upon as a madman by those he wished to convert," foresaw the day when he could triumphantly answer, "If mankind is so much enlightened to-day, it is only because we have had the precaution, or good fortune, to enlighten them by degrees."

When Voltaire had fent certain violent articles, under the name of the priest of Lausanne, D'Alembert would immediately write, "We shall always receive "with gratitude whatever comes from the same hand.

\$ 16th July 1762.

[&]quot;We only pray our heretic to draw in his claw a little, as in certain places he has shown his fangs a

[&]quot; little too much. This is the time for stepping back to

^{* 18}th Letter to D'Alembert.

^{† 10}th Oct. 1764. ‡ Let. of the 9th of Oct. 1755.

"make the better leap."* And to show that he never lost fight of this maxim, he answers Voltaire's animadversions on the article Hell: "Without doubt we have several wretched articles in our divinity and metaphysics, but with divines for censors and a privilege, I defy you to make them better. There are articles less exposed where all is set to rights again."+

Can there be a doubt left of the precise and determined intention of the Encyclopedists, when Voltaire exhorts D'Alembert to fnatch the moment, whilst the attention of government is drawn off by other concerns. " During this war with the parliament and the bishops, " the philosophers will have fine play. You have a " fair opportunity of filling the Encyclopedia with those truths, that we should not have dared utter twenty years " ago." T Or when he writes to Damilaville, " I can " be concerned for a good dramatic performance, but " could be far more pleased with a good philosophical work that should forever crush the wretch. I place " all my hopes in the Encyclopedia." After fuch an avowal it would be useless to seek further proof, of this immense compilation being no other than the grand arfenal for all their fophisticated arms against religion.

Diderot more open, even in his ambushes reluctantly employed cunning. He does not hide how much he wished, boldly to insert his principles, and his principles are explained when he writes, "The age of Louis "XIV. only produced two men worthy of co-operating to the Encyclopedia," and these two men were Perault and Boindin. The merits of the latter are more conspicuous than those of the former. Boindin, born in 1676, had lately died a reputed Atheist, and had been refused Christian burial. The notoriety of his principles had shut the French academy against him, and with such titles he could not have failed being a worthy co-operator.

Such then the object, such the intention of the confpiring authors. We see by their own confession, that they did not wish to compile for science, but to compile for incredulity; that it was not the advancement of arts they sought, but to seize the moment, when the attention of the ruling authorities were drawn off, to propagate their impious calumnies against religion.

^{* 21}st July 1757. + Ibid.

Let. to D'Alembert, 13th Nov. 1756. § 23d May 1764.

They hypocritically utter fome few religious truths; they print the contrary of what they believed on Christianity, but only the better to cover the fophisms they

printed against it.

In fpite of all those arts, men zealous for religion, forcibly opposed the work. The Dauphin in particular, obtained a temporary suspension of it; and various of the Enwere the rebuffs the authors met with. D'Alembert cyclopedia. wearied, had nearly forfaken it, when Voltaire, sensible of the importance of this first tool of the conspiracy, roused his drooping courage. He, far from abating, rather redoubled his efforts, asking for, and incessantly sending fresh articles. He would extol perfeverance, he would show D'Alembert and Diderot the ignominy and shame redounding to their opponents.* He would urge them, conjure them by their friendship or in the name of philosophy to overcome their disgust, and not to be foiled in so glorious an undertaking.†

At length the Encyclopedia was brought to a conclusion, and it made its appearance under the fanction of a public privilege. Triumphant in their first step, the conspirators saw in it but the forerunner of their

future fuccesses against religion.

Lest any one should doubt of the particular drift of this compilation; the reader must be informed of the co-operators chosen by D'Alembert and Diderot, and that especially for the religious part. Their first divine was Raynal, a man just expelled from the order of the Jesuits on account of his impiety, his chief and strongest recommendation to D'Alembert. Every one unfortunately knows how much he verified the judgment of his former brethren, by his atrocious declamations against Christianity; but few are acquainted with the anecdote of his expulsion from among the co-operators, and that connects his story with that of another divine, who, without being impious himself, had been unfortunately drawn into the company of the Sophisters.

This was the Abbé Yvon, an odd metaphyfician, but an inoffenfive and upright man; often in extreme indigence, and living by his pen, when he thought he could do it with decency. In the fimplicity of his

^{*} See his letters of the years 1755-6.

[†] Letters of 5th Sept. 1752, 13th Nov. 1756, and particularly of 8th Jan. 1757.

heart he had written The Defence of the Abbe de Prades. I have heard him affert that not a fingle error could be found in that work, and on the first argument give up With the fame simplicity I have heard him relate, by what means he had co-operated to the Encyclopedia. "I was in want of money, (faid he;) Ray-" nal met me and perfuaded me to write a few arti-" cles, promifing me a good reward, I acceded, and " my work delivered at Raynal's study, I received " twenty-five Louis-d'ors. Thinking myfelf very " well paid, I imparted my good fortune to one of the 66 bookfellers employed for the Encyclopedia, who " feemed much furprised that the articles furnished by "Raynal, should not be his own. He was furious at " the trick he furmised. A few days after I was sent " for to the office; and Raynal, who had received a " thousand crowns for his pretended work, was oblie ged to refund me the hundred Louis-d'ors he had " kept for himself."

This anecdote will not furprise those who are acquainted with Raynal's plagiary talents. His impiety was not sufficient to prevent his dismission, but it preferved him within the pale of the fraternal embrace.

I must add, that the articles on God and on the Soul, furnished by the Abbé Yvon, are exactly those which grieved Voltaire to the heart, and for which, D'Alembert and Diderot were obliged to have recourse to their art of references.

The third divine, or as D'Alembert styles him the fecond, for he never dared mention Yvon to Voltaire, was the Abbé de Prades, obliged to sty to Prussia, on his attempt to impose on the Sorbonne in advancing his own impious propositions for those of religion. It was the cunning of this thesis which had missed the Abbé Yvon, but soon discovered, the parliament took it up. The author, nevertheless, was put under the protection of the King of Prussia, by Voltaire and D'Alembert.*

We also owe to the memory of De Prades to repeat, what his protectors would willingly conceal; that three years after, he publicly retracted all his errors in a declaration figned the 6th of April 1754, bewailing his intimacy with the Sophisters, adding, that one life

^{*} Correspondence of Voltaire and D'Alembert, let. 2 and 3.

could not suffice to weep his past conduct*: he died in

1782.

Another of their divines was the Abbé Morelet, a man precious to Voltaire and D'Alembert, who playing on his name called him the Abbé Mord-les (bite them,) because under pretence of attacking the Inquisition, he had fallen on (bitten) the church with all his

might.+

Should we enumerate the lay writers who co-operated in this work, we should find far worse. But we will only mention the famous Dumarsais, at the same time so infamous, that the public authorities were obliged to interfere and destroy a school he had formed, solely to imbibe his pupils with the venom of his impiety. This unfortunate man also retracted his errors, but only on his death-bed. The choice of this man's pen, shows what co-operators D'Alembert sought.

Far be it from me, to confound, in this class, such men as M. de Formey or Jaucourt, particularly the latter, to whom, as we have already said, they were indebted for many articles. The only reproach we can make him, is that he should have continued his labours, after he either did or should have seen the drift of that vast compilation, where intermixed with his toils, lay all the sophisms and calumnies impiety could invent.

Excepting these two men, we may nearly comprehend the rest of the Encyclopedian writers, in the following picture, drawn by Diderot himself. " that detestable crew, who, though perfectly igno-" rant, valued themselves on knowing every thing, " who feeking to diffinguish themselves by that vexa-"tious universality they pretended to, fell upon every " thing, jumbled and spoiled all, and converted this " pretended digest of science into a gulph, or rather a " fort of rag-basket, where they promiscuously threw ev-" ery thing half examined, ill digested, good, bad, and in-" different, but always incoherent." What a precious avowal as to the intrinsic merit of their work; espegially after after what he fays as to their views, in describing the pains they had taken, the torments it had put them to, the art it had required to infinuate what

^{*} Feller's Hift. Dia.

[†] Correspondence of D'Alembert, No. 65 and 96: Let. to Thiriot, 26th Jan. 1762.

Vol. I.

H

they dared not openly write against prejudices (religion,) in order to overthrow them without being perceived.*

In fine, all these follies of the rag-dealers, contributed to the bulk and accelerated the appearance of the volumes; the chiefs carefully inferting, in each volume, what could promote the grand object. At length terminated, all the trumpets founded, and the journals of the party teemed with the praises of this literary atchievement. The learned themselves were duped. Every one would have an Eucyclopedia. Numerous were the editions, of all fizes and prices; but under the pretence of correcting, greater boldness was assumed. About the time, when the antichrif-A new En- tian revolution was nearly accomplished, appeared The cyclopedia. Encyclopedia by order of Matter. When it was first undertaken, some deference was still paid to religion. A man of eminent merit, Mr. Bergier, a canon of Paris, thought it incumbent on him to yield to the preffing folicitations of his friends, lest the part treating of religion, should fall into the hands of its greatest enemies. What was eafy to foresee came to pass. The name of a man, who had combated the impious works of a Voltaire or a Rouffeau, naturally ferved as a cloak to this new digest, styled The Encyclopedia methodised. This was on the eve of the French revolution, fo that the petty infidels charged with the work, kept no further bounds with regard to religion. This new work is more completely impious than the former, notwithstanding some excellent tracts of Mr. Bergier and of fome others; and thus the Sophisters of the day perfected the first tool of the Antichristian conspirators."

> * The text in the original is far more extensive, where Diderot treats of the deficiencies of the Encyclopedia, but not having it at hand, we quote from Feller's Hift. Dict. art. Di-DEROT.

Note referred to in Page 34.

Devices of the Encyclopediaon the article GoD.

Look for the article God (Geneva edition) and you will find very found notions, together with the direct, physical and metaphyfical demonstration of his existence; and indeed under such an article it would have been too manifest to have broached any thing even bordering on Atheism, Spinolism, or Epicurism; but the reader is referred to the article DEMONSTRATION,

and there all the physical and metaphysical cogent arguments for the existence of a God disappear. We are there taught, that all direct demonstrations suppose the idea of infinitude, and that such an idea cannot be of the clearest, either for the Naturalift or the Metaphysician. This in a word destroys all confidence the reader had in the proofs adduced of the existence of God. There again, they are pleased to tell you, that a single insect, in the eyes of the philosopher, more forcibly proves the existence of a God, than all the metaphyfical arguments whatever (ibid.); but you are then referred to CORRUPTION, where you learn how much you are to beware of afferting in a politive manner, that corruption can never beget animated bodies, and that fuch a production of animated bodies by corruption, feems to be countenanced by daily experiments; and it is from these experments precifely, that the Atheifts conclude, that the existence of God is unnecessary, either for the creation of man or animals. Prepossessed by these references, against the existence of God, let the reader turn to the articles of ENCYCLOPEDIA and EPIcurism. In the former he will be told, that there is no being in nature that can be called the first or last, and that a machine infinite in every way must necessarily be the Deity. In the latter the atom is to be the Deity. It will be the primary cause of all things, by whom and of whom, every thing is, active, effentially of itself, alone unalterable, alone eternal, alone immutable; and thus the reader will be infenfibly led from the God of the Gofpel to the heathenish fictions of an Epicurus or of a Spinosa.

The same cunning is to be found in the article of the Soul. On the ar-When the Sophisters treat directly of its effence they give the ticle of the ordinary proofs of its spirituality and of its immortality. They Soul. will even add in the article BRUTE, that the foul cannot be fupposed material, nor can the brute be reduced to the quality of a mere machine, without running the hazard of making of man an Automaton. And under NATURAL LAW we read, that if the determinations of man, or even his ofcillations, arife from any thing material, extraneous to his foul, there will be neither good nor evil, neither just nor unjust, neither obligation nor right. Then referred to the article LOCKE, in order to do away all this consequence, we are told that it is of no importance whether matter thinks or not, for what is that to justice or injustice, to the immortality of the foul and to all the truths of the system, whether political or religious; the reader, enjoying the liberty and equality of his reason, is left in doubt with regard to the spirituality, and no longer knows whether he should not think himfelf all But he will decide when, under the article ANIMAL. he finds that life and animation are only physical properties of matter, and left he should think himself debased by his resembling a plant or an animal, to confole him in his fall, they will tell him, article ENCYCLOP EDIA and ANIMAL, that the only difference between certain vegetables, and animals fuch as us, is, that they sleep and that we wake, that we are animals that feel, and that they are animals that feel not; and still further in the article Animal, that the fole difference between a stock and a man, is, that the one ever falls, while the latter never falls after the same manner. After perusing these articles bona fide, the reader must be insensibly drawn into the vortex of materialism,

On the article Lib-ERTY.

In treating of Liberty or free agency, we find the same artifice. When they treat of it directly they will fay, " Take " away liberty, all human nature is overthrown, and there will " be no trace of order in fociety-Recompense will be ridicu-" lous, and chastisement unjust.-The ruin of liberty carries "with it, that of all order, of police, and legitimates the most " monstrous crimes-So monstrous a doctrine is not to be de-66 bated in the schools, but punished by the magistrates, &c. " Oh, Liberty ! they exclaim, Oh, Liberty, gift of heaven! Oh, "Liberty of action! Oh, Liberty of thought! thou alone are capable of great things." [See articles AUTHORITY and the PRELIMINARY DISCOURSE.] But at the article CHANCE (fortuit) all this liberty of action and of thought is only a power that cannot be exercised, that cannot be known by actual exercise: and Diderot at the article EVIDENCE pretending to support liberty will very properly fay, "This concatenation of causes and " effects supposed by the philosophers, in order to form ideas " representing the mechanism of the Universe, is as fabulous as " the Tritons and the Naïads." But both him and D'Alembert will descant again on that concatenation, and returning to CHANCE (fortuit,) will tell us "That though it is imperceptible, "it is not the less real; that it connects all things in nature, that " all events depend on it; just as the wheels of the watch, as to " their motion, depend on each other: that from the first mo-" ment of our existence, we are by no means masters of our mo-" tions; that were there a thousand worlds similar to this, and " fimultaneously existing, governed by the same laws, every " thing in them would be done in the fame way; and that " man in virtue of these same laws, would perform at the same " instants of time, the same actions, in each one of these worlds." This will naturally convince, the uninformed reader, of the chimera of fuch a liberty or free agency, which cannot be exercifed. Not content, with this, Diderot at the article FATALITY, after a long differtation on this concatenation of causes, ends by faying, that it cannot be contested either in the phylical world, or in the moral and intellectual world. Hence what becomes of that liberty without which there no longer exists just or unjust, obligation or right.

These examples will suffice to convince the reader of the truth of what we have afferted, as to the artful policy with which the Encyclopedia had been digested; they will show with what cunning its authors sought to spread the principles of Atheism, Materialism and Fatalism, in fine, every error incompatible with that religion, for which they professed so great a reverence at

their outset.

CHAP. V.

Second means of the Conspirators .- The Extinction of the Fesuits.

THE hypocrify of Voltaire and D'Alembert, had triumphed over every obstacle. They had so perfectly succeeded in their abuse on every person who dared oppose the Encyclopedia, representing them as barbarians and enemies to literature; they had found fuch powerful support during the successive ministers of D'Argenson, Choiseul and Malesherbes, that all the opposition of the great Dauphin, of the clergy and of the religious writers, could not avail, and this impious digest was in future to be looked upon as a necessary work. It was to be found in every library, whether at home or abroad, it was always to be referred to. From thence the simple mind in quest of science, was to imbibe the poison of incredulity, and the Sophister was to be furnished with arms against Christianity. The conspirators, though proud of their first invention, could not dissemble, that there existed a set of men wish of the whose zeal, whose learning, whose weight and author- conspiraity, might one day counteract their undertaking. The tors as to church was defended by her bishops and all the lower religious They had, moreover, numerous orders of religious, always ready to join the feculars for her defence in the cause of Christianity. But before we treat of the means employed for the destruction of these defenders of the faith, we must show the plan formed by Frederick, whence they resolved on the destruction of the Jesuits, as the first step towards dismantling the church, the destruction of her bishops and of her different orders of priesthood.

In the year 1743, Voltaire had been sent on secret Frederick's fervice to the court of Prussia and among his dispatches first plan from Berlin, we find the following written to the min-throw the "In the last interview I had with his church. ister Amelot. " Prussian majesty, I spoke to him of a pamphlet that appeared in Holland about fix weeks back, in which

" the fecularization of ecclefiaftical principalities in favour of the Emperor and Queen of Hungary, was

" proposed as the means of pacification for the Em-" pire. I told him that I could wish, with all my " heart, to fee it take place; that what was Cæfar's " was to be given to Cæfar; that the whole bufiness " of the church was to supplicate God and the princes; " that by his institution, the Benedictine would have " no claim to fovereignty, and that this decided opin-" ion of mine, had gained me many enemies among " the clergy. He owned that the pamphlet had been " printed by his orders. He hinted that he should not dislike to be one of those kings, to whom the clergy. " would confcientiously make restitution, and that he " should not be forry to embellish Berlin with the goods of the church. This is most certainly his grand object, and he means only to make peace, when he " fees the possibility of accomplishing it. It is in your " breast, to prudently profit of this his secret plans, " which he confided to me alone."*

Effect of this plan at the court of Verfailles.

D'Argenfon's plan.

It was at this period that the court of Lewis XV. began to be overrun with ministers, who thought on religious matters, like a Voltaire or a Frederick. had no ecclefiaftical states, no ecclefiastical electors to pillage, but the possessions of the numerous religious orders dispersed through France, could satiate their rapacity, and they conceived that the plan of Frederick, could be equally lucrative to France. The Marquis D'Argenson, counsellor of state and minister of foreign affairs, was the great patron of Voltaire. It was he who adopted all his ideas, and formed the plan for the destruction of all religious orders in France. progress of the plan was to be flow and successive, lest it should spread the alarm. They were to begin with those orders that were least numerous, they were to render the entrance into religion more difficult, and the time of their professions was to be delayed until that age, when people are already engaged in some other state of life. The possessions of the suppressed were artfully to be adapted to some pious use, or united to the episcopal revenues. Time was to do away all difficulties, and the day was not far off, when, as lord paramount, the fovereign was to put in his claim to all that belonged to the suppressed orders, even to what had been united, for the moment, to the fees of

^{*} General correspondence, 8th Oct. 1743.

the bishops; the whole was to be added to his do-

That the French ministry often changed, but that the plans of the cabinet never did; and that it always watched the favorable opportunity, was the remark of a shrewd and observing legate. The plan, for the destruction of religious orders, had been made by D'Argenson, in the year 1745, though forty years after it lay on the chimney-piece of Maurepas, then prime minister. I owe this anecdote to a person of the name of Bevis,* a learned Benedictine, and in fuch high repute with Maurepas, that he often pressed him to leave his hood, promising him preferment as a fecular. The Benedictine refused such offers, and it was not without surprise, that he heard Maurepas tell him, in pressing him to accept his offer, that fecularization would one day be his lot; he then gave him D'Argenson's plan, which had long been followed and would foon be accomplished.

Avarice alone could not have fuggested this plan, as the mendicant orders, as well as the more wealthy,

were equally to be destroyed.

It would have been nugatory to attempt the execution before the Encyclopedian fophisters had prepared the way; it was therefore dormant many years in the state offices at Versailles. In the mean time the Voltarian ministry, fostering up infidelity, pretended to strike; while they fecretly supported the sophistical tribe. They forbid Voltaire the entrance of Paris, while in amazement he receives a scroll of the king, confirming his pension, which had been suppressed twelve years before !+ He carries on his correspondence with the adepts, under the covers and the very feal of the first secretaries and of the ministers themselves, who were perfectly conversant with all his impious plans. ‡ It was this very part of the Antichristian Conspiracy that Condorcet was wont to describe when he says: " Often a govern-" ment would reward the philosopher with one hand, " whilst with the other it would pay his slanderer; " would proscribe him, while they were proud of the " foil that had given him birth; punished him for

^{*} He is at present in London.

[†] Let. to Damilaville, 9th Jan. 1762. ‡ Let. to Marmontel, 13th Aug. 1760.

" his opinions, but would have blushed not to have

" partaken of them."*

Choifeul's underflanding with the Sophisters.

This perfidious understanding between the minifters of his most Chrstian Majesty, and the Antichristian Conspirators, hastened their progress, when the most impious and most despotic of ministers, judged that the time was come when the decifive blow could be struck. This minister was the Duke of Choiseul: during the whole time of his power he was the faithful adept and admirer of Voltaire, who fays: "Don't " fear opposition from the Duke of Choiseul; I re-" peat it, I don't mislead you, he will be proud of ferv-"ing you:"t or to Marmontel, "We have been a ittle alarmed by certain panics, but never was fright " fo unfounded. The Duke de Choifeul and Mad. " de Pompadour know the opinions of the uncle and of the niece. You may fend any thing without dan-" ger." In fine, he was fo fecure in the duke's protection against the Sorbonne and the church, that he would exclaim, " The ministry of France for ever; long " live the Duke de Choiseul." ‡

Refolves the destruction of the Jesuits: gins with them.

This confidence of the premier chief was well placed in Choiseul, who had adopted and taken up all the plans of D'Argenson. The ministry prognosticated a great fource of riches to the state, in the destruction of the religious, though many of them did not feek in why he be- that the destruction of religion; they even thought fome of them necessary, and the Jesuits were excepted. Unfortunately these were exactly the men with whom Choifeul wished to begin, and his intention was already known by the following anecdote: - Choifeul, one day, conversing with three ambassadors, one of them said, If I ever chance to be in power, I will certainly destroy all religious orders excepting the Jesuits, for they are at least useful to education. " As for my part (an-" fwered Choifeul), I will destroy none but the Jefu-" its; for, their education once destroyed, all the " other religious orders will fall of themselves," and his policy was deep! There can be no doubt but that destroying the order, in whose hands the majority of the colleges were at that time, would be striking at the very root of that Christian education, which prepared

^{*} Condorcet's Sketch on History, oth Epoch.

⁺ Let. to D'Alembert, No. 68, anno 1760. Let. to Marmontel, 13th Aug. 1760, and 2d Sept. 1767.

so many for the religious state; therefore, in spite of the exception, Choiscul still fought to sway the coun-

cil by his opinion.

The Jesuits were tampered with, but in vain: so far from acceding to the destruction of the other orders, they were foremost in their defence; they pleaded the rights of the church; they supported them with all their weight, whether in their writings or their discourse. This gave occasion to Choiseul to remonstrate with the council, and to persuade them, if they wished to procure to the state, the immense refources of the religious possessions, that it was necessa-

ry to begin with the destruction of the Jesuits.

This anecdote I only cite, as having heard it among the Jesuits, but their subsequent expulsion strongly corroborates its veracity. Whether these religious deferved their fate or not, is alien to my subject; I only wish to point out the hand that strikes, and the men who D'Alembert fays gave the orders for their destruction. Treating of this Antichristian Conspiracy, I have only to afcertain whether their destruction was not conceived, urged and premeditated, by the fophiftical conspirators, as a means powerfully tending to the destruction of Christianity. Let us then examine what that body of men really was, and how necessarily odious they must have been to the conspirators, from their general reputation. Let us, above all, hear the Sophisters themselves; let us see how much they interested themselves in their destruction.

The Jesuits were a body of twenty thousand men, what the fpread through all Catholic countries, and particularly Jesuits charged with the education of youth. They did not for that neglect the other duties of the ecclefiastic, and were bound by a particular vow, to go as missionaries to any part of the globe, if fent to preach the gospel. From their youth, brought up to the study of literature, they had produced numberless authors, but more particularly divines, who immediately combated any error, that might fpring up in the church. Latterly they were chiefly engaged in France against the Janfenists and Sophisters, and it was their zeal in the defence of the church, that made the King of Prussia

flyle them The Life-guards of the Pope.*

^{*} Let. of the King of Prussia to Voltaire, No. 154, an. 1767. Vol. I.

Opinion of on the Jef-

When fifty French prelates, cardinals, arch-biththe bishops ops or bishops, assembled, were consulted by Louis XV. on the propriety of destroying the order, they expressly answered: "The Jesuits are of infinite fervice to us in our dioceses, whether for preaching " or the direction of the faithful, to revive, preferve " and propagate faith and piety, by their missions, " congregations and spiritual retreats, which they " make with our approbation, and under our authority. For these reasons we think, Sire, that to pro-" hibit them from instructing, would essentially in-" jure our dioceses, and that it would be difficult to " replace them with equal advantage in the inftruc-"tion of youth, and more particularly fo, in those "provincial towns where there are no universities."+

Such in general was the idea entertained of them in all Catholic countries; it is effential to the reader to be acquainted with it, that he may understand of what importance their destruction was to the Sophisters. At the time, the Jansenists had the honor of it, and indeed they were very ardent in the success. But the Duke de Choiseul, and the famous courtezan La Marquise de Pompadour, who then held the destiny of France, under the shadow and in the name of Louis XV, were not more partial to the Jansenists than to the Jesuits. Both confidants of Voltaire, they were confequently initiated in all the mysteries of the Sophisters, t and Voltaire, as he says himself, would willingly have seen all the Jesuits at the bottom of the sea, each with a Jansenist hung to his neck.

The Janfenists were nothing more than the hounds employed in the general hunt by Choifeul, the Marquise de Pompadour and the Sophisters. The Minifter, spurred on by his impiety, the Marquise, wishing to revenge the infult, as fhe called it, received from Pere Sacy a Jesuit. This father had resused her the facraments, unless by quitting the court, she would in fome fort atone for the public scandal she had given, by her cohabitation with Louis XV. But if we judge by Voltaire's letters, they neither of them needed much stimulation, as they both had always been great

⁺ Opinion of the Bishops, 1761.

Let. of Voltaire to Marmontel, 13th Aug. 1760.

protectors of the Sophisters, and the minister had always favored their intrigues as far as he could, confiftently with circumstances and politics.* The following pages will show these intrigues, and we shall begin by D'Alembert, who writes in the most fan- D'Alemguine manner on their future victory over the Jesuits, bert's aand on the immense advantages to be derived to the their defconspiracy by their downfall. "You are perpetually truction. " repeating, Crush the wretch; for God's fake let it " fall headlong of itself! Do you know what Astruc " fays? It is not the Jansenists that are killing the " Jesuits, but the Encyclopedia. Yes, zounds! it is " the Encyclopedia, and that is not unlikely. This " scoundrel of an Astruc is a second Pasquin, he " fometimes fays good things. For my part I fee " every thing in the brightest colours: I foresee the " Janienists naturally dying off the next year, after " having strangled the Jesuits this; toleration estab-" lished, the Protestants recalled, the priests married, confession abolished, and fanaticism (religion) crushed,

" and all this without its even being perceived." The very words of the conspirators show what part they had in the destruction of the Jesuits. They were the true cause; we see what advantage they hoped to reap from it; they had kindled the hatred, they had procured the death warrant. The Jansenists were to ferve the conspirators, but fall themselves, when no more wanted. The Calvinists were to be recalled, but only to perish in their turn. To strike at the whole Christian religion was their aim, and impiety with its fophisters, was folely to range throughout the unbelieving world.

D'Alembert smiles at the blinded parliaments, seconding with all their power the plans of the conspira-It is in this idea he writes to Voltaire: " The " laugh is no longer on the fide of the Jesuits, fince "they have fallen out with the philosophers; at pref-" ent they are at open war with the parliament, who " find that the fociety of Jesus is contrary to human " fociety. This fame fociety of Jesus finds on its " fide, that the order of the parliament is not within " the order of those who have common sense, and of philosophy would decide that both the society of Fesus

^{*} Let. from Voltaire to Marmontel, 21st Aug. 1767.

⁺ Let. 100.

" and the parliament are in the right." To again, when he writes to Voltaire: "The evacuation of the " college of Louis le Grand (the Jefuits College at " Paris) is of more importance to us than that of " Martinico. Upon my word this is becoming feri-" ous, and the people of the parliament don't mince "the matter. They think they are ferving religion, " while they are forwarding reason without the least suf-" picion. They are the public executioners, who take "their orders from philosophy without knowing it."+ Wrapped up in his idea, when he fees the Encyclopedian commands nearly executed, he openly avows the cause of his revenge; he even implores Heaven, lest his prey should escape him. "Philosophy (fays he) is on " the eve of being revenged of the Jesuits, but who " will avenge it of the other fanatics. Pray God, dear brother, that reason may triumph even in our "days."İ

And this day of triumph comes, he proclaims the long-concerted exploit: "At length, he cries, on the fixth of next month, we shall be delivered from all that Jesuitical rabble, but will reason for that, have

" gained, or the wretch have loft ground.

Thus we see, under this shocking formula, the destruction of Christianity is linked with that of the Jesuits. D'Alembert was so much convinced of the importance of their triumph over that order, that hearing one day of Voltaire's pretended gratitude to his former masters, he immediately wrote to him, "Do you know what I was told yesterday, that you began to pity the Jesuits, that you was almost tempted to write in their favor, as if it were possible to interest any one in favor of people, on whom you have cast so much ridicule. Believe me, let us have no human weakness. Let the Jansenitical rabule rid us of the Jesuitical, and do not prevent one spider from devouring another."

Avowal of Voltaire.

Nothing was less founded than this alarm, Voltaire was not the writer of the conclusions drawn by the Attorney-Generals of the Parliament, as D'Alembert had been informed, who himself had been the author of Mr. de la Chalotais, the most artful and virulent piece that appeared against the Jesuis. Votaire how-

^{*} Letter 98, 1761. † Let. 100. ‡ Let. 90, anno 1761. § Let. 102. || Let. 15th of Sept. 1762.

ever was not less active in composing and circulating

memorials against them.*

If he suspected any great personage of protecting the Jesuits, he would write and use his utmost endeavours to diffuade them. It was for that he wrote to the Mareschal de Richelieu, "I have been told, " my Lord, that you had favored the Jesuits at Bour-"deaux. Try to destroy whatever influence they may have." + Thus again he did not blush to upbraid Frederick himself, with having offered an asylum to these unfortunate victims of their plots.‡ Full as rancorous as D'Alembert, he would express his joy at their misfortunes in the same gross abuse, and his letters show with what adepts he shared it. "I rejoice " with my brave chevalier (he would write to the Marg. " de Vielleville) on the expulsion of the Jesuits; Ja-" pan led the way in driving out those knaves of "Loyola; China followed the example of Japan, " and France and Spain have imitated the Chinese. "Would to God that all the monks were fwept from " the face of the earth, they are no better than those "knaves of Loyola. If the Sorbonne was fuffered to ".act, it would be worse than the Jesuits. One is " furrounded with monsters: we embrace our wor-"thy chevalier, and exhort him to conceal his march " from the enemy."

What examples does the philosophist of Ferney adduce! The cruelties of a Taikosama, who, in expelling and crucifying the missionary Jesuits, also murders thousands and thousands of his subjects, in order to irradicate Christianity. The Chinese, less violent indeed, but with whom every persecution against the missionaries, has always been followed or preceded by a prohibition to preach the gospel. Can the man build upon such authorities, without forming the same

wish?

It is to be remarked that Voltaire dares not cite the example of Portugal or of its tyrant Carvalho. || The

§ 27th April, 1767.

^{*} Let. to the Marquis D'Argence de Dirac, 26th Feb. 1762. † Let. of the 27th Nov. 1761. † 5th Nov. 1773.

I have feen well-informed persons, who thought that the persecution in Portugal was not entirely unconnected with the conspiracy of the Sophisters. That it was only a first essay of what might be afterwards attempted against the whole body. This might be. The politics and power of Choiseul and the

truth is, that with the rest of Europe, he is obliged to confess, that the conduct of this minister in Portugal, with regard to the Father Malagrida and the pretended conspiracy of the Jesuits, was the summit of

ridicule and the excess of horror.*

It is also worthy of remark, that the conspiring Sophisters spared no pains to throw the odium of the assassination of Louis XV. on the Jesuits, and more particularly Damilaville, whom Voltaire answers in the following manner: "My brethren, you may easily perceive that I have not spared the Jesuits. But posterity would revolt against me in their favor, were I to accuse them of a crime of which all Euser rope and Damien has cleared them. I should design base myself into the vile echo of the Fansenists, were

" base myself into the vile echo of the Jansenists, were " I to speak otherwise."+ Notwithstanding the incoherency in their accusations against the Jesuits, D'Alembert, certain of Voltaire's zeal in this warfare, fends him his pretended hiftory of these Religious; a work, of whose hypocrify, his own pen is the best guarantee, when he speaks of it as a means for the grand object. " I recommend " this work to your protection (he writes to Voltaire,) " I really believe it will be of fervice to the common " cause, and that superstition notwithstanding the ma-" ny bows I pretend to make before it, will not fare "the better for it. Was I, like you, far from Paris, " to give it a found threshing, I would certainly do it, " with all my heart, with all my foul, with all my " strength, in fine, as they tell us, we are to love God. " But, placed as I am, I must content myself with giv-" ing a few fillips, apologizing for the great liberty " taken, and I do not think but what I have hit it off " pretty well." t

character of Carvalho, could add weight to this opinion. I candidly confess I have no proof of their secret co-operations; and besides, the ferocious wickedness of Carvalho, has been set in so strong a light, he was the murderer and jailor of so many victims declared innocent by the decree of the 8th of April 1771, that it would be useless to seek any other stimulator than his own heart, in that shocking series of cruelties which distinguished his ministry. See the Memoirs and Anecdotes of the Marq. of Pombal. The Discourse on History by the Comte D'Albon.

* Voltaire's Age of Louis XV. chap. 33. † 1 Let. to Damilaville, 2d March, 1763. ‡ 3d Jan. 1765.

Could the reader for a moment forget his indignation at the profligacy of the style, would not the hypocrify, the profound diffimulation, of which thefe Sophisters speak so lightly, rouse it anew; if the annals of history should ever be searched, it would be in vain to feek a conspiracy whose intruges, whose cunning was of a deeper hue, and that from its own confession.

As to Frederick, during the whole of this warfare, Avowal his conduct is fo fingular, that his words alone can give and strange a proper idea of it. He would call the Jesuits, The life-conduct of Frederick. guards of the court of Rome, the grenadiers of Religion; and as fuch liated them, and triumphed with the rest of the conspirators in their defeat. But he also beheld in them a body of men useful and even necessary to his state; as such he supported them several years after their destruction; was deaf to the repeated solicitations of Voltaire and his motly crew. One could be almost tempted to think he liked them; he openly writes to Voltaire, " I have no reason to complain of "Ganganelli, he has left me my dear Jesuits, who are the objects of universal persecution. I will pre-" ferve a feed of fo precious and uncommon a plant, " to furnish those who may wish to cultivate it here-" after."* He would even enter in a fort of justification, with Voltaire, on his conduct, fo opposite to the views of the party. "However much a heretic, " and still more an infidel, fays he, I have preserved "that order after a fashion, and for the following " reasons:

" Not one Catholic man of letters is to be found in " thefe regions, except among the Jesuits. We had " nobody capable of keeping schools. We had no "Oratorian Fathers, no Purists (Piaristes or Fathers of charity-schools;) there was no alternative, the " destruction of our schools, or the preservation of the " Jesuits. It was necessary that the order should sub-" fift to furnish professors, where they dropped off; " and the foundation could fuffice for fuch an ex-" pence; but it would have been inadequate to the " falary of laymen professors. Moreover, it was at " the university of the Jesuits, that the divines were " taught; who where afterwards to fill the rectories. "Had the order been suppressed, there was an end of " the univerfity, and our Silesian divines would have

^{* 7}th July, 1770.

" been obliged to go and finish their studies in Bohe" mia, which would have been contrary to the funda-

" mental principles of our government."*

Such was the language of Frederick, speaking in his royal character, fuch were the political reasons he so ably adduced, in support of his opposition to the Sophisters. Alas! I have already said it; in Frederick there were two distinct men, one the great king, and as fuch, he believes the prefervation of the Jesuits neceffary; the other the impious Sophister, conspiring with Voltaire, and triumphant in the loss religion had fustained in that of the Jesuits. In the latter character we find him freely exulting with the conspirators and felicitating D'Alembert, on this happy omen of the total destruction of Christianity, and in his farcastic flyle, writes, " What an unfortunate age for the court " of Rome; she is openly attacked in Poland, her " life-guards are driven out of France and Portugal, " and it appears that they will share the same fate in "Spain. The philosophers openly sap the founda-" tions of the apostolic throne; the hieroglyphics of " the conjuror are laughed at, and the author of the " fect is pelted, toleration is preached, fo all is loft. " A miracle alone could fave the church. She is " strucken with a dreadful apoplexy, and you (Vol-" taire) will have the happiness of burying her, and of " writing her epitaph, as you formerly did that of the " Sorbonne."+

When what Frederick had foreseen really came to pass in Spain, he wrote again to Voltaire. " Here is a new victory you have gained in Spain. The Jef-" uits are driven out of the kingdom. Moreover the " courts of Verfailles, of Vienna and Madrid have " applied to the Pope for the suppression of divers con-" vents. It is faid the holy father, though in a rage, " will be obliged to confent. Oh! cruel revolution, " what are we not to expect in the next century, the " axe is at the root of the tree. On one fide the phi-" losophers openly attack the abuses of a fainted fu-" perstition; on the other, princes by the abuses of dis-" sipation are forced to lay violent hands on the goods " of these recluse, who are the props and trumpeters " of fanaticism. This edifice fapped in its founda-

^{* 8}th November, 1777. † Letter 154, anno 1767.

"tions, is on the eye of falling, and nations shall in-" scribe on their annals, that Voltaire was the promo-

" ter of the revolution, operated, during the nine-

" teenth century, in the human mind."*

A long while fluctuating between the king and the Sophister, Frederick had not yet yielded to the folicitations of the conspirators. D'Alembert was particularly preffing in his; we fee how much he was bent Further on the success by his following letter to Voltaire. of D'Alem-"My venerable Patriarch, do not accuse me of want bert and " of zeal in the good cause, no one perhaps serves it Voltaire,

" more than myself. Do you know with what I am " occupied at present? With nothing less than the ex-" pulsion of the Jesuitical rabble, from Silesia; and " your former disciple is but too willing, on account " of the numerous and perfidious treacheries he expe-

" rienced through their means, as he fays himself, "during the last war; I do not fend a fingle letter to

"Berlin without repeating, That the philosophers of " France are amazed, that the king of Philosophers, that " the declared protector of philosophy should be so dila-" tory, in following the example of the kings of France

" or Portugal. These letters are read to the king, " who is very fensible, as you know, to what the true

" believers may think of him; and this fense will, " without doubt, produce a good effect, by the help

" of God's grace, which, as the scripture very prop-" erly remarks, turns the heart of kings like a water-

" cock."+

It is a loathsome task to copy all this low buffoonery with which D'Alembert would feafon his dark plots, and the unconcern of his clandestine persecution, against a society of men, whose only crime was their respect and reverence for Christianity. I pass over many more expressions of this stamp, or more indecent; it will fuffice for my object, to show how little, how empty, how despicable, these proud and mighty men were, when feen in their true light.

In spite of all these solicitations, Frederick was invincible, and fifteen years after, he still protected and preserved his dear Fesuits. This expression in his mouth, when he at length facrificed them to the conspiracy,

⁵th May, 1767. + D'Alembert to Voltaire, 15th Dec. 1763. Vol. Į,

may be looked upon as an answer to what D'Alembert had written of their treachery to the king; it might prove with what unconcern, calumny or supposed evidence of others, were adduced as proofs by him; as in another place he says, Frederick is not a man, to confine within his royal breast, the subjects of complaint he may have had against them,* as had been the case with the king of Spain, whose conduct in that respect had been so much blamed by the Sophisters.†

Their fears of the recal of the Jefuits.

These sophistical conspirators were not to be satisfied by the general expulsion of the Jesuits, from the different states of the kings of the earth. But by their reiterated cries, Rome was at length to be forced to declare the total extinction of the order. We may obferve this in a work, in which Voltaire particularly interests himself, and whose sole object, was to obtain that extinction. At length it was obtained. too late perceiving the blow it had given to public education, without appearing to recoil, many of her leading men, feeking to remedy the mistake, formed the plan of a new fociety folely destined to the education of youth. In this the former Jesuits, as the most habituated to education, were to be admitted. On the first news of this plan, D'Alembert spread the alarm; he fees the Jesuits returning to life; he writes again and again to Voltaire; he fends the counter-plan. He lays great stress on the danger that would result from thence, for the state, for theking, and for the Duke D' Aiguillon, during whose administration, the destruction had taken place; also on the impropriety of placing youth under the tuition of any community of priests whatever: they were to be represented as ultramontains by principle and as anti-citizens. Our barking philosophist then concluding in his cant to Voltaire, fays, Raton (cat,) this chefuut requires to be covered in the embers, and to be handled by a paw as dextrous as that of Raton, and fo faying I tenderly kifs those dear paws. Seized with the same panic, Voltaire fets to work, and asks for fresh instructions. He confiders what turn can be given to this affair, much too ferious to be treated with ridicule alone. D'Alembert insists,‡ Voltaire at Ferney, writes against the recal, and the conspirators fill Paris and Versailles

^{* 24}th July 1767. † D'Alembert to Voltaire, 4th May 1767.

I See Letters of 26th Feb. 5th and 22d March 1774.

with their intrigues. The ministers are prevailed upon, the plan laid aside, youth left without instruction, and it is on fuch an occasion that Voltaire writes, " My " dear friend, I know not what is to become of me; " in the mean time let us enjoy the pleasure of ha-

" ving feen the Jesuits expelled."*

This pleasure was but short, as D'Alembert, seized with a new panic, writes again to Voltaire, " I am " told, for certain, that the Jesuitical rabble is about " to be reinstated in Portugal, in all but the dress. "This new Queen appears to be a very superstitious " Majesty. Should the King of Spain chance to die, " I would not answer for that kingdom's not imitating " Portugal. Reason is undone should the enemy's army

" gain this battle."+

When I first undertook to show that the destruction of the Jesuits was a favourite object of the conspirators, and that it was effeutially inherent to their plan of overthrowing the Christian religion, I promised to confine myself to the records and confessions of the Sophisters themselves. I have omitted, for brevity sake, several of great weight, even that written by Voltaire, fifteen years after their expulsion, wherein he flatters himself, that by means of the court of Petersburg, he could succeed in getting them expelled from China, because those Jesuits, whom the Emperor of China had chosen to preserve at Pekin, were rather CONVERTERS than Mathematicians.1

in the extinction of this order I should not have infifted fo much on that object. But the very warfare they waged was a libel on Christianity; what! they Mistake of had perfuaded themselves that the religion of the the Sophis-Christians was the work of man, that the destruction ters on this of a few poor mortals, was to shake it to its very foundations? Had they forgotten that Christianity had flourished during fourteen centuries, before a Jesuit was heard of? Hell might open its gates wider after their destruction, but it was written that they should not prevail. The power and intrigues of the minif-

ters of France, of a Choifeul or a Pompadour, plotting with a Voltaire; of a D'Aranda in Spain, the public friend of D'Alembert and the protector of infidelity;

Had the Sophisters been less fanguine, or less active,

^{*} Let. to D'Alembert. 27th April 1771. 1 8th Dec. 1776. † 23d June 1777.

of a Carvalho in Portugal, the ferocious perfecutor of the good; in fine, the intrigues of many other ministers, dupes or agents of the sophistical conspiracy, rather than politicians, may have extorted the bull of extinction from Ganganelli, by threats of schism: but did that pontiff, or any other Christian, believe that the power of the Gospel rested on the Jesuits? No: the God of the Gospel reigns above, he will one day judge the pontiff and the minister, the Jesuit and the Sophister.—It is certain that a body of twenty thousand religious dispersed throughout Christendom, and forming a fuccession of men, attending to the education of youth, applying to the study of science, both religous and prophane, must have been of the greatest utility both to church and state. The con-Ipirators were not long before they perceived their error, and though they had done the Jesuits the honor to look upon them as the base on which the church rested, they found that Christianity had other succours left, that new plots were necessary, and with equal ardor, we shall see them attacking all other religious orders, as the third means of the Antichristian Confpiracy.

CHAP. VI.

Third Means of the Conspirators.—Extinction of all the Religious Orders.

THE favorite theme of those who were inimical Charges to religious orders, has been to shew their inutility both to church and state. But by what right ders. shall Europe complain of a fet of men, by whose care the has emerged from that favage state of the ancient Gauls or Germanni, by whose labours two-thirds of her lands have been cultivated, her villages built, her towns beautified and augmented. Shall the state complain of those men, who perpetually attending to the cultivation of lands which their predecessors had first tilled, furnish sustenance to the inhabitants; shall the inhabitant complain, when the village, the town, the country, from whence he comes, would not have existed, or remained uncultivated, but from their care. Shall men of letters complain, when, should they have been happy enough to have escaped the general ignorance and barbarity of Europe, they would perhaps, be vainly fearching ruins in hopes of finding fome fragment of ancient literature. Yes complain, all Europe complain! It is from them you learned your letters, and they have been abused but too much; alas! your forefathers learned to read, but we to read perversely; they opened the temple of science, we half thut it again; and the dangerous man is not he who is ignorant, but the half wife, who would pretend to wifdom.

Had any one been at the trouble of comparing the knowledge of the leaft learned part of the religious orders, with that of the generality of the laity, I have no doubt but the former would greatly have excelled the latter, though they had received their ordinary education. It is true, the religious were not verfed in the fophisticated science of the age; but often have I feen those very men, who upbraided with their ignorance, were happy in the sciences their occupations required. It was not only among the Benedictines, who have been more generally excepted from this

badge of ignorance, but among all other orders that I have met with men, as distinguished by their knowledge, as by the purity of their morals. Could I, alas, extend this remark to the laiety! This, indeed, is a language very different from that, which the reader may have feen in the fatiric declamations of the age; but will fatire fatisfy his judgment. In the annals of the conspiring Sophisters, shall he find testimony borne of their fervices, and every fcurrilous expression, thall be a new laurel in their crown.

The Jefuits were destroyed, the conspirators faw

Frederick's plan.

plan for

the de-

ders.

Frederick's **ftruction** of the religious or-

Christianity still subsisted, and they then said to each other, we must destroy the other religious orders, or we shall not triumph. Their whole plan is to be seen in a letter from Frederick, to which Voltaire gave occasion by the following: " Hercules went to fight "the robbers and Bellerophon chimeras; I should " not be forry to behold Herculefes and Bellerophons " delivering the earth, both from Catholic robbers " and Catholic chimeras."* Frederick answers on the 24th of the fame month: " It is not the lot of " arms to destroy the wretch, it shall perish by the arm " of truth and interested selfishness. If you wish me " to explain this idea, my meaning is as follows.—I " have remarked as well as many others, that those " places where convents are the most numerous, are "those where the people are most blindly attached " to superstition. No doubt but if these asylums of " fanaticism were destroyed, the people would grow " tepid and fee with indifference, the prefent objects " of their veneration. The point would be to destroy " the cloisters, at least to begin by lessening their num-" ber. The time is come, the French and Austrian ce governments are involved in debt; they have exhausted the resources of industry to discharge them, " and they have not succeeded; the lure of rich ab-" beys and well-endowed convents, is tempting. By " representing to them the prejudice cloistered persons " occasion to the population of their states, as well " as the great abuse of the numbers of Cucullati, who " are spread throughout the provinces; also the facil-" ity of paying off part of their debts, with the treas fures of those communities, who are without heirs;

³d March, 1767.

"they might, I think, be made to adopt this plan of reform; and it may be prefumed, that after having enjoyed the fecularization of fome good livings,

" their rapacity could crave the rest.

"Every government who shall adopt this plan, "will be friendly to the philosophers, and the promoter of all those books, which attack popular supersti-

" tion, or the false zeal that would support it.

"Here is a pretty little plan, which I submit to the examination of the patriarch of Ferney; it is his province, as father of the faithful, to rectify and

" put it in execution.

"The patriarch may perhaps ask what is to become of the bishops? I answer, it is not yet time to touch them. To destroy those, who stir up the fire of fanaticism in the hearts of the people, is the first tep, and when the people are cooled, the bishops

" will be but little personages, whom sovereigns in pro-

" cess of time, will dispose of as they please."

Voltaire relished such plans too much not to set a great value on them, and of course answered the King of Prussia: "Your plan of attack against the Christicole Superstition, in that of the friarhood, is worthy a great captain. The religious orders once abolished, error is exposed to universal contempt. Much is written in France on this subject; every one talks of it, but it is not ripe enough as yet. People are not sufficiently daring in France, bigots

" are yet in power."*

Having read these letters, it would be ridiculous to ask of what service religious orders could be to the church. Certain it is, that many had sallen off from the austerity of their first institute; but even in this degenerate state we see Frederick making use of all his policy to overturn them, because his antichristian plots are thwarted by the zeal and example of these religious: because he thinks the church cannot be stormed, until the convents are carried as the outworks; and Voltaire traces the hand of the great captain, who had distiguished himself so eminently by his military science in Germany, in the plan of attack against the Christicole Superstition. These religious corps were useful then, though branded with sloth and

^{* 5}th April 1767.

ignorance; they were a true barrier to impiety. Frederick was fo much convinced of it, that when the Sophisters had already occupied all the avenues of the throne, he dared not direct his attacks against the Bishops, nor the body of the place, until the outworks were carried.

Voltaire writes to him on the 20th of July 1775, "We hope that philosophy which in France is near " the throne, will foon be on it. But that is but hope, " which too often proves fallacious. There are fo " many people interested in the support of error and " nonfense, so many dignities, and such riches are " annexed to the trade, that the hypocrites, it is to be feared, will get the better of the fages. Has " not your Germany transformed your principal ec-" clefiaftics into fovereigns? Where is there an elec-" tor or a bishop, who will side with reason against a " feet, that allows him two or three hundred thou-

" fand pounds a-year?" Frederick continued to vote for the war being carried on against the religious. It was too early to attack the bishops. He answers Voltaire, " All that " you say of our German bishops is but too true; " they are the hogs fattened on the tythes of Sion " (fuch is their fcurrilous language in their private " correspondence.) But you know likewise, that in " the Holy Roman Empire, ancient custom, the gol-" den bull, and fuch like antiquated fooleries, have giv-" en weight to established abuses. One sees them, " fhrugs one's shoulders, and things jog on in the old " way. If we wish to diminish fanaticism, we must " not begin by the bishops. But if we succeed in lessen-" ing the friarhood, especially the mendicant orders, " the people will cool, and they being less superstitious, " will allow the powers to bring down the bishops as best " fuits their states. This is the only possible mode of pro-" ceeding. To filently undermine the edifice hostile " to reason, is to force it to fall of itself."*

I began by faying, that the means of the conspirators would give new proofs of the reality of the conspiracy, and of its object. Can any other interpretation, than that of an Antichristian Conspiracy, be put on the whole fentences made use of in their corres-

^{* 13}th August 1775.

pondence? How can we otherwise understand, such is the only possible mode of proceeding, to undermine the edifice of that religion, which they are pleased to defign by Christicole Superstition, as fanatic or unreasonable; or in order to overthrow its pontiffs, to feduce the people from its worship? What then is conspiracy, if those secret machinations carried on between Ferney, Berlin and Paris, in spite of distances, be not so? What reader can be sufficiently blind not to see, that by the establishment of reason, it is only the overthrow of Christianity that is fought? It is indeed a matter of surprise, that the Sophisters should have so

openly exposed their plans at so early a period.

In the mean time Voltaire was correct when he an- Plan afwers Frederick, that the plan of destruction was are dopted in dently pursued in France, ever since the expulsion of France on the Jesuits, and that by people who were in office. the religious. The first step taken was to put off the period of religious professions until the age of twenty-one, though the adepts in ministry would fain have deferred it till the age of twenty-five. That is to fay, that of a hundred young people, who would have embraced that state, not two would have been able to follow their vocations; for what parent would let his child attain that age, without being certain of the state of life he would embrace. The remonstrances made by many friends to religion, caused the age fixed on by the edict, to be that of eighteen for women, and twenty-one for men. Nevertheless, this was looked upon as an act of authority exercifed on those, who chose to consecrate themselves more particularly to the service of their God, and rescue themselves from the danger of the passions, at that age when they are the most powerful. This subject had been very fully treated in the last Œcumenical Council, where the age for the profession of religious persons had been fixed at fixteen, with a term of five years to reclaim against their last vows, in case they did not choose to continue the religious life they had undertaken. And it had always been looked upon as a right inherent to the church, to decide on these matters, as may be seen in Chappelain's discourse on that subject. It would be ridiculous to repeat the favourite argument of their inutility to France, after what has been faid in this chapter. What ! pious Vol. I.

works, edification and the instruction of the people useless to a nation! Besides, France was a lively example that the number of convents had not hurt its population, as few states were peopled in an equal proportion. If celibacy was to be attacked, the might have turned her eyes to her armies and to that numerous class of men, who lived in celibacy, and who perhaps ought to have been noticed by the laws. In fine, all further reclamations were useless. What had been forefeen came to pass, according to the wishes of the ministerial Sophisters. In many colleges the Jesuits being very ill replaced, youth neglected in their education, left a prey to their passions, or looking on the number of years they had to wait for their reception into the religious state, as so much time lost, laid aside all thoughts of that state, and took to other employments. Some few, from want, engaged, but rather feeking bread than the fervice of their God, or elfe prone to vice and to their passions, which they had never been taught to fubdue, reluctantly submitted to the rules of the cloister. Already there existed many abuses, but they daily increased; and while the number of religious was diminishing, their fervor languished, and public scandals became more frequent. This was precifely what the ministers wanted, to have a plea for the suppression of the whole; while their masters, more sanguine if possible, made the press teem with writings, in which neither fatire nor calumny were spared.

The person who seemed to second them with the greatest warmth, was that man who, after having persuaded his companions even, that he had some talent for governing, at length finished by only adding his name to those ministers, whom ambition may be said to have blinded even to stupidity. This man was Briennes, Archbishop of Toulouse, since Archbishop of Sens, afterwards prime minister, then a public apostate, and who died as universally hated and despised, as Necker himself appears to be at this day. Briennes will be more despised, when it shall be known that he was the friend and consider of D'Alembert, and that in a commission for the reform of the religious orders, he wore the mitre, and exercised its powers as a D'Alembert

would have done.

Briennes profecutes the plan.

The clergy had thought it necessary to examine the means of reforming the religious, and of re-establishing their primitive fervor. The court feemed to enter into their views, and named counsellors of state to join the bishops in their deliberations on this subject, and called it the Commission of Regulars. A mixture of prelates, who are only to be actuated by the spirit of the church, and of statesmen solely acting from worldly views, could never agree; fome few articles were supposed to have been settled; but all was in vain, and many, through difgust, abandoned the commis-Among the bishops were Mr. Dillon, Archbishop of Narbonne; Mr. de Boisgelin, Archbishop of Aix; Mr. de Cicè, Archbishop of Bourdeaux, and the famous Briennes, Archbishop of Toulouse.

The first, majestic in his person and noble in his eloquence, feems to have had but little to do in this affair, and foon withdrew. The talents and zeal shewn by the second in the national assembly, in defence of the religious state, will convince the reader that he might have given an opinion which the court did not wish to adopt; he also abandoned the commisfion. In the third we fee, that if by accepting of the feals of the revolution, and by affixing them to the constitutional decrees, he could err; by his repentance and retractation he never would have found it in his heart, had he known the plans of the conspirators.

Briennes was the only man of this commission who enjoyed the confidence of the court, or had the fecret underof D'Alembert, and the latter knew but too well how standing to prize the future fervices Briennes was about to ren- with der to the conspiracy. On his reception into the D'Alembert. French academy, D'Alembert informs the patriarch, "We have in him a good brother, who will certainly " prove useful to letters and to philosophy, provided of philosophy does not tie up his hands by licentiousness, or " that the general outcry does not force him to act " against his will."* In fewer words, he might have faid, he will attack his God and his religion with all the hypocrify worthy a conspiring Sophister.

Voltaire, thinking he had reason to complain of the monstrous prelate, is answered by D'Alembert, who was a connoisseur in brethren, "For God's sake don't

^{* 20}th June and 21st December 1770.

" judge rashly—I would lay a hundred to one, that things have been misrepresented, and that his mis-

" conduct has been greatly exaggerated. I know his way of thinking too well, not to be affured that he

" only did on that occasion, what he was indispensibly

" obliged to do."*

Voltaire complained on that occasion, of an order published by Briennes against the adept Audra, who at Toulouse openly read lectures on impiety, under pretence of reading on history. On the enquiries made in favor of the adept by D'Alembert, he writes that Briennes "had withstood, during a whole year, "the joint clamours of the parliament, the bishops, and the affembly of the clergy;" and that it was absolutely necessary to compel bim to act, to prevent the youth of his diocese from receiving the like lectures. His apologist continues, "Don't let yourself be pre"judiced against Briennes, and be affured, once for all, that reason (that is our reason) will never have "to complain of him."+

Such was the hypocrite or mitred Sophister, whom intrigue had placed in the commission to deliberate on the reform of the religious orders. Seeking disorder and destruction, supported by the ministry, without attending to the other bishops of the commission, he

folely dictated in this reform.

Mcans and fuccefs of Briennes.

To the edict on the age for professions he added another, suppressing all convents in towns that consisted of less than twenty religious; and elsewhere, when their number was under ten, on the specious pretence, that the conventual rules were better observed where the number was greater. The bishops and the cardinal de Luynes in particular, objected the great fervices rendered in country places by these small convents, and how much they helped the curates, but all to no purpose; and Briennes had already contrived to suppress fifteen hundred convents before the revolution. Soon he would have advanced more rapidly, for by. promoting and encouraging the complaints of the young religious against the elder, of the inferior against the superior, by cramping and thwarting their elections, he spread diffentions throughout the cloisters, On the other fide, the ridicule and calumnies contrived by the Sophisters were so powerful, that few young men dared take the habit, while some of the ancients were ashamed of wearing a goven covered with infamy. Others at length, wearied out by these shuffling tricks,

themselves petitioned to be suppressed.

Philosophism, with its principles of liberty and equality, was even gaining ground in their houses, with all its concomitant evils; the good religious shed tears of blood over those persecutions of Briennes, who alone would have effectuated those dreadful fchemes planned by Voltaire and Frederick. decline was daily more evident, and it was a prodigy that any fervor yet remained, though a greater prodigy still, when we see the fervor of many of those who had petitioned for their fecularization, revive in the first days of the revolution. I know for certain that not one third of those who had petitioned, dared take the oath, for apostacy stared them in the face. The tortuous intrigues of a Briennes had shaken them; but the direct attacks of the National Affembly opened their eyes, and they beheld aftonished, in their suppression, the grand attack which had been levelled against Christianity.

Voltaire and Frederick did not live to fee their plans accomplished, Briennes did; but claiming the honor, he only reaped the ignominy of them. Shame and remorfe devoured him. With what pleasure we may His atspeak of the piety of those chaste virgins, consecrated tempt to the fervice of their God! With them his intrigues against the had been useless. They, more immediately under the nuns. direction of their bishops, had not been exposed to the anarchy and diffentions of a Briennes; their feclusion from the world, their professions at an earlier age (eighteen,) their education within the walls of the convent, these were barriers against his intrigues; but with what admiration should we not behold those who from the pure motives of religion fpent their lives in the service of the sick, whose charity, whose chaste modesty, though in the midst of the world, could make man believe them to be angels in human forms. These were far above the reach of calumny or of a Briennes, a pretence could not even be devised.

Voltaire to the King of Prussia, No. 15.

With a view to diminish the number of real nuns, he thought, that if he augmented those asylums for canonesses, who have a much greater communication with the world, therefore more easily perverted, that novices would not be so numerous. But by an inconceivable oversight, unless he had some very deep and hidden scheme, these canonesses were in future, to prove a certain number of degrees of nobility to enter these asylums, when before they had been open to all ranks in the state. One would have thought he meant to render the real nuns odious to the nobility, and the latter to all other classes, by applying foundations to particular ranks, which had ever been common to all.

These plans confummated by the National Assembly.

These were reflections that Briennes little attended to; he was laying his fnares, while D'Alembert smiled at the idea, that foon both nuns and canonesses would add to the common mass of ruin; but these sacred virgins baffled all their cunning. Nothing less than all the despotic powers of the Constituent Assembly could prevail against them; they were to be classed with the martyrs of that bloody September; their fervor was impassible. Edicts worthy of Nero, exulting in the flames of burning Rome, are necessary to drive them from the altar, cannons and the satelites of that Constituent Assembly, march against them to enforce those edicts, and thirty thousand women are driven from their convents, in contradiction to a decree of that fame affembly, promifing to let them die peaceably in their afylums. Thus was the destruction of religious orders completed in France. It was then forty years fince this plan had been dictated by the Sophisters to the ministers of his most Christian Majesty. But when accomplished, ministers are no more! ... The facred person of the king, a prisoner in the towers of the Temple! ... The object of the abolition of religious orders was fulfilled; religion was favagely perfecuted in the person of its ministers! But during the long period that preceded the triumph of the Sophisters, they had reforted to many other means with which I have to acquaint my reader.

CHAP. VII.

Fourth Means of the Conspirators-Voltaire's Colony.

THILST the conspirators were so much taken up with the destruction of the Jesuits, and of all other religious orders, Voltaire was forming a plan which was to give to impiety itself, both apostles and propogandists. This idea feems to have first struck him about the year 1760-61. Always ruminating the destruction of Christianity, he writes to D'Alembert,
Could not five or fix men of parts, who rightly un-" derstood each other, succeed after the example of " twelve fcoundrels, who have already fucceeded."* The object of this understanding has already been explained in a letter before quoted. " Let the real phi-66 losophers unite in a brotherhood, like the Free-ma-" fons; let them affemble and support each other; " let them be faithful to the affociation. This fecret " academy will be far superior to that of Athens and " to all those of Paris. But every one thinks but of " himself, and forgets that his most facred duty is to " crush the wretch."+

The conspirators never lost fight of this most facred duty, but met with various obstacles; religion was still zealously defended in France, and Paris was not yet a proper afylum for fuch an affociation. It appears also that Voltaire was obliged for some time to lay this plan aside; but taking it up again, a few years afterwards, he applied to Frederick, as we are told by the editor of their correspondence, for leave "to feconds es establish at Cleves a little colony of French philoso- this plan. es phers, who might there, freely and boldly, speak 46 the truth, without fearing ministers, priests, or par-" liaments." Frederick answered with all the defired zeal, " I fee you wish to establish the little colony " you had mentioned to me.- I think the shortest way would be, that those men, or your affociates, " should fend to Cleves to see what would be most

^{*} Let. 69, anno 1760.

[†] Let, 85, to D'Alembert, 1761.

" convenient for them, and what I can dispose of in their favor."*

It is to be lamented that many letters respecting this colony have been suppressed in their correspondence; but Frederick's answers are sufficient to convince us of the obstinacy of Voltaire in the undertaking, who returning to the charge again, is answered, "You speak of a colony of philosophers, who wish to establish themselves at Cleves. I have no objection to it. I can give them every thing but wood, the forests having been almost destroyed by your counstrymen. But only on this condition, that they will respect those who are to be respected, and that they will keep within the proper bounds of decency in their writings."

The explanation of this letter, will be better understood, when we treat of the Antimonarchial Conspiracy. Decency in their writings, one should think, would be of the first necessity even for their own views, otherwise this new colony must have spread a general alarm, and governments would have been

obliged to repress their barefaced impudence.

While on one fide Voltaire was imploring the fuccour and protection of the King of Prussia, for these apostles of impiety, on the other he was seeking Sophisters worthy of the apostleship. He writes to Damilaville, that he is ready to make a facrifice of all the fweets of Ferney, and go and place himself at their head. "Your friend, fays he, persists in his idea; "it is true, as you have remarked, that he must tear " himself from many objects that are at present his " delight, and then will be of his regret. But is it " not better to quit them through philosophy than by " death. What furprifes him most, is that many " people have not taken this refolution together. "Why should not a certain philosophic baron labor " at the establishment of this colony? Why should " not so many others improve so fair an opportu-" nity?" In the continuation of this letter we find that Frederick was not the only prince who countenanced the plan : "Two fovereign princes, who think " entirely as you do, have lately visited your friend.

^{* 24}th October 1765. † Letter 146, anno 1766.

"One of them offered a town, provided that which

" relates to the grand work, should not fuit."*

It was precifely at the time this letter was written, that the Landgrave of Hesse Cassel went to pay homage to the idol of Ferney. The date of his journey, the fimilarity of his fentiments, can leave little doubt, but what he was the prince who offered a town to the

colony, should Cleves prove inconvenient.+

Meanwhile, the apostles of this mock Messiah, Coolness of the conspishowever zealous for the grand work, were not equally rators for ready to facrifice their eafe. D'Alembert idolized by this colony, the Sophisters at Paris, faw that he could be but a fecondary divinity in the prefence of Voltaire. Damilaville, celebrated by the impious patriarch as personally hating God, was necessary for carrying on the fecret correspondence in Paris. Diderot, the certain philosophic Baron, and the remaining multitude of adepts, reluctantly cast their eyes on a German town, where they could not with equal eafe, facrifice in luxury and debauchery to their Pagan divinities. Such remissiness disconcerted Voltaire. He endeavoured to stimulate their ardor by asking, " If fix or " feven hundred thousand Huguenots left their coun-"try for the fooleries of Jean Chauvin, shall not twelve fages be found, who will make some little " facrifice to reason which is trampled on."

When he wishes to persuade them, that their confent is all that is necessary to accomplish the grand object, he writes again, "All that I can tell you now, " by a fure hand, is, that every thing is ready for the establishment of the manufacture; more than one " Prince envies the honor of it, and from the borders " of the Rhine unto the Oby, Tomplat (that is Plato " Diderot) will be honored, encouraged, and live in " fecurity." He would then repeat the grand object of the conspiracy, in hopes of persuading the conspiraators. He would feek to inflame their hearts with that hatred for Christ, which was consuming his own. He would repeatedly cry out, Crush, crush the wretch,

then crush the wretch.

^{*} Letter of the 6th of August 1766.

[†] Letter of the Landgrave, 9th Sept. 1766. † Letter to Damilaville, 18th of August 1766.

Letter to Damilaville, 25th of August 1766. Vol. I.

Voltaire's regret on its failure.

His prayers, his repeated folicitations could not avail against the sweets of Paris. That same reason which made Voltaire willing to facrifice all the pleafing scenes of Ferney, to bury himself in the heart of Germany, there to confecrate his days and writings to the extinction of Christianity, that reason, I fay, taught the younger adepts that the sweets of Paris were not to be neglected. They were not the Apoftles of the Gospel preaching temperance and mortification both by word and example; fo indeed, was Voltaire obliged to give up all hopes of expatriating his fophistical apostles. He indignantly expresses his vexation to Frederick a few years afterwards: " I own to you, that I was fo much vexed and fo much " ashamed of the little success I had in the transmi-"gration to Cleves, that I have never fince dared " propose any of my ideas to your Majesty. " reflect that a fool and an ideot, like St. Ignatius, " should have found twelve followers, and that I could of not find three Philosophers who would follow me, "I was almost tempted to think, that reason was " useless. I shall never recover the non-execution of this plan, it was there I should have ended my " old age."

However violent Voltaire was in his reproaches against the other conspirators, the sequel of these memoirs will show that it was unjustly. D'Alembert in particular had far other plans to prosecute; he grasped at the empire of the academic honors, and without exposing his dictatorship, or expatriating the adepts, by distributing these honors solely to the Sophisters, he abundantly replaced Voltaire's so much regretted plan. This means and the method by which it was forwarded,

shall be the subject of the ensuing chapter.

‡ Nov. 1769.

§ 12th of October 1770.

CHAP. VIII.

Fifth Means of the Conspirators .- The Academic Honors.

THE protection which the kings had given to men First object of letters, had brought them into that repute of the which they fo well deferved, until abusing their talents, academies. they turned them against religion and governments. It was in the French academy where glory feemed to be enthroned, and a feat within its walls, was the grand pursuit of the orator and the poet, in fine of all writers, whether eminent in the historic or any other branch of literature. Corneille, Bossuet, Racine, Massillon, La Bruyére, Lasontaine, in fine, all those authors who had adorned the reign of Louis XIV were proud of their admission within this fanctuary of letters. Morals and the laws feemed to guard its entrance, lest it might be prophaned by the impious. Any public fign of incredulity, was a bar against admission, even during the reign of Louis XV. Nor was the famous Montesquieu himself admitted until he had given proper fatisfaction, on account of certain articles contained in his Persian Letters.—Voltaire pretends that he deceived the Cardinal de Fleury, by fending him a new edition of his work, in which all the objectionable parts had been omitted. Such a low trick was beneath Montesquieu, repentance was his only plea, and later, little doubt can be left of his repenting fincerely. In fine, on admission, impiety was openly renounced, and religion publicly avowed.

Boindin, whose incredulity was notorious, had been rejected, though a member of several other academies. Voltaire was for a long time unable to gain admission, and at length only succeeded by means of high protection and that low hypocrify which we shall fee him recommending to his disciples. D'Alembert, ever provident, hid his propenfity to incredulity until he had gained his feat; and though the road to thefe literary honors had been much widened by the adepts D'Alemwho furrounded the court, nevertheless, he thought bert's plan that it would not be impossible, by dint of intrigues, on the to turn the scale; that if formerly impiety had been

a means of exclusion, in future it might be a title of admission, and that none should be seated near him, but those whose writings had rendered them worthy abettors of the conspiracy, and supporters of their so-phistical arts. His true field was that of petty intrigue, and so successfully did he handle it, that in the latter times, the titles of Academician and Sophister were nearly synonimous. It is true that sometimes he met with obstacles; and the plot framed between him and Voltaire, for the admission of Diderot, will be sufficient to evince what great advantages they expected would accrue to their conspiracy, by this new means of promoting irreligion.

Intrigues for Diderot.

means of promoting irreligion. D'Alembert first proposed it, Voltaire received the propofal with all the attention due to its importance, and answers, "You wish Diderot to be of the acad-" emy, it must then be brought about." The king was to approve of the nomination, and D'Alembert feared ministerial opposition. It is to this fear that we owe the account Voltaire has given of Choifeul, it is then, he mentions his partiality to the Sophisters, and that fo far from obstructing the like plots, he would forward them with all his power; " In a word, " he continues, Diderot must be of the academy, it " will be the most noble revenge that can be taken for " the play against the philosophers. The academy is incensed at le Franc-de-Pompignan: it would wil-" lingly give him a most swinging slap.—I will make a " bonfire on Diderot's admission. Ah! what a hap-" piness it would be, if Helvetius and Diderot could " be received together."*

D'Alembert would have been equally happy in fuch a triumph, but he was on the spot and saw the opposition made by the Dauphin, the Queen and the Clergy; he answers, "I should be more desirous than "yourself to see Diderot of the academy. I am per"fettly sensible how much the common cause would be ben"efitted by it, but the impossibility of doing it, is be-

" youd what you can conceive."+

Voltaire knowing that Choiseul and La Pompadour had often prevailed against the Dauphin, ordered D'Alembert not to despond. He takes the direction of the intrigue on himself, and places his chief hopes

^{* 9}th of July 1760. † 18th July 1760.

on the Courtefan. "Still further, (fays he,) she "may look upon it as an honor, and make a merit of supporting Diderot. Let her undeceive the king on his score, and delight in quashing a cabal which she despites." What D'Alembert could not personally undertake, Voltaire recommends to the courtiers, and particularly to the Count D'Argental: "My divine Angel, would he write, do but get Diderot to be of the academy, it will be the boldest stroke that can be in the game reason is playing against fanaticism and folly (that is religion and piety;) impose for penance on the Duke de Choiseul to introduce Diderot into the academy."

The fecretary of the academy, Duclos, is also called in, as an auxiliary by Voltaire, who gives him instructions to insure the success of the recipiendary adept. Could not you represent, or cause to be represented, how very essential such a man is to you for the completion of some necessary work? Could not you ofter having slyly played off that battery assemble seven or eight of the elect, and form a deputation to the king, to ask for Diderot as the most capable of forwarding your enterprize? Would not the Duke of Nivernois help you in that project, would not he be the speaker on the occasion? The bigots will say, that Diderot has written a metaphysical work which they do not understand: Deny the fact, say that he did not write it, and that he is a good Catholic—it is

" fo eafy to be a Catholic."

It would be an object of surprise to the reader and to the historian to see Voltaire straining every nerve, calling on Dukes and courtiers, not blushing at the vilest hypocrify, advising base dissimulation, and that merely to gain the admission of one of his fellow conspirators, into the academy; but this surprise will cease when they see D'Alembert's own words: I am perfectly sensible how much the common cause would be benefitted by it; or in other words, the war we are waging against Christianity. These words will explain all his agitation. And to have admitted within the sanctuary of letters, the man the most notorious for his incredulity, would it not have been corrobating the fault government had committed, in letting itself be led away

^{‡ 28}th July 1760. § Let. 153, anno 1760. | Let. 11th of August 1760.

by the hypocritical demonstrations of a Voltaire or a D'Alembert? Would it not have been crowning the most fcandalous impiety with the laurels of literature, and declaring that Atheism so far from being a stain. would be a new title to its honors? The most prejudiced must own it would have been an open contempt for religion, and Choiseul and La Pompadour were conscious, that it was not yet time to allow the conspirators such a triumph. D'Alembert even shrunk back when he beheld the clamours it would excite, and defifted for the present. But the critical moment was now come, when the ministers fecretly abetted, what they publicly feemed to wish to crush. D'Alembert perfifted in his hopes, that with fome contrivance he would foon be able to exclude all writers from literary honors, who had not offered fome facrifice at least. to the Antichristian Sophistry, and he at length fucceeded.

Success of the confpirators, and list of the principal academicians.

From the time when D'Alembert had conceived of what importance the French academy, converted into a club of irreligious Sophisters, might be to the conspiracy, let us examine the merits of some of those who were admitted among its members. First, we find Marmontel perfectly coinciding in opinion with Voltaire, D'Alembert and Diderot; then in fuccession, La Harpe the favorite adept of Voltaire; Champfort, the adept and hebdomadary co-adjutor of Marmontel and La Harpe; a Lemierre distinguished by Voltaire as a staunch enemy to the wretch, or Christ; * an Abbé Millot whose sole merit with D'Alembert was his total oblivion of his priesthood, and with the public to have transformed the history of France into an antipapal one; + a Briennes, long fince known to D'Alembert as an enemy to the church, though living in its bofom; a Suar, a Gaillar, and lastly a Condorcet, whose reception was to enthrone the fiend of atheism within the walls of the academy.

It does not appear why Mr. de Turgot did not fucceed in his admission, though seconded by all the intrigues of D'Alembert and Voltaire.‡ In casting an eye on their correspondence, the reader would be surprised to see of what concern it was to them to fill this

^{*} Letter from Voltaire to Damilaville, 1767.

[†] Letter of D'Alembert, 27th Dec. 1777. † Letter of Voltaire, 8th of Feb. 1776.

philosophical Sanhedrim with their favorite adepts. There are above thirty letters on the admission of their adepts, or on the exclusion of those who were friendly to religion. Their intrigues, whether through protection or any other way, were at length so successful, that in a few years, the name of Academician and Atheist or Deist were synonimous. If there were yet to be found among them some few men, especially bishops, of a different stamp from Briennes, it was a remains of deference shown them, which some might have mistaken for an honor, whilst they should have looked upon it as an insult, to be seated next to a

D'Alembert, a Marmontel or a Condorcet.

There was however among the forty, a layman much to be respected for his piety. This was Mr. Beauzet. I one day asked him, how it had been possible, that a man of his morality could ever have been affociated with men fo notoriously unbelievers? " The very " fame question (he answered,) have I put to D'A-" lembert. At one of the fittings, feeing that I was " nearly the only person who believed in God, I asked " him, how he possibly could ever have thought of " me for a member, when he knew that my fenti-" ments and opinions differed fo widely from those of " his brethren? D'Alembert without hesitation (ad-" ded Mr. Beauzet) answered, I am sensible of your " amazement, but we were in want of a skilful gram-" marian, and among our party, not one had made " himself a reputation in that line. We knew that " you believed in God, but being a good fort of man, " we cast our eyes on you, for want of a philosopher " to fupply your place."

Thus was the sceptre wrested from the hands of science and talents, by the hand of impiety. Voltaire had wished to place his conspirators under the protection of the Royal Sophister? D'Alembert stopped their slight, and made them triumph in the very states of that monarch, who gloried in the title of Most Christian. His plot, better laid, conferred the laurels of literature solely on the impious writer, whilst he who dared defend religion, was to be covered with reproach and infamy. The French academy thus converted into a club of insidels, was a far better support to the Sophisters conspiring against Christianity, than any colony which Voltaire could have conceived. The

academy infected the men of letters, and these perverted the public opinion by that torrent of impious productions, which deluged all Europe. These were to be instrumental in bringing over the people to universal apostacy, and will be considered by us, as the fixth means for the Antichristian revolution.

The second secon

CHAP. IX.

Sixth Means of the Conspirators .- Inundation of Antichristian Writings.

THAT for these forty years past, and particularly Concert for the last twenty of Voltains's life. for the last twenty of Voltaire's life, all Europe of the has been overrun with most impious writings, whether chiefs in under the forms of pamphlets, fystems, romances or writings. pretended histories, is one of those felf-evident truths which needs no proof. Though I shall in this place confine myself only to a part of what I have to say on this subject, I will here show how the chiefs of the conspiracy acted in concert, whether in the production, the multiplication or distribution of them, in order to

diffeminate their poisons throughout Europe.

The method to be observed in their own works, was particularly concerted between Voltaire, D'Alembert and Frederick. We see them, in their letters, confiding to each other the different works they are writing against Christianty, their hopes of success and their arts to ensure it. We see them smile at the snares they have laid against religion, and that particularly, in those works and systems which they affected most to look upon as indifferent to, or as rather promoting than attacking religion. In that style D'Alembert was admirable. The following example will convince the historian, or the reader, of the great art of this crafty Sophister.

It is well known, with what immense pains our phi- Cunning losophers of the day, have been forming their preten-lembert ded physical systems on the formation of the globe, with retheir numerous theories and genealogies of the earth. gard to We have feen them diving into mines, splitting moun- systems. tains or digging up their furface in fearch of shells, to trace old ocean's travels, and build their epochs. numerous refearches, to hear them talk, had no other end but the advancement of science and natural philosophy. Their new epochs were not to affect religion, and we have reason to believe that many of our naturalists had no other object in view, as many of them, Vol. I.

real men of learning and of candour in their researches, and capable of observation, have rather furnished arms against, than forwarded those vain systems by their studies, labours or peregrinations: not such the case with D'Alembert and his adepts. They soon perceived that these new epochs and systems drew the attention of divines, who had to maintain the truth of the facts and the authenticity of the books of Moses, the foundation and title-pages of Revelation. To baffle the Sorbonne and all the defenders of facred writ, D'Alembert writes a work under the title of The Abuse of Criticism, a real apology of all those systems. The main drift of the work, was with showing a great refpect for religion, to prove that neither revelation, nor the credibility of Moses, could be the least affected by these theories or epochs, and that the alarms of the divines were ungrounded. Many pages were dedicated to prove that these systems could only serve to raise our ideas to the grand and fublime. That fo far from counteracting the power of God, or his divine wisdom, they only displayed it more; that considering the object of their refearches, it little became the divine, but the natural philosopher to judge of them. Divines are reprefented as narrow-minded, pufillanimous, or enemies to reason, terrified at an object which did not so much as regard them. He is very pointed in his writings against those pretended panics, and among other things fays, "They have fought to connect Christianity with " fystems purely philosophical. In vain did religion, " fo simple and precise in its tenets, constantly throw off the alloy that disfigured it, and it is from that " alloy the notion has prevailed, of its being attacked " in works where it was the least fo."*

These are precisely the works where, for the formation of the universe, a much longer space of time is required, than the history of the creation, delineated by

Moses, leaves us at liberty to suppose.

Who but would have thought D'Alembert convinced that all those physical systems, those theories, and longer space of time, so far from overturning Christianity, would only serve to raise the grandeur and sublimity of our ideas of the God of Moses and of the Christians. But that same D'Alembert, while seeking this

^{*} The Abuse of Criticism, Nos. 4, 15, 16, 17.

longer space of time, anticipated his applause to the lie, which his travelling adepts were about to give to Mofes and to revelation. Those adepts rambling in the mountains of the Alps or the Appenines, are the men he points out to Voltaire as precious to philosophy. It is he who, after having been fo tender for the honor of Mofes and revelation, writes to Voltaire, "This letter, " my dear companion, will be delivered to you by "Defmarets, a man of merit and of found philosophy, " who wishes to pay his respects to you on his journey " to Italy, where he purposes making fuch observations " on natural history, as may very well give the lie to Mo-" fes. He will not say a word of this to the master " of the facred palace, but if perchance, he should difcover that the world is more ancient than even the fep-" tuagint pretend, he will not keep it a secret from you."*

It would have been difficult to use more art, though D'Alemit were to direct the hand of an affassin; D'Alembert bert diwould sometimes direct Voltaire, when shafts were to rects Volbe fent from Ferney, which could not yet be shot from writings. Paris. On these occasions the theme was already made, and only needed the last gloss of Voltaire's pen.

When, in 1763, the Sorbonne published that famous Thesis, which foretold what the French revolution has fince taught the fovereigns of Europe, on the evil tendency of this modern philosophism to their very thrones; D'Alembert, in halte, informs Voltaire of the exigency of counteracting an impression so detrimental to the conspiracy. He shews Voltaire how to impose on the kings themselves, and how to involve the church in all their doubts and suspicions. In tracing this master-piece of art and cunning, he reminds him of the contests long since extinct, between the priesthood and the empire, and lets him into the whole art of throwing odium and suspicion on the clergy. Many other plans are proposed to the patriarch according to circumstances. Those were in his style the chefnuts that Bertrand (D'Alembert) pointed out under the ashes, and which Raton (Voltaire) was to help him to draw out of the fire with his delicate paw.

Voltaire did not fail, on his part, to inform D'A- Their lembert and the other adepts, of what he himself concert

* Let. 137, 1763.

† Particularly let. of 26th Feb. and 22d March 1774.

[†] Let. of D'Alembert, 18th Jan. and 9th Feb. 1773.

composed, or of the steps he took with ministry. It is thus that as a prelude to the plundering decrees of the revolution, he gave Count D'Argental notice of the memorial he had sent to the Duke de Prassin, to prevail on that minister to deprive the clergy of part

of its maintenance by abolishing tythes.*

These secret memorials, the anecdotes, whether true or slanderous against the religious writers, were all concerted among the conspirators and their chiefs.† Even the smiles, the witticisms or insipid epigrams of the adepts, were under the direction of Voltaire, and used by him as forwarding the conspiracy. He, better than any man, knew the powers of ridicule, and he would often recommend it to the adepts in their writings or in their conversation. "Do your best, he writes to D'Alembert, to preserve your cheerfuliness, always endeavour to crush the wretch. I only ask five or six witticisms a day; that would suffice. It would not get the better of them. Laugh Democritus, make me laugh, and the sages shall carry the day."

Voltaire was not always of the same opinion, with regard to this attack on Christianity. This method was not fufficiently elevated for a philosopher, and he foon after adds, in his quality of chief, To the flood of jests and sarcasms, there should succeed, some serious work, which however should be worth reading, for the justification of the philosophers, and the confusion of the wretch. || This work, notwithstanding the exhortations of the chief, and his union with the adepts, never was executed. But on the other fide, the prefs teemed with deiftical and atheiftical works, fraught with calumny and impiety. Monthly or weekly fome new production of the most daring impiety was printed in Holland. Such were the Philosoph's Soldier, The Doubts, Priesteraft, Blackguardism unveiled, which are nearly the most profligate the sect has produced. One would have thought Voltare alone prefided over this traffic of impiety, fuch was his zeal in promoting the fale of them. He received notice of the publications,

^{*} Let. to the Count D'Argental, 1764.

[†] Letters of Voltaire and D'Alembert, 18 and 20.

[†] Let. 128. || Let. to D, Alembert, 67. § Le Militaire Philosophe, Les Doubts, l'Imposture Sacerdotale, Le Polissonisme devoilé.

which he communicated to his brethren at Paris. He Circularecommended their getting them, circulating them; these upbraided them with their little ardor in fpreading works them abroad, while he himself dispersed them all urged. around him.* To stimulate them, he would write, that it was out of these works that all the German youth learned to read; in short, that they were the universal catechisms from Baden to Moscow.+

When he thought Holland could not fufficiently infect France with these profligate writings, he would select those which D'Alembert was to get privately printed at Paris, and then distribute them by thoufands. Such, for example, was the pretended Survey of Religion, by Dumarsais. "They have fent me," these are Voltaire's own words, " a work of Dumar-66 fais ASCRIBED to St. Evremond. It is an excellent " work (precifely one of the most impious.) " hort you, my dear brother, to prevail on some one of our faithful and beloved, to reprint this little " work, which may do a great deal of good." Like exhortations, but rather more preffing, he made with regard to the Last Will of Jean Meslier, of that famous Curate of Etrepigni, whose apostacy and blasphemies could make still stronger an impression on the minds of the populace. Voltaire would complain that there were not so many copies of that impious work in all Paris, as he himself had dispersed throughout the mountains of Switzerland.

D'Alembert was himself obliged to apologize as if indifferent and deficient in point of zeal, but particularly for not having dared, at the entreaties of Voltaire, to print in Paris and distribute four or five thoufand copies of John Meslier's Last Will. His excuse D'Alemshows the consummate conspirator, who knows how bert's exto wait the moment, and take precautions to enfure cuse. that fuccefs, which too great precipitancy might have ruined. We see by what he writes to Voltaire on a master-piece of impiety, entitled Good Sense, that he was perfectly aware of the effect these impious works had on the minds of the people; that he knew when

^{*} See his letters to Count D'Argental, to Mad. du Deffant and particularly to D'Alembert, No. 2, 1769.

[†] Let. to the Count D'Argental, 26th Sept. 1766. ‡ Let. 122. || Let. of D'Alembert, 3d of July, and of Voltaire 15th § Let. 102, Sept. 1762.

they were to be multiplied or cast into the hands of the vulgar; he says, "This production (Good Sense)" is a work much more to be dreaded than the System "of Nature." It really was so, because, with greater art and unconcern, it leads to the most unqualified Atheism; and for that reason we see D'Alembert setting forth the advantages to be derived from it to the conspiracy if it were abridged, though already but small, so as to cost no more than five-pence, and thus to be fitted for the pocket and the reading of every cook-maid.*

Their circulation helped by ministry.

These low intrigues were not the only means the Sophisters reforted to, to evade the law, and overrun all Europe with these Antichristian productions. They were supported at court by powerful men, or ministerial adepts, who knew how to silence the law itself, or if it ever was to speak, it was only the better to favour this impious traffic, at another time, in spite of the magistracy. The duke de Choiseul and Malesherbes were again the promoters of this grand means of robbing the people of their religion, and infinuating the errors of philosophism. The former, with all the affurance of ministerial despotism, threatened the Sorbonne with all the weight of his indignation, when by their public cenfures, they fought to guard the people against those ephemerous productions. It was this strange exertion of authority, which made Voltaire exclaim, Long live the ministry of France; above all, long live the Duke of Choiseul !+

Malesherbes, who, having the superintendency over the whole of bookselling, and hence enabled to evade the law, both as to the introduction and circulation of these impious writings, was on that object, in persect unison with D'Alembert. They both would willingly have hindered the champions of religion from printing their replies to that legion of insides then rising in France. But the time was not yet come. With his pretended toleration, Voltaire was indignant, that under a philosophic minister, the apologists of the Gospel, should still have access to the press, and D'Alembert is obliged to plead in his defence, that Malesherbes, so far from favoring the antiphilosophic works, had reluctantly been obliged to submit to superior orders, which he could not resist. The Not content with

^{*} Let. 146. † Let. of Voltaire to Marmontel, 1767. ‡ Let. of 15th Jan. 1757.

a fimple connivance, fuch excuses were not fatisfactory to Voltaire, nothing less than the authority of kings could fecond his zeal, and he has again recourse to Frederick. This inundation of impious books, was to have been the grand object of his colony. As yet unconfoled for the failure of that plan, he writes to the Concert of Voltaire king of the Sophisters, "Was I younger, had I health, and Fred-" I would willingly quit, the house I have built, the crick on " trees I have planted, to go and dedicate with two this object.

or three philosophers, the remainder of my life, un-" der your protection, to the printing of a few useful

" books. But, Sire, cannot you, without exposing your-" felf, have some of the Berlin booksellers encouraged to se reprint them, and to distribute them throughout Europe,

" at a price low enough to ensure their fale."+

This proposal, which transformed the king of Prussia into the hawker-general of Antichristian pamphlets, did not displease his protecting majesty. "You may " (answers Frederick) make use of our printers as you " please, they enjoy perfect liberty, and as they are " connected with those of Holland, France and Ger-" many, I have no doubt, but that they have means of conveying books whitherfoever they may think

" proper." ‡

Even at Petersburgh, Voltaire had found hawkers of these impious productions. Under the protection, and by the influence of Count Schouvallow, Ruffia was to petition Diderot, for leave to be honoured with the impression of the Encyclopedia, and Voltaire is commissioned to announce that triumph to Diderot. The most impious and most seditious work Helvetius had written, was then reprinting at the Hague, and the Prince Gallitzin dares to dedicate it to the Empress of all the Ruffias. Here Voltaire's zeal was out-run by his fuccess. He could not help remarking, with what amazement the world would fee fuch a work infcribed to the most despotic sovereign on earth; but whilst he fmiled at the imprudence and folly of the prince adept, he exultingly beheld the flock of fages filently increasing, fince princes themselves were no less eager than himfelf, in the circulation of these antichristian writings. We find this account repeated three different times in his letters to D'Alembert, fo great was his joy, and fo

^{† 5}th April 1767. ‡ § Let. of Voltaire to Diderot. ‡ 5th May 1767.

confident was he of annihilating all idea of Chriftianity in the minds of the people by this means.

In this chapter we have only treated of the folicitude with which the chiefs fought to infuse the poison of their writings into the minds of the people; hereafter we shall see the means employed by the sect, to extend it to the hovel or the cottage, and to imbibe that low rabble with its impious principles, though we have seen Voltaire so little desirous of such a conquest.

Note to CHAP. IX.

On those Works which are more particularly recommended by the Conspirator.

Their doctrine.

That the confpiracy was general, proved by these works.

Were I less acquainted with a certain, though numerous class of readers, I might look upon the observations I am about to make, on the doctrine of those works which the chiefs of the conspiracy, independently of their own, sought to circulate through all classes of fociety, as superfluous. I have not only to fatisfy men difficult of conviction, but perfuade men who will refift evidence itself, unless it overwhelms them. In spite of all the proofs we have already adduced of the conspiracy formed and carried on by Voltaire, D'Alembert, Frederick, Diderot and their adepts against the vitals of Christianity, will nobody recur again to fay, that the Sophisters only levelled their writings at the abuses, or at least that Catholicity was their only aim, and that they never meant to attack the divers other religions that are within the pale of Christianity, whether at Geneva or London, in Germany or Sweden. The extreme falfity of fuch an argument renders it abfurd. If we do but reflect for a moment on the nature of those works, which the Sophisters circulated with so much zeal; could they wish to disfeminate other principles than those preached up in these works? Let us appeal to them and fee if the destruction of abuses, or even of Catholicity alone, could have been their fole object.

The works we have feen so highly recommended by Voltaire and D'Alembert, are particularly those of Freret, Boulanger, Helvetius, John Meslier, Dumarsais and Maillet, or at least they bear the name of these Sophisters. They are once more, THE PHILOSOPHIC SOLDIER, THE DOUBTS OR THE SAGE'S SCEPTICISM, GOOD SENSE, whose authors remain unknown. I will lay before the reader the divers opinions, broached by these writers, so much commended by the Sophisters, concerning those points which cannot be invalidated, without overthrowing the very soundation of Christianity. Then let any one conclude that the conspiracy only impugned abuses, or some particular branch of Christianity.

The absolute belief of the existence of a God, belongs to every religion that is Christian; let us then examine their doc-

trine as to a God.

Freret tells us expressly, "The universal cause, that God of Doctrine the philosophers, of the Jews and of the Christians, is but a of these chimera and a phantom." The same author continues, "Im-works: " agination daily creates fresh chimeras, which raise in them Of God,

"that impulse of fear, and such is the phantom of the Deity."*
The author of Good Sense, or of that work which D'Alembert wishes to see abridged, in order to fell it for five-pence to the poor and ignorant, is not so emphatical; but what is his doctrine? "That the phenomena of nature only prove the existing ence of God to a few prepossessed men," that is to say, full of false prejudices; "that the avonders of nature, so far from be-" speaking a God, are but the necessary effects of matter prodigiously diversified." †

The Philosophic Soldier does not deny the existence of God, but sets off, in his first chapter, by a monstrous comparison between Jupiter and the God of the Christians, and the pagan

god carries all the advantage of the discussion.

According to the Christianity Unveiled, which appeared under the name of Boulanger, it is more reasonable to admit with Manes of a iwofold God, than of the God of Christianity.

The author of the Doubts or of Scepticism, informs the world, "That they cannot know whether a God really exists, " or whether there exists the smallest difference between good " and evil or vice and virtue." Such is the drift of the whole of that work.

We find the fame opposition to Christianity in their doctrines On the on the spirituality of the Soul. With Freret, "every thing Soul." that is called Spirit or Soul, has no more reality than the

" phantoms, the chimeras or the sphinxes." §

The Sophister of the pretended Good Sense, heaps up arguments anew to prove, that it is the body that feels, thinks and

judges, and that the Soul is but a chimera. T

Helvetius pronounces, "That we are in an error, when we " make the Soul a spiritual being; that nothing can be more " abfurd, and that the SOUL is not a distinct being from the body:"**

Boulanger tells us decidedly, "That the immortality of the " Soul, To far from stimulating man to the practice of virtue, " is nothing but a barbarous, desperate, fatal tenet, and con-

"trary to all legislation." † †
If from these fundamental tenets, essential to every religion, On Morals as well as to Catholicity, we pass on to MORALITY, we shall ity. find Freret teaching the people, that "all ideas of justice and "injustice, of virtue and vice, of glory and infanty, are purely " arbitrary and dependent on custom." ##

Helvetius will one while tell us, that the only rule by which virtuous actions are distinguished from vicious ones, is the law of

* Letter from Thrafybulus to Lucippus, page 164 and 254. ‡ Page 101.

+ No. 36 et pallim. || Particularly No. 100 and 101.

Letter from Thrafybulus. ¶ No. 20 and 100.

The Spirit, and of Man and his Education, No. 4 and 5. ++ Antiquity Unveiled, page 15. ‡‡ Letter of Thrafybulus. Vol. I.

princes, and public utility. Elsewhere he will say, "that vir"tue, that honessy, with regard to individuals, is no more than
"the habit of actions personally advantageous, and that self-in"terest is the sole scale by which the actions of man can be
"measured." In fine, "that if the virtuous man is nor happy
in this world, then will be the time to cry out, O Virtue!
"thou art but an empty dream."*

"thou art but an empty dream."*

The fame Sophister also says, that "fublime virtue, enlight." ened wisdom, are only the fruits of those passions called folly. Or that stupidity is the necessary consequence of the cessar tion of passion. That to moderate the passions, is to ruin the state. † That conscience and remorse are nothing but the foresight of those physical penalties, to which crimes expose "us. That the man who is above the law, can commit, without remorse, the dishonest act that may serve his purpose." That it little imports whether men are vicious, if they be but enlightened.

And the fair fex will be taught by this author, that "MOD"ESTY is only an invention of refined voluptuousness: that
"MORALITY has nothing to apprehend from love, for it is the
"passion that creates genius, and renders man virtuous." He
will inform children, that "the commandment of loving their
father and mother, is more the work of education than of
nature." He will say to the married couple, that "the law
"which condemns them to live together, becomes barbarous
"and cruel on the day they cease to love each other."**

In vain should we seek among the other works that the chiefs of the conspirators wished to ciruclate a more Christian MORALITY. Dumarsais, as well as Helvetius, knows no other virtue but what is useful, nor vice but that which is burtful to man upon earth. † The Philosophic Soldier, thinks that so far from being able to offend God, men are obliged to execute his laws. ‡ The author of the Good Sense so much praised by the leaders, tells them that to think we can offend God, is to think ourselves stronger than God. || || He would even teach them to answer us, "It your God leaves to men the liberty of damning themselves, "why should you meddle with it? Are you wiser than that God whose rights you wish to avenge. §

Boulanger, in that work formuch admired by Frederick and Voltaire, afferts that the fear of God, so far from being the beginning of wisdom, would rather be the beginning of folly.

It would be useless to the reader, and irksome to us, were we to carry these quotations any farther. Those who wish to see these texts and numberless others of the same kind, may peruse the Helvian Letters. But certainly there is enough

```
* On the Mind. Discourse 2d and 4th.
† Idem. Discourse 2d and 3d, chap. 6, 7, 8 and 10.
† Idem. Of Man, vol. 1st, sec. 2d, chap. 7.
|| Idem. No. 9, chap. 6.

§ Of the Mind. Discourse 2d, chap. 4 and 15, &c.

¶ Of Man. Chap. 8.

** Ibid. Sect. 8, &c.
†† Estay on Prejudices, chap. 8.

|| || Sect. 67.

§ Sect. 135.

¶ Christianity unveiled, in a note to page 163.
```

here to demonstrate, that conspirators who wished to circulate fuch works, were not levelling folely at the Catholic religion, much lefs at a few abufes. No evidently every altar where Christ was adored, was to be overthrown, whether Anglican, Calvinist or Protestant.

The base project of throwing into circulation four or five thou-fand copies of John Meslier's Last Will, would fully prove the absolute design of annihilating every vestige of Christianity, since this Lait Will or Testament is nothing but a gross declamation against the doctrines of the Gospel.

CHAP. X.

Of the Spoliations and Violences projected by the Conspirators, and concealed under the Name of Toleration.

What their toleration really was.

ERHAPS of all the arts put in practice by the conspirators, none has succeeded better with them, than that perpetual appeal in all their writings to toleration, reason, and humanity; of which Condorcet tells us they had made their war hoop.* In fact it was natural enough, that men who appeared fo deeply impressed with these sentiments should gain the attention of the public: But were they real? Did the conspiring Sophisters mean to content themselves with a true toleration? As they acquired strength, did they mean to grant to others what they asked for themselves? These questions are easily solved, and it would be useless for the reader to seek the definition of each of these high-sounding words imposed upon the public, when their private and real fentiments are to be feen in their continued cry of Crush religion. To cast an eye on their correspondence, is sufficient to identify the plans of these conspiring Sophisters, with those of the Jacobins their fuccessors; do not the Petions, the Condorcets, and the Robespierres, adopt their wishes and execute their plans under the same mask of tol-

Spoliations premeditated by Voltaire. Plunder, violence and death has been the toleration of the revolutionists. Nor were any of these means foreign to the first conspirators, whose language the latter had adopted. As to spoliations, I have already said that Voltaire, as early as the year 1743, was plotting with the King of Prussia to plunder the ecclesialtical princes and the religious orders of their possessions. In 1764, we have seen him sending a memorial to the Duke of Prassin, on the abolition of tythes, in hopes of depriving the clergy of their sustenance. In 1770, he had not abandoned his plan when he writes to Frederick, "I wish to God that Ganganelli had some good domain in your neighbourhood, and

^{*} Sketch on Hiftory. Epoch 9.

Let. from Voltaire to the Count D'Argental, 1764.

that you were not so far from Loretto. It is noble " to fcoff at these Harlequin Bull-givers.' I like to " cover them with ridicule, but I had rather PLUN-" DER them,"*

These various letters prove to the reader, that the chief of the conspirators only anticipated the plundering decrees of the Jacobins, or even the revolutionary incursion their armies have made to Loretto.

Frederick, assuming the kingly tone, seems for an Rejected instant so shocked at these spoliations, as to have for- and approgotten that he had been the first to propose them. He ved by answers, " Were Loretto adjoining to my villa, I Frederick. " should not touch it. Its treasures might tempt a " Mandrin, a Conflans, a Turpin, a Rich or st their fellows. It is not that I reverence donations " confecrated by fottish stupidity, but what the pub-" lic venerates is to be spared. When one looks upon one's felf, as gifted with superior lights, out of com-" passion for others, in commiseration for their weak-" nefs, one should not shock their prejudices. It is " a pity that the pretended philosophers of our days " are not of the fame way of thinking."+ But foon the Sophister prevails over the monarch, and Frederick is no longer of opinion that spoils of the church are to be left to a Mandrin: the very next year

coinciding with Voltaire he writes to him, " If the " new minister of France is a man of sense, he will neither be weak nor foolish enough to restore Avig-" non to the Pope." I

He recurs to his means of filently undermining the edifice, by first plundering the religious orders, that they

might then strip the bishops.

D'Alembert, on his fide advised, that the clergy D'Alemshould be first deprived of that consequence they en- bert's adjoyed in the state, before they were plundered of their vice. possessions. In fending to Voltaire his task almost ready made, that he might speak out what he dared not utter himself, he tells him, " that he must not " forget, if it could be done delicately, to add to the " first part a little appendix, or an engaging postfcript " on the danger there is both for states and kings, to " fuffer the clergy to form a separate and distinct bo-

^{* 8}th June, 1770. † Let. 7th July 1770. † Let. 29th June 1771. † 13th Aug. 1775.

" dy, with the privilege of holding regular affem-" blies."*

As yet this doctrine was new both to king or state; they had never perceived this pretended danger of letting the clergy form a distinct body in the nation, as did the nobility and the third order; but these conspiring chiefs were anticipating the horrors of the revolution, the plunders and murders of their Jacobin

fuccessors and disciples.

Voltaire's wish for violent meafures.

The violent and fanguinary edicts, the decrees of deportation and of death, were not foreign to the wishes of the conspiring chiefs. However frequent the words of toleration, humanity or reason, may be in Voltaire's mouth, it would be a great error in judgment to think, that those were the only arms he wished to employ against the Christian religion. writes to Count Argental, " Had I but a hundred 66 thousand men, I well know what I would do with "them."+ Or when he wrote to Frederick, "Her-" cules went to fight the robbers and Bellerophon chi-" meras; I should not be forry to behold Herculeses " and Bellerophons delivering the earth both from "Catholic robbers and Catholic chimeras." Doubtless it was not toleration that dictated those wishes, and one is tempted to conclude, that he would not have been forry to behold the massacre of the clergy, by the Herculeses and Bellerophons of the butchering September. Have we not feen him wishing to hehold every Jesuit at the bottom of the ocean, each with a Janfenist hung to his neck? When with the view of avenging Helvetius and philosophism, he does not blush to ask, Could not the moderate and discreet proposal of strangling the last Jesuit with the guts of the last Jansenist, bring matters to some compromise? In reading this, could we reasonably infer, that the humanity and toleration of Voltaire would have been greatly shocked at the fight of those ships, stowed with the Catholic clergy by a Lebon, as a preparatory step to submerging them in the ocean!!!

Frederick's fimilar wifh.

Frederick feemed to be nearer fimple toleration when he answered Voltaire: " It is not the lot of arms " to destroy the wretch. It will perish by those of " truth." At length he begins to think that force

^{*} Letter 95, 1773. 1 3d March, 1767.

^{+ 16}th Feb. 1761 § 25th March, 1767.

must strike the last blow at religion. He is not averse to this force, and one fees him willing to employ it had the occasion offered, when he wrote to Voltaire, "To "Bayle, your forerunner, and to yourfelf no doubt, " is due the honor of that revolution working in the " minds of men. But to speak with truth, it is not yet " complete; bigots have their party, and it w'll never be perfected but by a superior force : from government "must the sentence issue, that shall crush the wretch.
"Ministers may forward it, but the will of the sovereign Without doubt this will be effectuated " must accede. " in time, but neither of us can be spectators of that

" long-wished for moment."*

There can be no doubt but the long-fought for moment was that, when impiety enthroned, should cast aside the mask of toleration, which it had necessarily disguised itself with: Julian-like, would not Frederrick also have had recourse to superior force at that defired period? would he not have feconded the fophisms of the conspirators with that sentence which was to issue from the fovereign? He would have spoken as a master, and under Frederick might not the reigns of a Domitian or a Julian have been renewed, when apostacy, exile or death, were the only alternatives left to a Christian's choice. But how to reconcile this fuperior force, this fentence of the government, that is to crust, with what D'lembert fays of that prince in a letter to Voltaire, is difficult : " I believe him at his " last shift, and it is a great pity. Philosophy will not " eafily find like him a prince, tolerant through indif-" ference, which is the true style, and an enemy to

" fuperstition and fanaticism."+ But with D'Alembert even that mode of tolerating, Thefrantic through indifference, did not exclude underhand per- with of fecutions; nor would it have been incompatible with D'Alemthis man's rage and phrenzy, fo openly expressed in his letters to Voltaire, to see a whole nation destroyed folely for having shewn its attachment to Christianity. Could toleration, through indifference, dictate the following lines? " Apropos of the King of Prussia, he " has at length got a-head again. And I, as a French-

[&]quot; man and a thinking being, am quite of your opin-" ion, that it is a great happiness both for France and

^{*} Let. 95, 1775. + Letter 195, an. 1762.

" for philosophy. - Those Austrians are a set of info-

" lent capuchines who hate and despise us, and auhom

" I could wish to see annihilated with the superstition they

" protect."+

It would be useless to remark in this place, that these very Austrians which D'Alembert wishes to see annihilated, were then the allies of France, at war with that very King of Prussia whose victories he celebrates. These circumstances might serve to show, how much more philosophism swayed the heart of the Sophister than the love of his country, or that toleration would not have hindered the conspirators from betraving their king or country, could they by that

have made a new attack on Christianity.

We plainly fee that all these inhuman wishes were rather dropped unawares, than the avowed object of their correspondence. They were preparing the road for those feditious and ferocious minds, who were to perpetrate what the Sophisters yet could only devise and scheme. The day of rebellion and murder was not yet come, with the same wishes circumstances had not distributed to them the same parts to act. Let us then examine what characters the first chiefs performed, and by what fervices each one in particular, fignalizing his zeal in the Antichristian Conspiracy, prepared the reign of their revolutionary adepts.

> and the second second The second live of the second li

and the second second

and the second second second

AND THE RESERVE OF THE PARTY OF the part of the part of the part of

The second second The same of the sa de l'are me l'are
OF FACT LEVEL AND ADDRESS.

THE PROPERTY OF THE PARTY OF TH

[†] To Voltaire, 12th Jan. 1763.

CHAP. XI.

Part, Mission and private Means of each of the Chiefs of the Antichristian Conspiracy.

IN order to attain the grand object of the conspiracy, in short to crush the Christ whom they pursued with unrelenting hatred, all the general plans and means they had concerted were judged infufficient. Each one in particular was to concur with his own means, with those which his faculties, his situation or peculiar misfion enabled him to exert. Voltaire was endowed with voltaire's all those talents which adorn the eminent writer, and services: no fooner was the confederacy formed than he turned them all against his God. During the last five and twenty years of his life he declares himself, that he had no other object in view than to villify the wretch.* Until that period, he had shared his time between poetry and impiety, but henceforward he is folely impious. One his ardore might have thought that he alone wished to vomit forth more blasphemies and calumnies against the God of Christianity, than had done the whole class of Celsi, or Porphyrii during all ages. In the numerous collection of his works more than forty volumes in 8vo, Romances, Dictionaries, Histories, Memoirs, Letters or Commentaries, flowed from his pen, imbittered with rage and the wish of crushing Christ.

In this immense collection it would be in vain to feek his contraany particular system of Deism, of Materialism or Scep- dictions. They all form one common mass. We have feen him conjuring D'Alembert to unite all these diverging fects in the common attack against Christ, and his own heart may be faid to have been their focus. He cared not from whence arose the storm, or whose the hand that struck, for the subversion of the altar was his only aim. The religious authors and we ourfelves, have shown him fickle in his systems and daily adopting new opinions, and that from his own works;+ one beheld twenty different men in him alone, but each of them equally hateful. Rage accounts for his con-

^{*} Letter to Damilaville, 15th June 1762.

⁺ See the Helvian Letters, and particularly letter 34 and 42. Vol. I,

tradictions; his hypocrify even flows from the same fource. This latter phenomenon is not fufficiently known, it must have its page in history; but let Voltaire himself speak as to the extent and original cause of fo base a conduct.

Of his hypocrify and commun-

During that inundation of Antichristian books in France, government would fometimes, though remissily, take cognizance of their authors. Voltaire himself had been profecuted, on account of his first impious writings. When declared premier chief, he thought that more caution became his pre-eminence lest any legal proof should be acquired of his impiety. The better to attack, and the more fecurely to crush Christ, he conceals himfelf under his very banners; frequenting his temples, being prefent at his mysteries, receiving into his mouth the God he blasphemed: and if annually at Easter he received, it was but to blaspheme his God more audaciously. To so monstrous an accusation. uncontestible proofs must be brought.

On the 15th of Jan. 1761, Voltaire fends a performance, I know not what, but which the editor of his works supposes to be an epistle to Mademoiselle Clairon a famous actress in those days, to one of his female adepts, the Countess of Argental, whom he styles his angel. Beyond a doubt it was a most scandalous production, fince only the chosen of the elect are favoured with it, or rather that Voltaire dares fend it to. In fine, whatever was the subject, it was accompanied

with the following letter. "Will you amuse yourself with the perusal of this " scrap: will you read it to Mademoiselle Clairon? "None but yourself and the Duke de Choiseul are in " possession of it : you will presently tell me that I grow " very daring and rather wicked in my old age: wick-" ed! No, I turn Minos, I judge the perverse. " take care of yourfelf. There are people who do not " forgive.—I know it, and I am like them. I am now " fixty-feven years old, I go to the parochial mass. edify my people. I am building a church, I receive communion, and I will be buried there, zounds, in " spite of all the hypocrites. I believe in Jesus Christ " consubstantial with God, in the Virgin Mary mother " of God.—Ye base persecutors what have you to say " to me.—But you have written the Pucelle—No, I " never did .- It is you who are the author of it, it was vou gave ears to Joan's palfrey .- I am a good Chrif"tian, a faithful fervant of the king, a good lord of the parish and a proper tutor for a daughter. I make curates and Jesuits tremble. I do what I please with my little province as big as the palm of my hand (his estate extended about fix miles;) I am a man to dispose of the Pope whenever I please.—Well, ye raggamussins, what have you to say to me.—These, my dear angels, are the answers, I would make to the Fantins, Grisels, Guyons or to the little black

" monkey, &c. &c."

The female adepts might laugh at the tone and style of such a letter, but will the judicious reader see it in any other light, than as the production of an insolent old man, who proud of his protections is nevertheless determined to impudently lie, and to set forth the most orthodox profession of faith, should the religious authors accuse him of impiety, to combat the laws with denials or his facrilegious communions, and the insidel talks of hypocrites and base cowards!

Such odious artifice feems to have shocked the Count D'Argental himself, for on the 16th of January sollowing, Voltaire writes to him, "That had he a hundred thousand men he knows what use he would make of them; but as I have them not, I will receive at Eafter, and you may call me hypocrite as much as you please; yes by God I will receive the sacrament, and that in company with Mad. Denis and Mademoiselle Corneille, and if you say much, I will put the Tantum

" ergo into verse and that in cross rhimes."

It appears that many more of the adepts were ashamed of this meanness in their chief. He at length thinks himself bound to write to D'Alembert on the subject, and tells him, "I know there are people who speak ill of my Easter devotions. It is a penance I must resign myself to, in expiation of my sins.—Yes, I have received my Easter communion, and what is more, I presented in person, the hallowed bread; after this, I could boldly defy both Molinists and Jansenists."*

If these last words do not sufficiently declare the motives of his hypocrify, the following letter, again to D'Alembert, will do away all doubt. It is only three days posterior to the last. "In your opinion, what are "the sages to do when they are surrounded by senseless barbarians? There are times when one must imitate

^{* 27}th of April 1768.

" their distortions and speak their language. Mutemus cly-" peos (let us change our bucklers.) In fine, what I " have done this year, I have already done several times, " and please God I will do it again." + This is the same letter in which he particularly recommends that the myfteries of Mytra should not be divulged, and concludes it with this terrible fentence against Christianity, For the monster must fall pierced by a hundred invincible hands; yes,

let it fall beneath a thousand repeated blows.

With this profound diffimulation, † Voltaire combined all that dark-dealing activity, which the oath of crushing the God of Christianity could suggest to the premier chief of the Antichristian Sophisters. Not content with his partial attacks, he had recourse to whole legions of adepts from the east to the west; he encouraged them, he pressed and stimulated them in this warfare. Present everywhere by his correspondence, he would write to one, " Prevail on all the brethren, to the adepts. " pursue the wretchin their discourses and in their writings, " without allowing him one moment's respite." To another he would fay, " make as much as possible, the most pru-" dent efforts to crush the wretch." Should he observe any of the adepts less ardent than himself, he would extend his Phillipics to all: "They forget (fays he) that the "6 most material occupation ought to be to crush the monster."6 The reader has not forgotten that monster, wretch and

His preffing exhortations to

+ 1st of May 1768.

If I am to credit men who knew Voltaire in the earlier part of his literary triumphs, he was then no stranger to this profound hypocrify. The following is an anecdote I learned of men who knew him well. By one of those fantastical chances, Voltaire had a brother, an arrant Jansen st, professing all that austerity of manners which that fect affected. The Abbè Arouet heir to a confiderable fortune would not fee his impious brother, and openly faid that he would not leave him a halfpenny. But his health was weak, and his life could be of no long duration, Voltaire had not given up all hopes of the inheritance; he turns Jansenist and acts the devotee; on a fudden he appears in the Janlenistical garb, with a large souched hat, he runs from church to church. He took care to choose the same hours as the Abbé Arouet, and there with a deportment as contrite and humble as Deacon Paris himself, kneeling in the middle of the church, or standing with his arms croffed on his breaft, his eyes cast on the ground, on the altar or on the Christian orator, he would hearken or pray with all the compunction of the penitent finner reclaimed from his errors. The Abbé believed in his brother's conversion, exhorted him to persevere and died leaving him all his fortune. But the Jansenist's cash was all that Voltaire retained of his conversion.

See letters to Thiriot, Saurin and Damilaville.

Christ or religion, are synonimous in his mouth. Satan could not have been more ardent, when, in the war of hell against heaven, he fought to stir up his legions against the Word; he could not more urgently exclaim, we must triumph over the Wordor meanly serve: shame in defeat, could not be expressed more forcibly by Satan thanby Voltaire, when he cries out to his adepts, " Such is our position, that we shall be the execration of mankind, " if (in this war against Christ) we have not the better fort " of people on our fide; we must therefore gain them " cost what it will; crush the wretch, I tell you, then " crush the wretch."*

So much zeal had made him the idol of the party. His corres-The adepts flocked from all parts to fee him, and went pondence. away fired with his rage. Those who could not approach him, confulted him, laid their doubts before him; would crave to know whether there really was a God, if they really had a foul. Voltaire, who knew nothing of the matter, fmiled at his own power, but always anfwered that the God of the Christians was to be crush-Such were the letters he received every week.+ He wrote himself a prodigious number in the same blafphemous style. One must have seen the collection, to believe that the heart or hatred of one fingle man could dictate, or that his hand could pen them, and that without alluding to his many other blasphemous works. In his den at Ferney, he would be informed of, and fee all; he would even direct every thing that related to the conspiracy. Kings, princes, dukes, marquisses, petty authors or citizens, might write to him, provided they were but impious. He would answer them all, strengthen them, and encourage them in their impiety. In fine, to his extreme old age, his life was that of a legion of devils, whose fole and continued object, was to crush Christ and overthrow his altar.

Frederick the Sophister, though on a throne, was Frederick's not less active, nor less astonishing for his activity. fervices. This man, who alone did for his states all that a king could do, and more even than both king and ministers in most other countries do, out-stripped the Sophisters alfo, in their Antichristian deeds. As a chief of the conspiracy, his part, or folly, was to see and protect the inferior adepts, if any of them chanced to fall Victims to what was called fanaticism. When the Abbé

^{*} Let. to D'Alembert, 129.

⁺ Voltaire's let. to Mad. du Deffant, 22d July 1761.

Defprades was obliged to fly the censures of the Sorbonne and the decrees of the parliament, the sophistical monarch presents him with a canonicate at Breslaw.* A hair-brained youth flies the vengeance of the laws, after having broken the public monuments of religion, he is received, and the colours of a regiment are entrusted to his hands.† His treasures are exhausted for his armies, but not so for the adepts. In the very height of war, their pensions, and particularly D'Alembert's.

are regularly paid.

He was sometimes seen to lay aside the Sophister, and think it beneath a monarch to be connected with a set of blackguards, coxcombs and visionary fools.‡ But those were little sallies which the Sophisters easily overlooked; his philosophism would return, he was one of their's again, and his hatred to Christianity would once more engage his whole attention. He would then spur on Voltaire himself; he would urge and solicit him impatiently for new writings, and the more impious the work, the more he approved of it. Then with Voltaire and D'Alembert, he would demean himself even to their artifices; he would above all admire the hand that struck unseen, or as he expresses himself, that method of silliping the wretch, while loading him with civilities.§

Then affuming the character of base flattery, he would style Voltaire the God of Philosophy. " would figure him afcending Olympus, loaded and " fatiated with glory, the conqueror of the wretch, sup-" ported by the genii of Lucretius and Sophocles, of "Virgil and Locke, feated on a car beaming with " light, and placed between Newton and Epicurus." He paid homage to him for the Antichristian revolution, which he faw preparing. I Unable to triumph by fo many titles himself, he would acquire that of being laborious, and all those impious works whether in rhyme or in profe, and published under his name, are not the only productions of the royal Sophister. Many are those which he privately ushered into circulation, and which never could have been thought to be those of a man who had the duties of the throne to fulfil. Such, for example, that extract of Bayle, more impious than Bayle himself; he only rejects the useless articles, in

^{*} Voltaire to D'Alembert, 2 and 3. † Ibid. 211. † His Dialogues of the Dead. † 16 March 1771. † Let. 154, anno 1767.

order to condense the poison of the rest. His Akakia. and that Discourse on the History of the Church, so much extolled as well as its preface, by the abettors of impiety. In fine, fuch were his numberless productions, in which Voltaire finds no other fault but the eternal repetitions (like his own,) of the fame arguments

against religion.*

Hence we fee that it was not enough for Frederick to forward the conspiracy by his counsels; to give refuge to its agents; but he would also, by his constancy and application to infect Europe with his impieties, attain to the rank of chief. If he was inferior to Voltaire, it was by his talents, and not from his hatred; but had Voltaire been destitute of the support of a Frederick, he could not have rifen to the height he did. Posseffed of the fecret, he would willingly have initiated all kings to the mysteries of the conspiracy, and of all, he was the king who gave it the chief support. His example was still more powerful than his writings, and it may be justly said that, his reign was that of the sceptered infidel.

Placed in an humbler sphere, Diderot and D'Alem-Diderot's bert began their mission, or parts, by a game, which well characterized their apostleship. Both were already actuated by its zeal, but neither had yet acquired that reputation which they afterwards gained, more by their impiety, than by their abilities. The coffee-houses of Paris were their first stage. There unknown, first in one then in another, they would begin an argument on religious matters, Diderot the affailant and D'Alembert the defendant. The objection was forcible and pointed, the energy and tone of Diderot was invincible. The reply was weak, but made with all the apparent candour of a Christian, who wished to maintain the honor and truth of his religion. The idle Parisians, who generally reforted to these places, would hearken or admire, and fometimes take a part in the dispute. Diderot then infifted, refumed and pressed the argument. D'Alembert in return, owned that the difficulty appeared unanswerable, and then withdrew as if ashamed, and regretting, that neither his divinity, nor his love for religion, could furnish him with arguments for its defence. Soon after our two friends would meet to felicitate each other on the good fuccess of their sham

^{*} Correspondence of Voltaire and King of Prussia, let. 133, 151, 159, &c. &c.

conflict, and on the impression they had made upon the croud of ignorant hearers, who had been completely duped. They made a fresh appointment; the dispute was taken up again, the hypocritical advocate for religion, makes a new display of his zeal, but submits to the superior arguments of Atheism. At length the police, informed of their game, attempted to put a stop to it: but it was too late; these sophisms had spread through the different focieties, never more to be eradicated. Hence arose, in great part, that fury which foon became fashionable, with all the youth of Paris, of disputing on matters of faith, and that still greater folly of looking on objections as insuperable, which immediately disappear when in search of truth, we seek to know it, and follow it in spite of those passions which militate against it. It was on this occasion, of the coffee-house disputations, that the lieutenant of the police, upbraiding Diderot with propagating Atheism, that madman proudly answered, It is true, I am an Atheist, and I glory in it. Why Sir, replied the minister, you would know, were you in my place, that had no God existed, it would be necessary to have invented one.

However much the brain of this Atheist might have been heated, the fear of the Bastille put a period to his apostleship. The minister would have been more correct in his office, had he threatened him with Bedlam. We refer the reader to the Helvian Letters, where are recorded his numberless titles to a place there.* He was in reality the boasting madman of the conspiracy. They wanted a man of this cast, who would utter all the absurd and contradictory impieties which his brain could invent. Such are those ideas with which he filled his different writings, his pretended Philosophic Thoughts, his Letter on the Blind, his Code and his System of Nature.

This last work gave great offence to Frederick, who even refuted it, for reasons we shall explain in the Antimonarchial Conspiracy. And indeed D'Alembert always kept the authors name a profound secret. He would not even own it to Voltaire, though he was as well acquainted with it as myself. Diderot was not the sole author of this famous system. To build this chaos of nature, which destitute of intelligence, had made man intelligent, he had associated with two other

^{*} Let. 57 and 58.

Sophisters, whose names I will not hazard, for fear of error, not paying fufficient attention to them to be certain; but as to Diderot, I am fure, being previously acquainted with him. It was he who fold the manuscript, to be printed out of France, for the sum of one thousand livres. I know the fact from the man who paid them and owned it, when he had learned to better know those impious Sophisters.

Notwithstanding all these follies, Diderot, was not the less, in Voltaire's eyes, the illustrious philosopher, the brave Diderot, and one of the most useful knights of the conspiracy.* The conspirators proclaimed him the Great Man; they fent him to foreign courts as the Admirable Man; and when he had been guilty of some notable piece of folly, they were filent, or even difowned him. This was the case in particular, when at

the court of the Empress of Russia.

Formerly at all courts, a fool was kept for their amusement; fashion had substituted a French philosopher, and little had been gained in point of common fense. But the Empress Catherine, soon perceived that much might be lost with respect to public tranquillity. She had fent for Diderot, she judged his imagination to be inexhaustible. She classed him among the most extraordinary men that ever existed.+ She was correct in her judgment, for Diderot behaved himself in such an extraordinary manner, that her majesty thought it necesfary to fend him back to the place he came from. He comforted himself for his difgrace, with the idea that the Russians were not yet ripe for the sublimity of his philosophy. He sets off for Paris in a bannian, with a velvet cap on his head. His footman, like a king at arms preceded, and when they were to pass through any town or village, he would cry out to the gazing multitude, it is Diderot the great man that passes. I Such was his equipage from Petersburg to Paris. There he was, to support the character of the extraordinary man, whether writing in his study, or dealing out in divers companies, his philosophic absurdities; always the bofom friend of D'Alembert, and the admiration of the other Sophisters. He finished his apostleship by his

^{*} Let. from Voltaire to Diderot, 25th of Dec. 1761, and to Damilaville, 1765, &c.

† Catherine to Voltaire, let. 134, anno. 1774.

Feller's Historical Dictionary. Vol. I.

Life of Seneca, in which he fees no other difference between him and his dog but that of their drefs: and by his New Philosophical Thoughts, where God is supposed to be the Animal Prototype, and mortals so many little particles slowing from this great animal, and successively metamorphosed into all forts of animals until the end of time, whence they are all to return to the diving substance, whence they had originally emanated.*

Diderot would madly utter all those absurdities, which Voltaire would impiously affert. None gained credit it is true, but religious truths were enseebled by these affertions wrapped in frothy discourse and philosophic pomp. Men ceased to believe the Religion of Christ, ever reviled in these writings, and that was all the Sophisters aimed at. Hence was the part which Diderot

acted, fo effential to the conspiracy.

Who can combine this antichristian zeal, ever boiling ever emphatic when his imagination is heated, with that real admiration which he often expressed for the Gospel. The following is an anecdote I had from Mr. Beauzet, a member of the academy. One day going to see Diderot, he found him explaining a chapter of the Gospel to his daughter, as seriously and with the concern of the most Christian parent. Mr. Beauzet expressed his surprize. "I understand you, said Di-" derot, but in truth where could I find, or what bet- "ter lessons could I give her?"

D'Alembert's fervices. D'Alembert would never have made fuch an avowal. Though the constant friend of Diderot we find throughout their lives, and their philosophic course, that same difference which marked their first essays in the apostleship. Diderot spoke our whatever he thought for the moment, D'Alembert never but what he wished to say. I will defy any one to find his real opinion on God or on the foul, elsewhere than in his private correspondence with the conspirators. His works have all the darkness and cunning of iniquity, but he is the fox that infects and then burrows himself. Easier would it be to follow the twistings of the eel, or trace the windings of the serpent gliding through the grass, than the tortuous course he follows in those writings which he owns.†

* New Philosophical Thoughts, page 17 and 18. The whole is exposed in the Helvian Letters, No. 49.

[†] From the criticism made of his works in our Helvian Letters; the result is this: D'Alembert will never declare himself a

Nobody was ever more true to Voltaire's maxim of frike, but hide your hand. The avowal he makes of his bows to religion, while he is striving to pull it to pieces,* might dispense the historian from seeking those numerous proofs with which the works of this Sophister abound. To make himfelf amends for this perpetual restraint under which, from his dissimulation, he was forced himself to write, by means of his pupils or in their productions he would fpeak more daringly. When he returned them their works, he would artfully infinuate an article or plan a preface, but so much the worse for the pupil, if he underwent the punishment incurred by the master. Morellet, as yet a youth, though already a graduate among the divines of the Encyclopedia, had just published his first essay, in philosophism. This was a manual with which Voltaire was enchanted: above all he valued the Preface, it was one of the finest lashes ever given by Protagoras. The youth was taken up and sent to the Bastile. The real Protagoras or D'Alembert, who had so well taught him the art of lashing never owned the whip, as may be supposed.+

fceptic, or whether he knows of the existence of a God or not. He will even let you think that he believes in God; but will begin by attacking certain proofs of a Deity; he will tell you that through zeal for the Deity, man must know how to choose among those proofs. He will end by attacking them all, with a yes on one object, and a no a little later on the fame; he will entangle the minds of his readers, he will raife doubts in them, and fmile to fee them fallen without perceiving it, into the very fnare he had prepared for them. He never tells you to attack religion, but he will tempt you with a stand of arms, or place them in your hands ready for combat. (See his Elements of Philosophy and our Helvian Letters, No. 37.) He will never declaim against the morality of the church or the commandments of God, but he will tell you that there does not exist a single catechism on morality, fitted to the capacities of youth; and that it is to be hoped there will at length appear a Philosopher who will confer that gift (See Elem. of Phil. No. 12.) He will not pretend to deny the tweets of virtue, but he will tell you, "that all philosophers " would have better known our nature, had they been fatisfied " with fimply confining the happiness of this life to the exemp-"tion from pain." (Preface of the Encyclopedia.) He will not offend his reader by obscene descriptions, but he will tell him, Art. HAPPINESS, "Men all agree as to the nature of hap-" piness; they declare it to be the same as pleasure, or at least " that they are indebted to pleafure for all that is most delicious " in it." And thus his young pupil is transformed into an Epicurean without knowing it. * Let. to Voltaire, No. 151.

+ Letter from D'Alembert to Voltaire, anno. 1760, and of Voltaire to Thiriot, 26th Jan. 1762.

Is charged with training youth.

On the whole, D'Alembert would have been but of little use to the conspirators, had he confined himself to his pen. In spite of his quibbling style and of his epigrams, his talent of wearying his readers left them an antidote. Voltaire, by giving him another mission fuited his genius better. He had referved to himfelf the ministers, dukes, princes and kings, and all those fufficiently initiated to forward the conspiracy. But charged D'Alembert, with the care of training the young adepts: " Endeavor," he writes expressly, " endeavour on your part, to enlighten youth as much as you " are able."*

Never was mission more actively, more zealously, nor more ably fulfilled. It is even to be remarked, that however hidden D'Alembert may have been in all the other parts he acted in the conspiracy, he was not averse to having his zeal in this particular rather observed. He was the general protector of all young men who came to Paris possessed of any talent. Had they any fortune of their own, he dazzled them with crowns, premiums, or even with the academic feats, of which he absolutely disposed, either as perpetual secretary, or as irrefistible in all those petty intrigues wherein he so much excelled. The reader has already feen what a party-stroke it was for the conspirators, to have filled this tribunal of European Mandarines presiding over the empire of letters, with their adepts. But his power in this extended far beyond Paris. He writes to Voltaire, " I have just got Helvetius and the Chevalier de " Jeaucourt, admitted into the academy at Berlin."

D'Alembert was particularly attentive to fuch of the adepts as were intended to train others, or to fulfil the functions of private or public professors, or of tutors in private families; but particularly in the latter, when the pupil, by his rank or wealth, could hereafter be a protector of the conspirators, or more amply remunerate his teacher. This was the true method of imbibing youth with the real principles of the conspiracy. D'Alembert was perfectly aware of its importance, and judged his means fo well that he succeeded in fpreading fuch tutors and preceptors, throughout all the countries of Europe, and deserved the title of the

most fortunate propagator of philosophism.

The proofs he cites of their progress, will suffice to show the choice he had made. "There is my dear

^{* 15}th September, 1762.

" philosopher, he exultingly writes to Voltaire, there is what was pronounced at Cassel on the 8th of A"pril, in presence of his highness the Landgrave of Hesse Cassel, of six princes of the empire and of a most numerous assembly by a professor of history which I gave to his Highness the Landgrave." This was a discourse full of the grossest invectives against the church and the clergy as obscure fanatics, ye praters crossered or unmitted, with or without a cowl; and such was the style of the professor, such the proofs adduced by D'Alembert of the victories daily gained by his adepts over religious ideas, and of the sentiments they instilled into their pupils."

It imported above all to the conspirators to place such tutors about young princes and children hereaster destined to govern nations. The correspondence of Voltaire and D'Alembert lays open their intrigues on this point and what powerful support they expected from it.

The court of Parma was feeking men worthy of prefiding over the education of the young Infant. In placing the Abbés de Condilhac and de Leire at the head of his instructors they flattered themselves with having fucceeded, as they little thought that thefe two men were to inspire the young prince with the irreligious ideas of the Sophisters. The Abbé de Condilhac in particular, had by no means the reputation of an Encyclopedian philosopher. It was even late when they became fensible of their error, which could only be remedied by the total fubversion of all that these two tutors had done. The whole would have been foreseen, had they known that Condilhac was the particular friend of D'Alembert, who always looked up to him as a man precious to the felf-created philosophers, or had they known that the choice of these two men, was only the effect of an intrigue in which Voltaire glories, when he writes to D'Alembert, " It appears to me that the "Parmefan child will be well furrounded. He will " have a Condilhac and a de Leire. If with all that he is a bigot, grace must be powerful indeed."+

These wishes and artifices of the sect were so well handed down, that in spite of Louis the XVIth's attachment to religion, they sought to place new Condilhacs about the heir to the crown; they succeeded in

^{*} Letter 78, anno 1772.

[†] Letter from Voltaire to D'Alembert, No. 77, and from D'Alembert, No. 151.

discarding every bishop from the education of the young Dauphin, they would have willingly excluded all ecclefiastics; but despairing of so complete a success, they fought to make the choice fall on fome clergyman, who, like Condilhac, would inspire the illustrious pupil with all the principles of the Sophisters. I am acquainted with one of those men whom they dared to tamper They offered him the place of tutor to the Dauphin, being, as they faid, fure of getting it for him, and of thereby making his fortune; but on condition that when he taught the young prince his Catechism, he would take care to infinuate, that all religious doctrine, as well as all the mysteries of Christianity were only prejudices and popular errors, which a prince should be informed of, but never credit; and that in his private lessons he would instil, as true doctrine, all the errors of philosophism. Fortunately this priest answered, that he knew not how to facrifice his duty to his fortune; more fortunately still Louis XVI. was not a man to encourage fuch intrigues. The Duke D'Harcourt, named to preside at the education of the Dauphin, took the advice of fome bishops, and chose, to read lectures on religion to his pupil, a clergyman perfectly competent to the task, as he was then superior of the College of La Fleche. Alas! why must we felicitate this tender youth on his death though premature. When the Sophisters of incredulity could not yet flatter themselves with the subversion of the throne of his ancestors, were they not infufing their poisons to transform him at least into an impious king. And when the throne was overturned, would he, more than his young brother, have cscaped the hands of the Sophisters of rebellion.

Many other adepts, with the same zeal to enthrone philosophism and to prepare the way for the Antichristian Revolution, indiversother courts, showed the same activity. At Petersburg they had beset the Empress; they had persuaded her that some Sophister, and that of the first class, ought to be entrusted with the education of her son. D'Alembert was named, and the Count Schouvallow is ordered by his sovereign to make the proposal in her name. D'Alembert simply received the offer as a proof that Voltaire had no reason to be displeased with his mission, and that philosophy was sensibly reaching the throne.* Whatever advantages he might

^{*} Let. 106 and 107, anno 1762.

have expected to reap from fuch a commission, he prudently declined; he preferred the petty empire he fwayed in Paris, as chief of the adepts, to the precarious favor of courts, and of that in particular whose distance from the center of the conspiracy, could not have per-

mitted him to act the same part in it.

· King of the young adepts, he did not confine his protection to those of Paris alone, but to the romotest parts of Russia would he extend his paternal care; he would follow their progress, their destiny, or protect them in advertity. When he found his power infufficient, he would have recourse to Voltaire's credit; he would write, for instance: " The poor Bertrand is not " lucky. He had petitioned fair Kate (the Empress of "Russia) to restore to liberty five or fix giddy-headed " Velches. He had conjured her, in the name of phi-66 lofophy; he had drawn up, under that facred name, " the most eloquent pleading that from memory of monkey was ever made, and Kate pretends not to under-" ftand it."* This was as much as to fay to Voltaire, try in your turn whether you can succeed better, and do for them what you have fo often done for other adepts whose misfortunes I have made known to you.

This understansting equally subsisted in all that re- How he garded the conspiracy; little satisfied with pointing out serves Volworks that were to be refuted, or with giving the sketch fpy. of fome new impious work, he would also be the spy over every religious author. It has often been an object of furprise, to see Voltaire, so samiliar with the anecdotes of the private lives of those whose works he pretended to refute, though generally they are flanderous, fometimes ridiculous, but always foreign to thequestion. He was indebted to D'Alembert for them. Whether true or false, the latter always chose such as could attach ridicule to the person of the authors, knowing how well Voltaire could substitute ridicule for proof, or for found argument. Those who doubt of this fact, may confult D'Alembert's letters on the Pere Bertier, or the Abbé Guenèe, whom Voltaire, himfelf, could not but admire, or in those concerning Messrs. le Franc, Caveirac or Sabbatier, and on many others whom Voltaire hardly ever combats, but with the weapons D'Alembert had furnished him with.

On his fide Voltaire spared nothing which could raise His petty the confideration of D'Alembert. He would recom- societies

^{*} Letter 88, anno 1773.

mend him to all his friends; he would introduce him into every little fociety, or petty philosophic club, for these were already forming in Paris, to be one day abforbed by the great club of the Jacobins. Some indeed would have been styled aristocratical, as they were the weekly meetings of counts, marquisses or chevaliers, perfonages already too confequential to bend their knee before the altar of their God. Here would they debate on prejudices, superstition or fanaticism. They would scoff at I. C. and his priests, or smile at the simplicity of the adoring populace. They also thought of shaking off the yoke of religion, leaving indeed, just what was necessary to keep the rabble in awe. The female adept, the Countess du Deffant held the chair, and continued her philosophic education under the particular direction of Voltaire, by whose orders she studies Rabelais, Polymbrock, Hume, the Tale of the Tub, and fuch like romances.*

D'Alembert was far from being at his ease in these aristocratical clubs, he even disliked this female adept. Voltaire on the contrary, knowing what advantages were to be drawn from them, wished him to belong to them all, and would introduce him by his letters. His introduction was less difficult into some other clubs. and particularly into that where Mad. Necker prefided. when she had fnatched the sceptre of philosophy from the hands of all the other adepts of her fex.+

Our two chiefs, mutually helped each other by imparting their plans for drawing off the people from their religion. One, in particular, most certainly cannot be omitted in these memoirs, it denotes too well, the intentions of the conspirators, it shows how far It is true, that it was not the their views extended. invention of D'Alembert, but he was aware of the advantages philosophism would derive from it, and however strange the plan, he flattered himself with the execution of it.

It is well known what strength the Christian religion draws from the fulfilling of the prophecies, and particularly from those of Daniel and of Christ himself, on the fate of the Jews and of their temple.

* Letters of Voltaire to Mad. Deffant, particularly 13th Oct.

His plan for rebuild. ing the temple of Jerufalem.

T See the correspondence of D'Alembert, let. 77, and following of Voltaire to Mad. Fontaine, 8th Feb. 1762, to D'Alembert, No. 31, anno 1770.

the apostate, in order to give the lie to Christ and to the prophet Daniel, had fought to rebuild the temple. It is also known that flames, bursting forth from the earth, at divers times and devouring the workmen, had obliged him to defift from the undertaking. D'Alembert was not ignorant of this act of the divine vengeance, having been afcertained by a multitude of eye witnesses. He had undoubtedly seen it recorded in Ammianus Marcellinus; an author of unquestionable authority, for he was a friend of Julian, and a Pagan like him. But this did not hinder him from writing to Voltaire, "You probably know, that at this present time, " there is at Berlin, one of the circumcifed, who exre pecting Mahomet's paradife, is in the mean time, " gone to wait on your former disciple, in the name of " the Sultan Mustapha. In writing to that country " the other day, I mentioned, that if the king would but just fay a word, it would be a fine opportunity " to have the temple of Jerusalem rebuilt."*

That word was not faid by the former disciple, and D'Alembert gives the following reason to Voltaire. I have no doubt but that we should have succeeded in our negociation on the re-edification of the temple of the Jews, if your former disciple had not been afraid of losing some circumcised worthies, who would have carried away thirty or forty millions with them." Thus in spite of all their inclination to give the lie to the God of the Christians, even to the sordid interest of the conspirators, was to add a new

proof to his doctrines.

Eighteen years after Voltaire had not given up the plan, nor lost all hopes of accomplishing it. Seeing that D'Alembert had not succeeded with Frederick, he endeavoured to prevail with the Empress of Russia. He writes to her, "If your Majesty is in a regular cor"respondence with Aly Bey, I implore your protection with him; I have a little favor to ask of him, it is to rebuild the temple of Jerusalem, to recal the Jews, who will pay him a large tribute, and thereby make a mighty lord of him."

Voltaire was nearly eighty when he still persisted in this plan, by which he was to prove to the people, that Christ and his prophets, were imposters. Frederick

^{* 18}th Dec. 1763. † 29th Dec. 1763. ‡ 6th July 1771. Vol. I.

and D'Alembert, were also far advanced in their career, and the time was not far off, when they were to appear before that very God whom they had daringly ftyled wretch, and against whom they had never ceased to

conspire.

I have now laid before my readers, the means, the constancy with which they fought to overturn the altars. to annihilate the dominion of the faith, to destroy the priests of that God, and to substitute the hatred and ignominy of him whom the Christians adore, to his reli-I had promised not so much the history, as the real demonstration of the conspiracy; and whether as to its object, its extent, or its means, I have not reforted to herefay or vague report, for proof. My proofs are their own; the comparison of their letters, of their mutual communications, carries conviction. My readers may henceforth reconcile this confpiracy, and its means, with that revolution operated by the Jacobins. They may already perceive, that the latter, in destroying the altars of Christ, only execute the plots of the Sophisters, their fore-runners and masters.

Was there a temple to be overthrown, a depredatory decree against the church, to be passed by the Jacobins, of which we have not already seen the plan! Are not the Marats and the Robespierres, figured by Voltaire in his Hercules and Bellerophon? Or where whole nations are to be crushed in hatred to Christianity, have we not seen the wish formally expressed by D'Alembert? Every thing teaches us, the hatred of the father gaining strength in the breast of the son, and the plots propagating, that when sorce shall coalesce with impiety they can only generate a race brutal and ferocious.

But this force to be acquired by the confpirators supposes a successive progress. Before it could throw off the mask, it was requisite that the number of the adepts should be augmented, and that the arms of the multitude should be secured to them. I am about to show their successes under the reign of corruption, in the diversorders of society, during the lives of the chiefs. Hence history will hereaster more easily conceive and explain what they were during the reign of terror and devastation.

CHAP. XII.

Progress of the Conspiracy under Voltaire .- First Class of Protectors .- Crowned Adepts.

JOLTAIRE's grand object, as we have feen, was That the to hurry away that whole class of men, styled historian by the conspirators the better fort, and instil into their must be minds his hatred for Christ and his religion: to have true. left his gospel to none but the rabble, and to them only, in case they could not efface it from their minds. Under this denomination of better fort, they comprehended all who were illustrious, either by power, rank or riches; and, after them, all people of education or instruction and honest citizens, ranking above what Voltaire calls rabble, footmen, cooks, &c. It is an obfervation worthy the historian, that the Antichristian Conspiracy first makes its progress in the most illustrious part of this class; among princes, kings, emperors, ministers and courts; in fine, among those who may be styled the Great.

throw aside his pen; he is unworthy of treating such important subjects of history. He who has not the courage to tell kings, that they were the first to league in the conspiracy against Christ and his religion, and that it is the same God who has permitted the conspirators, first to threaten, shake and silently undermine their thrones; then openly to fcoff at their authority. The man, I fay, who dares not hold fuch language is only abandoning the powers of the earth to their fatal blindness. They would continue to hearken to the impious, to protect impiety, and support its dominion, to let it circulate and spread from the palace to the city, from the towns to the country, from the master to the fervant; in fine, from the lords to the people. And would not fuch crimes call down vengeance from heaven? Will not heaven have too numerous crimes to avenge upon nations, not to curse them with luxury

and difcord, with ambition and conspiracies, or with all those scourges which portend the downfall of na-

If a writer dares not utter truths like these, let him

tions. Had the monarch alone, throughout his empire. raised his head against his God, who has told us that the crimes of the chief shall not be avenged upon his Once more let the historian be filent, if he dares not utter the truth. Should he feek the causes of a revolution in its agents, he would meet a Necker, a Brienne, a Philippe D'Orleans, Mirabeaux, and Robespierres; a confusion in the finances, factions among the great, infubordination in the armies, the people agitated and disquieted, in fine seduced. Will he, for that, know from whence these Neckers, Mirabeaux, or Robespierres, have arisen; whence this confusion in finance, this spirit of faction, this insubordination of the armies, or the seduction of the divers classes of the state? He will have seized but the last thread of the conspiracy. He will have feen empires in their agony, but he will have overlooked that flow fever which confumes them, whilft the violence of the fit is referved to that last criss which precedes dissolution. He will describe the calamities which every one has seen, but will he be the nearer the remedy. Let the historian reveal the fecrets of the masters of the earth, to ward from them the conspiracy which shall fall back upon them; and we, what fecrets do we reveal, fecrets publicly printed for these ten years past, in their own correspondence with the chief of the conspiracy. It is too late to attack us on that point. Those letters were printed, to the great scandal of the public, to discover the favor of the impious man with the fovereigns of the earth; and when we show this protection avenged upon the fovereigns, it is not their shame we are seeking to divulge, it is their misfortunes and those of their people that we make known; the remedy then spoutaneously manifesting itself, may avert or prevent, much greater evils. Such a motive is more than an equivalent, to all that could induce us to be filent.

In the correspondence of the conspirators there is more than one letter which deposes against the Emperor Joseph II. with all the possible evidence of such testimony, that he was initiated and had been admitted into all the mysteries of the Antichristian Conspiracy by

Frederick

In the first of these letters, Voltaire announced his victory in these terms: "You have afforded me great pleasure by reducing the infinite to its real value. But here is a thing far more interesting: Grimm as-

Joseph II.

ce fures us, that the Emperor is one of ours. That is lucky, " for the Dutchess of Parma, his fifter, is against us."* In another letter, Voltaire exulting in so important a conquest, writes to Frederick, "A Bohemian of " great wit and philosophy, called Grimm, has infor-" med me that you had initiated the Emperor into our " holy mysteries." + In a third in fine, Voltaire, after enumerating the princes and princesses whom he reckoned among the adepts, adds these words: "You " have also flattered me with the Emperor's being in " the way of perdition; that would be a good harvest for " philosophy." This alludes to a letter written by Frederick to Voltaire a few months before, in which he fays, " I am fetting off for Silefia, and shall meet " the Emperor, who has invited me to his camp in " Moravia; not to fight as formerly, but to live as " good neighbours. He is an amiable prince and full of merit. He likes your works and reads them as much " as he can. He is the very reverse of being superstitious. "In fine, he is an Emperor fuch as Germany has not " feen long fince. We neither of us like the ignorant " and barbarous, but that is not a reason for extermi-

" nating them."

Now that we are acquainted with Frederick's idea of a prince, The very reverse of being superstitious and who reads Voltaire's works as much as he is able, his encomiums are easily understood. They truly point out an Emperor fuch as Germany had not long fince beheld, in fine, an Emperor as irreligious as Frederick himfelf. Both the date and last words, But that is not a reason for exterminating them, recalls to mind a time when Frederick, thinking the Sophisters too daring and hasty, sought himself to repress their imprudence, lest it might overthrow the whole political system of governments. It was not yet time to employ fuperior force or to pass the last sentence. The war then resolved on between Frederick and Joseph against Christ was not to be a war of Neros and Dioclesians; it was to filently undermine. Such was that which Joseph waged, as soon as the death of Maria Teresa left him at liberty to act. He carried it on with hypocrify, for Joseph, as unbelieving as Frederick, wished to be looked upon as a very religious prince, and would protest that the slightest attack on Christianity was the most distant from his ideas.

^{* 28}th of Oct. 1769. † No. 162, Nov. 1769. ‡ Let. No. 181, 21st of Nov. 1770. § 18th of August 1770.

During his travels through Europe he continued to approach the facraments, and perform his Easter devotions at Vienna and Naples, with that exterior piety, which could not feem to coincide with the hypocrify of those of Voltaire at Ferney. He carried his dissimulation fo far, that in passing through France, he refused to call at Ferney, though very near and expected there by Voltaire. It is even faid, that in turning away he affectedly faid, That he could not bear to fee a man, who, by calumniating religion had given the severest blow to humanity; what credit is to be given to these words, I will not pretend to decide, but certain it is, that the philosophers did not the less look upon Joseph as one of theirs. This flight of Voltaire was foon pardoned; they spread every where, that his admiration had not diminished for the premier in impiety; that he would have willingly visited him, but that he had refrained through regard for his mother, who at the folicitations of the priests, had made him promise that he would not see

him during his journey.*

Notwithstanding his referve and his dissimulation, the war which Joseph waged, soon became one of authority and oppression, of rapine and violence, and was well nigh ending in the extermination of his own fubjects. He began by the suppression of a large number of monasteries; this we have feen was a leading feature in Frederick's plan; he feized on a great part of the ecclesiastical property; so would Voltiare have done, when he exclaims, But I had rather plunder them; Tofeph II. tore from their cells and clouffers, even to those Carmelite nuns, whose extreme poverty could afford no bait to avarice and whose angelic fervor left no room for reform. He was the first who gave to his age the public show of holy virgins reduced to wander into distant countries, even as far as Portugal, to seek an afylum for their piety. Innovating at pleasure in the church, he only anticipated that famous constitution of the clergy, called civil by the Jacobin legislators, and which prepared the way to the butchery at the Carmes. The fovereign pontiff thought it incumbent on him to leave Rome and pass into Austria, and in the capacity of common father of the faithful, personally to reprefent to the emperor the laws and rights of the church. Joseph II. receives him with respect, and permits all

^{*} See note to the letter of the Count de Touraille, 6th of Aug. 1777, General Correspondence of Voltaire.

that homage and public veneration should be shown to Pius VI. which both his virtues and dignity equally commanded. He did not for that cease to continue his war of oppression. He did not expel the bishops, but he gave them much trouble; for constituting himself in fome fort the superior of a seminary, he would permit no lectures to be read but by those professors he had chosen, and whose doctrine like that of Camus tended only to forward the grand apostacy; at length these secret persecutions and depredations gave rise to murmurs. The wearied Brabanters revolted. . Since that, we have feen them call in those Jacobins who promising them the free exercise of their religion, and more artful than Joseph, are now confummating his work. Had they been less tormented by Frederick's adept in matters of faith, the Brabanters would have been less impatient under the yoke of Austria: had they been penetrated with a greater zeal and affection for the Emperor Jofeph, they would have better feconded, and have had more confidence in the virtues of Francis II. They would with greater force have opposed that invasion which we have feen extend to the very banks of the Danube. Should history lay the blame on Joseph, let it look back to that day, when by Frederick, he is initiated into the mysteries of Voltaire. It is the emperor adept, that shall be found guilty of this war of extermination, which has threatened even to his throne.

In the fequel of this work we shall fee Joseph repenting of the war he had waged against Christ, when he beheld philosophism attacking both himself and his throne. He will then attempt but too late to repair his

fault. He will fall a melancholy victim.

Many other fovereigns are mentioned in the correspondence of the conspirators, as having imprudently engaged in these plots. D'Alembert complaining to Voltaire of the obstacles he sometimes encountered, and which he terms persecutions, from the public authorities, at length consoles himself by adding, "But we have on our side, the Empress Catherine, the King of Prussia, the King of Denmark, the Queen of Sweden and her son, many princes of the empire and all England." Much about the same time, Voltaire writes to the king of Prussia, "I know not what Musupha thinks (on the immortality of the soul;) my

^{* 28}th of Nov. 1770.

" opinion is, that he does not think at all. As for the " Empress of Russia, the Queen of Sweden, your sister, " the King of Poland, and Prince Gustavus son of the " Queen of Sweden, I imagine that I know what they " think."+

Voltaire effectually knew it. The letters of these sovereigns could not leave him in the dark; but had we not those letters to adduce in proof, we now see an Emperor, an Empress, a Queen and sour Kings who had already enlisted under the banners of the conspirators.

False con- In

fequences to be avoided in speaking of the royal adepts.

In baring to the light this horrid conspiracy, let not the historian abandon himself to false declamation nor draw inferences still more deceitful. Let him not pretend to fay to the people, your kings have shaken off the yoke of Christ, it is but just, that you should throw off that of their dominion; fuch reasoning would be to blaspheme Christ, his doctrines and his examples. The arm of vengeance is referved to God alone. For the happiness of subjects, to preserve them from revolutions and all the horrors of rebellion, he alone can fmite the apostate on the throne. Let not the Christian apostatize, but let him be subject to his lawful prince. To join revolt to impiety is not averting the scourge of heaven; that would be only adding anarchy, the most terrible of political scourges; that would not be a bar against the Sophister of impiety, but the consummation of the conspiracy of the Sophisters of sedition, against the throne and all the laws of civil fociety. Such was the fate of the unfortunate Brabanters when in rebellion against the Emperor Joseph. They pretended to the right of rejecting their lawful fovereign, and they are become the prey of Jacobins; they called infurrection to the aid of religion, and that religion profcribes infurrection against all lawful authority. At the time that I am now writing, the fulminating reports made to the Convention, forbode those dreadful decrees which levelling the religious worship, the privileges and the churches of the Brabanters to the standard of the French revolution, shall punish them for their error. When therefore the historian shall report the names of those fovereigns, who unfortunately were initiated and conspired against their God, let his intention be to recal them to their religion, let him not be led away into

false consequences, so contrary to the peace of nations. Then let him infift on the duties which religion imposes on the people; let him teach them what they owe to Cæfar and to every public authority.

Among the royal protectors all are not to be classed Catherine with Voltaire, Frederick or Joseph. All had tasted of the impious cup of incredulity, but all did not equally of Russia.

wish to imbibe their people with its poison.

Immense was the distance between Frederick and this Empress, in whom the conspirators placed so much confidence. Seduced by the talents and homage of their premier chief, Catherine may have been indebted to him for her first taste for literature; she almost devoured those works, which she had mistaken for master-pieces, whether in history or philosophy, totally ignorant of their being difguifed folely to forward the ends of impiety. On the fallacious encomiums of the Sophisters, she boldly pronounced, That all the miracles in the world could never efface the pretended blot of having hindered the printing of the Encyclopedia.* But we never fee her, like Frederick, to obtain the fulsome flattery of the Sophisters, pay to impiety that degrading court. Catherine would read their works, Frederick would circulate them, compose himself and wished to see them devoured by the people. Frederick would propose plans for the destruction of the Christian religion, Catherine rejected all those proposed to her by Voltaire. She was tolerant by nature, Frederick only from necessity. He would have been no longer fo, had his policy permitted him, in following the dictates of his hatred, to call in a superior force to effect the overthrow of Christianity.+

* Her correspondence with Voltaire, letter 1, 2, 3 and 8. + Those who, as men of literature, shall criticise the correspondence of this Empress, will find an amazing difference between hers and that of the King of Prussia. The former is that of a woman of wit, who often plays upon Voltaire in the most agreeable manner. With her light style and full of taste, she never forgets her dignity; she at least will not be seen to degrade herself to that gross dialect of abuse and blasphemy; while Frederick in his, truly the pedantic Sophister, will be as void of shame in his impiety, as he is of dignity in his encomiums. When Voltaire wrote to Catherine, "We are three, Diderot, D'Alem-"bert and myself, who raise altars to you." She answers,
Pray leave me, if you please on earth, there I shall be more at
hand to receive your letters and those of your friends." Nothing fo pertectly French can be found in Frederick's, we only have Vol. I.

Nevertheless, Catherine is also a royal adept, she has the fecret of Voltaire, she applauds the most famous of our infidels.* She is even willing to entrust the heir of her crown into the hands of D'Alembert; her name constanly appears among the protecting adepts in the writings of the Sophisters, nor can the historian hide it.

Christiern VII. King of Denmark.

The claims of Christiern VII. King of Denmark, to the title of adept, are also founded on his correspondence with Voltaire. Among the numerous fervices rendered by D'Alembert, I should not have omitted the pains he had taken to prevail on different powers and great personages, to subscribe to the erection of a statue in honor of Voltaire. I could have shewn the Sophister of Ferney, modestly pressing D'Alembert to get these subscriptions, and that in particular from the King of Prussia, who hardly waited their solicitations. This triumph of their chief was too defirable for the confpirators; Christiern VII. eagerly contributed. A first letter, with a few compliments, could not constitute an adept, but we have Voltaire's own word for it. He mentions him, and besides, among these compliments we find one so much in the style of Frederick, " You are now occupied in delivering a confiderable number of men from the yoke of the clergy, the hardest of all " others, for the duties of fociety are only imprinted in " their heads, and never felt in their hearts. This is well " worth being revenged of the barbarians." + Unfortunate monarchs! Such was the language held to Mary Antoinette, in the days of her prosperity, by those corruptors. But in her misfortunes, when she witnessed the loyalty and the fenfibility of those barbarians, at the Thuleries, she exclaimed, "Oh! how we have been " deceived! We now plainly fee how much the clergy " diftinguish themselves among the faithful subjects of "the king." May the king that is led away by philofophism never be reduced to the same experiment; may

to regret, that it was addressed to a set of insidels. Catherine wrote Voltaire's own language in perfect purity, while Frederick could have had little pretentions to the hero, had he not handled his fword better than his pen.

* 26th Dec. 1773, and No. 134, anno 1774.

† Let. to Voltaire, 1770. ‡ I heard thisanecdote in the midst of the revolution, and such expressions were necessary to shew, that she was recovered from those prejudices she had imbibed against the clergy, and which appeared to have redoubled, after the fecond journey which her brother made to Verfailles.

he learn at least from one revolution, that there is a yoke more hard and terrible than that of the clergy, which Voltaire his master had taught him to calumniate.

It is our duty to add, that with regard to this prince, as well as to many others who were feduced by the Sophisters, the conspirators had taken advantage of their youth. At that period of life, the writings of Voltaire could easily make impression on men, who for being kings, were not better versed than other people, in what they had not learned, nor were they able to discriminate truth from error, in objects where the want of knowledge is more to be dreaded, than inclination

or the passions.

At the time of his journey into France, Christiern was but seventeen years of age, and already, to use D'Alembert's expression, he had the courage to say at Fontainbleau, that Voltaire had taught him to think.* Men of a different way of thinking, about the court of Lewis XV. wished to hinder his young majesty from learning still more to think like Voltaire, and from feeing in Paris, the adepts or most celebrated of his disciples. These however, obtained admission, and to judge how well they understood improving their opportunity, we need only hear D'Alembert writing to Voltaire, "I had feen that prince at his own apartments, " together with several of your friends. He spoke " much about you, of the services your works had ren-" dered, of the prejudices you had rooted out, of the ene-" mies your liberty in thinking had made you. You " easily guess what my answers were." † D'Alembert has a fecond interview, and again writes, " The King " of Denmark scarce spoke to me but of you.-I can " affure you, he had rather have feen you at Paris, " than all the entertainments with which they have " furfeited him." This conversation had been but of fhort duration; but D'Alembert made amends in a discourse which he pronounced at the academy on philofophy, in prefence of the young monarch. Numerous were the adepts present, and they applauded; the youthful monarch joins in the applause. In fine, such is the opinion he carries away of that pretended philofophy, thanks to D'Alembert's new lectures, that no fooner is he informed of a statue to be erected to the premier chief of the conspirators, than he sends a very

^{*} Letter of 12th Nov. 1768.

^{† 6}th Dec. 1768. ‡ Let. 17th Dec. 1768.

handsome subscription, for which Voltaire acknowledges himself to be indebted to the lessons of the academical adept. How much these lessons have since been forgotten by Christiern VII. I cannot pretend to say. Sufficient events have taken place since his Danish majesty had learned to think from Voltaire, to have given him a very different opinion of the services that the works of his master have rendered to empires.

Gustavus III. King of Sweden.

Similar artifices were made use of with regard to Gustavus King of Sweden. That prince also came to Paris, to receive the homage and lessons of the selfcreated philosophy. He was as yet but Prince Royal, when already extolling him as one whose protection was infured to the fect, D'Alembert writes to Voltaire, "You love REASON AND LIBERTY, my dear brother, " and one can hardly love one without the other. "Well then, here is a worthy republican philosopher that "I present you, who will talk PHILOSOPHY and LIB-" ERTY with you. This is Mr. Jennings, chamberlain " to the King of Sweden.—He has besides compliments " to pay you from the Queen of Sweden and the Prince 66 Royal, who in the North PROTECT that philosophy so ill received by the princes in the South. Mr. Jennings will inform you of the progress REASON is making in " Sweden under those happy auspices." §

At the time that D'Alembert was writing this letter, Gustavus, who was soon to restore royalty to the rights it had lost long since in Sweden, was no doubt ignorant that those great men, which he so much protected, were philosophers superlatively republican. He was equally ignorant what would one day be for him, the last fruit of this conspiring philosophy, when on his accession to the throne he writes to their premier chief, "I daily pray the Being of beings, that he may prolong your days, so precious to humanity and so necessary to the progress of REASON and TRUE PHILOSOPHY."

The prayer of Gustavus was heard, the days of Voltaire were prolonged, but he who was to suddenly shorten the days of Gustavus was born; he, grasping the dagger, was soon to fally forth from the occult school of Voltaire. For the instruction of kings, let the historian compare the gradual steps of this unfortunate prince and those of the adept and his affassin.

^{||} Letter from Voltaire to D'Alembert, 5th Nov. 1770. § 19th Jan. 1769. ¶ 10th Jan. 1772.

Ulrica of Brandenbourg had been initiated into the mysteries of the Sophisters by Voltaire himself. So far from rejecting his principles, she did not even feel herfelf outraged at the declaration of a passion, which he was daring enough to express.* When Queen of Sweden, she more than once pressed the Sophister to come and end his days near her person. + She knew no means of giving a stronger proof of her staunchness in the principles she had received, than during Voltaire's first residence at Berlin, to make the infant king imbibe them with his milk. She initiated Gustavus, and wished to be the mother of the Sophister as well as of the king; and indeed we constantly see both the mother and the fon ranking together among the adepts, of whom the Sophisters thought themselves the most secure. Such then was the gradation of the unfortunate Gustavus. Voltaire initiated Ulrica, and Ulrica initiates her fon.

On the other fide, Voltaire initiated Condorcet, and Condorcet, feated in the club of the Jacobins, initiated Ankestron. A pupil of Voltaire, Ulrica, teaches her fon to ridicule the mysteries and scoff at the altars of Christ. Condorcet also, a disciple of Voltaire, teaches Ankestron to scoff at the throne and sport with the lives of kings.

When public report announced that Gustavus III. was to command in chief the confederate armies against the French revolution, Condorcet and Ankestron were members of the great club; and the great club resounded with the cry of, Deliver the earth from kings! Gustavus was doomed for the first victim, and Ankestron offers himself for the first executioner. He leaves Paris, and Gustavus falls beneath his blows.

The Jacobins had just celebrated the apotheosis of Voltaire, they also celebrate that of Ankestron.

Voltaire had taught the Jacobins that the first of kings was a successful soldier; and they teach Ankestron that the first hero was the affassin of kings; and they placed his bust beside that of Brutus.

Kings had subscribed to the erection of a statue to Voltaire, the Jacobins erect one to Ankestron.

^{*} It was for this princess that Voltaire composed the Madrigal Souvent un peu de Vérité.

[†] Her letters to Voltaire, anno 1743 and 1751. † Journal of Fontenai.

Poniatowiki, King of Poland.

Lastly, Voltaire's correspondence shows Poniatowski. King of Poland, to have been of the number of the protecting adepts. That king had known our philosophers in Paris, who was one day to fall a victim to philosophism! He had done homage to their chief, and written to him, "Mr. de Voltaire, every contemporary of a man like you, that knows how to read, who has " travelled, and has not been acquainted with you, " must feel himself unhappy; you might be allowed to fay, Nations shall pray that kings may read me."* At this day, when the king has feen men, who, like himself, had read and cried up the works of Voltaire, attempting in Poland the revolution they had wrought in France; at this day, when victim of that revolution, he has feen his fceptre vanish from his hand, how different must be his prayer? Does he not repent that nations have known Voltaire, or that kings had ever read his works? But those days that D'Alembert had foretold, and which he longed to fee, are at length come, and that without being foreseen by the royal adepts. When the misfortunes of religion shall fall back upon them, let them read the prayer which D'Alembert expresses in his style, often low and ignoble. to Voltaire, " Your illustrious and former protector " (the King of Prussia) began the dance, the King of "Sweden led it on, Catherine imitates them, and bids " fair to outdo them both. How I should laugh to see " the string run off in my time." And indeed the string has begun to run with a vengeance. Gustavus, King of Sweden, dies by the dagger: Lewis XVI. King of France, on the scaffold: Lewis the XVII. by poison. Poniatowski is dethroned; the Stadtholder is driven from his country, and the adepts, disciples of D'Alembert and his school, laugh as he would have done himself, at those sovereigns, who protecting the impious in their conspiracy against the altar, had not been able to foresee that the disciples of those same conspirators would conspire against their thrones.

These reslections anticipate, against my will, what I have to unfold in this second conspiracy; but such is the union of the Sophister of impiety with the Sophister of rebellion, that it is hard to separate the progress of one from the ravages of the other. It is the intimacy of this union, which has forced us to lay before

^{*} aift of February 1767.

the eyes of the protecting monarchs, one of the most

important leffons that hiftory could produce.

I cannot finish this chapter without remarking, that among the kings of the North, in whose protection the Sophisters so often exult, the name of his Britannic Majesty is not so much as mentioned. This silence of the conspirators, is above all the encomiums they could bestow. Had they fought a king beloved by his subjects, and defervedly fo; had they fought I fay, a king good, just, compassionate, beneficent, jealous of maintaining the liberty of the laws and the happiness of his empire, then George III. might have been extolled as the Solomon of the North, he would have been their Marcus Aurelius, or Antoninus. They found him too wife to coalefce with vile confpirators, who knew no merit but impiety, and hence the true cause of their silence. It is noble for a prince to be nul in their records, whilft, in this terrible revolution, he has been fo conspicuous by his activity in stopping its progress, by his greatness and compassionate generosity in relieving its victims.

It is also a justice, which the historian owes to the kings of the South, to say, that the conspirators, so far from ranking them among their adepts, complained that they had not yet attained to the height of their so-

phisticated philosophy.

CHAP. XIII.

Of the Adept Princes and Princesses.

N the second class of protecting adepts, I shall comprehend those persons, who, without being on the throne, enjoy a power over the people, nearly equal to that of kings, and whole authority and example, adding to the means of the conspirators, gave them reafon to hope that they had not sworn in vain, the destruction of the Christian religion.

Frederick Landgrave of Heffe Caffel.

In this class of protectors, Voltaire particularly mentions the Landgrave of Heffe Caffel. The care, with which D'Alembert had chosen the professor of history we have already mentioned, shows how much the Sophister abused his confidence. He was much imposed upon when he confided in the philosophy and the lights of Voltaire; he permitted him in some fort, to direct his studies, and it was difficult to fall into the hands of a more perfidious tutor. A letter, in date of the 25th Aug. 1766, will fuffice to show in what sources the august pupil was directed to seek lessons of wisdoms "Your Serene Highness has shown, the corruptor " writes, a defire of feeing fome new productions wor-"thy your attention. There is one which has just made " its appearance, entitled The necessary Collection. You " will find there, in particular, a work of Lord Bo-" lingbroke's, which appears to me one of the most " forcible things ever written against superstition. I believe it is to be found at Frankfort; but I have a " copy of it fewed, which I will fend to your High-" nefs, if agreeable."

For a prince, who really was defirous of instruction. what lessons he was to find in this collection! The name of Bolingbroke does not fufficiently denote, how far they intended to pervert his religion; but we know that Voltaire often published, under that name, works far more impious than those of the English philosopher; and that he was the author of feveral of those, which he particularly recommended in that collection.

Left to himself for the solution of doubts, nourished by fuch readings, and unfortunately prejudiced against those who might have solved them, he threw himself

headlong into those studies, which he had mistaken for those of truth, and of the most transcendent philosophy. When he could receive these lessons from Voltaire himself, the illusion was so great, that his Highness would flatter himself, and really believe that he had found a means of soaring far above the vulgar. He would lament the absence which deprived him of the lessons of his master, and thinking himself under real obligations, he would say to him, "I lest Ferney with the greatest regret.—I am delighted to find you approve of my way of thinking: I try as much as possible to divest myself of all prejudices, and if in that, I differ in opinion from the vulgar, it is to my conversation with you, and to your works, that I am solely indebted for it."*

That he might adduce some proof of his proficiency in the school of philosophism, the illustrious adept was wont to impart to his master, the new discoveries he had made, and which he looked upon as unanswerable objections against the facred writ. " I have been ma-" king, would he write to his hero, for this fome time " past, reflections on Moses, and on some of the hif-"torians of the New Testament, to me apparently just; " might not Moses be a natural child of Pharoah's " daughter, whom that princefs caufed to be brought " up? It is not credible that the daughter of a king, " should have taken such care of an Hebrew child. " whose nation was so much abhorred by the Egyp-"tians."+ Voltaire could eafily have folved fuch a doubt, by making his pupil observe that he was gratuitously flandering the fair fex, whose benevolence and tenderness would readily lead them to take compassion on a child, exposed to such a danger. Many would naturally do what Pharoah's daughter did, and would precifely show it greater care and attention, was the child expofed to national enmities. Had Voltaire wished to give his illustrious pupil the rules of found criticism, he would have hinted, that to destroy a fact both simple and natural, his Highness supposed one truly incredible. A princefs who wishes to give her child a brilliant education, and begins by exposing it to be drowned, for the pleasure of going to seek it on the banks of the Nile, at a given time. An Egyptian princess, who, loving

^{* 9}th Sept. 1766. Vol. I.

⁺ Let. 66.

her child, and knowing how much the Egyptians hated the Ifraelites, causes this child to be suckled by an Israelite, leaves it to believe, that it was born of that nation, which its mother detests, and afterwards to render this child odious to the Egyptians, persuades them of the same. A mystery, still more singular, is that the birth of an infant, who became the man, the most tremendous to the Egyptians, has always remained a fecret. That the whole court of Pharoah, obstinately believed him to be an Ifraelite, and that at a time when, to have declared Mofes an Egyptian, would have fufficed to destroy his power with the Israelites and to have faved Egypt. Such arguments might have been made use of by Voltaire, to make his Highness sensible of the impropriety in found criticism, of combating a fact both fimple and natural, by suppositions the most distant from probability. But such suppositions were consonant with that hatred which Voltaire bore to Moses and the Sacred writ; he was better pleafed to fee his disciples ignorantly launching into incredulity, than to show them the rules of found criticism.

Voltaire again applauded his adept, when his Highness pretends that the brazen ferpent, isolated on the mountain, did not a little resemble the god Esculapius, in the temple of Epidaurus, holding a stick in one hand and a serpent in the other, with a dog at his sect. That the cherubims, displaying their wings over the ark, were not unlike the sphinx with the woman's head, and the four claws, body, and tail of a lion. That the twelve oxen standing under the brazen sea, and bearing that enormous vessel, twelve cubits in breadth and five in height, filled with water for the ablutions of the Israelites, bore a strong resemblance to the god Apis, or to the ox elevated on the altar and beholding all Egypt at its feet.*

His Highness concludes, that Moses appeared to have introduced among the Jews, many ceremonies which he had taken from the Egyptians.[†] The historian will at least remark, that it would have been easy for the conspirators to have undeceived an adept who sought only to be instructed. While we lament his Highness having been the dupe of such masters, in justice we are obliged to show how frankly he sought the truth, when he continues, to Voltaire, "As to what regards the

Wew Testament, there are stories in it, which I

" flould wish to be better informed of. I cannot underfland the massacre of the innocents. How could

" King Herod have ordered all those infants to be slain,

" he not having had the power of life and death, as we

" fee in the history of the Passion, and that it was Pon-

" tius Pilate, governor for the Romans, who condem-

" ned Jesus Christ to death."*

Had he recurred to the proper fources of history. had he consulted any other but that professor of history which D'Alembert had given him, or any other masters than those vain Sophisters, this prince, who wished for and deferved better information, would have feen this flight difficulty vanish from before his eyes. He would have learned, that Herod of Ascalon, surnamed the Great, and who might have been more properly called the ferocious, he who ordered the massacre of the Innocents, was king of all Judea and of Jerusaiem, and is not the person mentioned in the Passion. He would, moreover, have learned that the latter was Herod Antipas, who had only been able to obtain of the Romans one third part of his father's dominions, and being fimply Tetrarch of Galilea, he had not the same power over the other provinces. Hence there can be little room for surprise at his not exercising the power of life and death in Jerusalem, though we see Pilate inviting him to exercise that right, by sending Jesus Christ before him, as he had before judged and caused to be beheaded St. John the Baptist.

As to the ferocious Herod of Ascalon, his Highness would have learned, that this prototype of Nero, had caused the infants at Bethlehem to be flain, by the same power with which he had murdered Aristobulus and Hircanus, the one the brother, the other an octagenarian and grand-father to the queen; by the same power did he put to death Marianne his queen and her two children; Sohemus his confidant and numbers of his friends and nobles of his court, who had had the miffortune to displease him. On reading of these numerous murders, of such unheard-of tyranny, and particularly when he learned that this Herod of Ascalon, on the point of death and fearing lest the day of his decease should prove a day of public rejoicing, had caused all the chiefs of the Jews to be shut up in the Circus, commading they should be massacred at the moment he

^{*} Letter 66.

himself expired; such lectures, I say, could have left little doubt in the mind of the illustrious adept, whether this Herod exercised the right of life and death. He then would never have suspected the Evangelists of forging a fact like that of the massacre of the innocents. a fact fo recent, that many Jews then living had been witnesses to it. He would have reflected that impostors would not expose themselves to be so easily discovered and that in fo public a manner; and all his objections against this massacre of the innocents, would not have availed against his faith in the Gospel.

But he was nurtured in the fame objections with his master, he studied the facred writ through the same medium; and Voltaire, who had fallen into thousands of the groffest errors on those facred writings, carefully avoided referring his disciples to those answers which

he had received from the religious writers.*

Though we blend these slight discussions with our memoirs, we will not add to the bitterness with which fo many princes, who have been feduced by thefe impious chiefs of the Sophisters, now reproach themfelves. We will not fay to them, "With what strange " blindness were you smitten. It was your duty to " fludy the facred writings, to learn how to become better, and to render your subjects more happy. " and you have debased yourselves to entering the lists " with the conspirators, that like them you may disof pute against Christ and his prophets. If doubts arise " on religion, why appeal to those who have fworn its The day will come when the God of the 66 Christians shall raise doubts on your rights, and will " refer your subjects to the Jacobins for their solution. "They are in your dominions, feated in your palaces " ready to applaud, as Voltaire did, at your objections " against Christ and his prophets. Answer to their " fword, the objections they make to your laws." Let us forbear these reflections, let us simply remark, as history must, how very unfortunate these princes must have been, who feeking instruction had applied to men, whose sole object was to make them efficient to the destruction of the altar, as the first step towards the overthrow of their thrones.

In the number of the protecting adepts history will Brunfwick find itself necessitated to insert the names of many

^{*} See the errors of Voltaire in the Letters of some Portuguese Jews.

princes, whose states at this present moment feel the fweets of this new philosophy. In the account given by D'Alembert to Voltaire of those foreign princes who would not travel through France, without doing homage to the conspiring Sophisters, we see him extol the Duke of Brunswick as deserving the kindest welcome, and particularly fo, when put in competition with the Prince of Deux Ponts, who only protects Frerons and fuch like rabble, that is to fay religious authors. + The Jacobin army at this day proves which of those two princes was most mistaken in his protection. It will be still better feen when in these memoirs, we shall treat of the last and deepest conspiracy of the Jacobins.

To this prince we must add Louis Eugene Duke of Louis Wirtemberg, and Louis Prince of Wirtemberg: both Eugene, equally gloried in the leffons they received from Voltaire.

Duke, and
Louis
The former writes to him, "When at Ferney I think Prince of of myself a greater philosopher than Socrates himself." Wirtem-The latter, not content with encomiums on the premier berg. chief, petitions for the most licentious and the most impious work Voltaire had ever penned, I mean the poem

of Joan D'Arc or the Maid of Orleans.

Charles Theodore, Elector Palatine, would one while Charles folicit the impious Sophister for the same master-piece Theodore, of obscenity, or for philosophic lectures; at another Elector time he would press and conjure him to repair to Manheim, that he might there receive his lectures anew.

Even those adepts who through modesty, should have The shrunk back at the very name of such a production, Anhalteven the Princess Anhalt-Zerbst, sends thanks to the Zerbst. author, who had been impudent enough to fend her a

present more worthy the Aretino.§

The historian cannot but remark the eagerness of these mighty adepts for so profligate a work. This is an awful example of what charms depravity of morals gave to the productions of the Sophisters; the empire of the conspirators will cause less surprise when we reflect how prevalent their fophisms became over the mind, when they had once tainted and perverted the heart. This is a reflection we reluctantly make, but it is too apposite to the history of Philosophism, and to the cause and progress of the Antichristian Conspiracy, to be suppressed. We know the reverence due to great

^{† 23}d June, 1766. 1 Ist February, 1766. Letters of the 1st May, 1754, and No. 38 anno 1762. Letters of the Princels Anhalt-Zerbst, 9th and 39th.

names, but we cannot, on that confideration, hide the truth. Let those look to it, whose misconduct is exposed to view; for to conceal it longer would be to betray at once their own interest, and that of their people, the safety of their thrones, and that of the altar.

Her Highness Wilhelmina, Margravine of Barieth, ranking among the protecting adepts, affords to the historian the opportunity of laying open a new cause of the progress of the Antichristian Sophisters, of the weight they acquired from the vanity of their school, and from their pretensions to a superiority of light above

the vulgar.

It is far from being the lot of all men to argue with equal fuccess on religious or philosophical topics. Without being wanting in the respect due to that precious half of mankind, we may observe in general, I think, that women are not born with a mind fo congenial with philosophy, metaphysics, or divinity, as men. Nature has compensated this want of research and meditation, by the gift of embellishing virtue, by that fweetness and vivacity of sentiment, which often proves a furer guide than all our reasonings. They do the good peculiarly allotted to them, better than we do. Their homes, their children, are their real empires, that of their lessons lies in the charm of example, more efficacious than all our fyllogisms. But the philosophic woman, philosophizing like a man, is either a prodigy or a monster, and the prodigies are not common. The daughter of Necker, the wife of Roland, as well as Mesdames du Deffant, D'Espinasse, Geofrin, and such like Parisian adepts, in spite of all their pretensions to wit, can lay no claim to the exception. If the reader is indignant when he finds the name of the Margravine of Barieth on the same line, let his indignation turn against the man who inspired her with such pretensions. Let an opinion be formed of the masters, by the tone the affumed with them to infure their approbation. Here is a specimen of the style of this illustrious adept, aping the principles and the jests of Voltaire, in order to captivate his approbation, at the expence of St. Paul.

"Sister Guillemetta to Brother Voltaire, greeting.
"I received your consoling epistle. I can swear by my

" favorite oath, that it has edified me infinitely more than that of St. Paul to Dame Elect. The latter

"threw me into a certain drowfiness that had the effect of opium, and hindered me from perceiving the " beauties of it. Yours had a contrary effect; it drew me from my lethargy, and put all my vital spirits in

" motion again."*

We have no knowledge of any Epittle of St. Paul to Dame Elect; but fister Guillemetta, like Voltaire, burlefquing what she had, as well as what she had not read, means no doubt to speak of St. John's Epistle to Electa. This contains no other compliment but that of an apostle applauding the piety of a mother, who rears her children in the way of life, exhorting her to charity, and guarding her against the discourse and schools of feducers. It is rather unfortunate that fuch lessons should have been opium for the illustrious adept. It is probable that Voltaire would have found a dofe in the following letter, had it come from any other hand but that of Sister Guillemetta. We will however copy it, as making an epoch in the annals of philosophism. shall there see the female adept attempting to give lefions to Voltaire himself, anticipating Helvetius by mere dint of genius, and without perceiving it copying Epicurus. Before she commences, Sister Guillemetta asfures Voltaire of the friendship of the Margrave, and had carefully invoked the Genius of Bayle. + One day she thought herself inspired with the whole of it, and immediately writes to brother Voltaire, " God, you fay " (in the Poem of the Law of nature,) has bestowed on all men justice and conscience to warn them, as he " has given them all what is needful. As God has " bestowed on man justice and conscience, these two " virtues must be innate in man, and become an at-" tribute of his existence. Hence it necessarily fol-" lows, that man must act in consequence, and that he " cannot be just or unjust, or without remorse, being " unable to combat an instinct annexed to his essence. " Experience proves the contrary. If justice was an " attribute of our being, chicane would be banished. "Your counsellors in parliament would not loose their " time as they do, in disturbing all France about a mor-" fel of bread given or not. The Jesuits and the Jan-" fenists, would equally confess their ignorance in point " of doctrine-Virtue is barely accidental-Aversion " to pain and love of pleasure, have induced men to " become just-Diforder can beget nothing but pain-"Quiet is the parent of pleasure, I have made the hu-

^{* 25}th Dec. 1755.

" man heart my particular study, and I draw my con-" clusions on what has been, from what I fee."*

There is extant a play intitled, Divinity dwindled into a Distaff. This letter of her Highness the Margravine of Bareith, dwindled into Sifter Guillemetta, may perhaps furnish the same idea, for philosophy. But handing over the female Socrates to the Molieres of the day, the historian will draw from the errors of this female adept, a more ferious lesson on the progress of the Antichristian Conspiracy. He will behold a new cause in the mortifying limits of the human intellect, and the vanity of its pretentions, which in certain adepts feem precifely to expand itself, in as much as nature had from the weakness of their understanding, seemed

naturally to infinuate modesty and humility.

Sister Guillemetta fears for liberty, if it be true that God has given to man a conscience, the necessary sense of right and wrong. She was then ignorant that man, with the eyes that God has given him to fee and know his road, is nevertheless free to go where he pleases. She has made a particular study of the human heart, and she has not yet learned, that man often sees what is best, but will do the worst! She thinks herself in the school of Socrates, and with Epicurus, she only sees the aversion of pain and the love of pleasure, as the principle of justice and virtue. She tell us, in fine, probably without even perceiving it, that if chicane is not banished, it is because our attornies have not a sufficient aversion to indigence; that if our vestals are not all chaste, it is because they do not sufficiently love pleasure; and after that, in presence of her Highness, Parliaments, Jesuits, Jansenists, and undoubtedly the whole Sorbonne, with the whole faculty of divinity, must confess their ignorance in point of doctrine.

Frederick William, Prince of Prussia.

With more genius but less confidence in his own lights, Frederick William, Prince Royal of Prussia, presents us with quite another species of adept. Indefatigable in the field of victory, he dares not answer for himself: he knows what he could wish to believe, but not what he ought to believe; he fears to lose himfelf in reasoning. His soul repeats that he must be immortal, he fears her voice misleads him, and Voltaire is to decide for him; when in the field of Mars, he has the confidence and activity of a hero; but when he

[#] ift Nov. 1759.

is to reflect on futurity, he has all the modesty and the humility of a disciple, almost the unconcern of a sceptic. The authority of his master is to save him the trouble of research, and his master again is Voltaire. Since I have taken the liberty of conversing with you, he respectfully writes, suffer me to ask for my own instruction only, whether as you advance in years, you find no alteration to make in your ideas on the nature of the soul. I don't like to bewilder myself in metaphysical reasonings, but I could wish not to die entirely, and that such a genius as yours were not annihilated."*

Like a man who can assume every tone, Voltaire answered, "The King of Prussia's family is much in the right, not to consent to the annihilation of his soul.—
It is true that it is not well known what a soul is, as nobody has ever seen one. All that we know is, that the eternal Master of nature has endowed us with the faculty of seeling and knowing virtue. That this faculty survives us after our death, is not demonstrated; but then the contrary is not better proved. There are none but quacks who are certain, we know nothing of the first principles—Doubt is not an as greeable state, but certainty is a ridiculous one.";

I know not what effect this letter had on the ferene and respectful disciple, but we see the premier chief varying his means of power over his princely adepts, as much as he did over the citizens of Harlem. When the King, Frederick, wrote to him in fo resolute a tone, man once dead there is nothing left; he takes care not to reply, that certainty is a ridiculous state, that quacks only are certain. No, Frederick, King of Prussia, is always the first of philosophic kings. ‡ And a week after, Frederick, Prince Royal, only wishes to be confirmed on the immortality of his foul, then it is, that notwithstanding all the troubles and disquietudes of scepticism, the doubts of the sceptic is the only rational state for the true philosopher. Such a state will suffice, as he then beholds his adepts no longer belonging to the religion of Christ, and that is sufficient for his plans. He will lead the king materialist, and resolute in his opinions, notwithstanding his own irresolution and uncertainty, by encomiums and admiration. He leaves

^{* 12}th Nov. 1770. † 28th Nov. 1770. ‡ See their letters, 30th Oct. and 21st Nov. 1770. Vol. I. U

Eugene of Wirtemberg in aftonishment at the master he coincides with in opinion. Wilhelmina of Bareith, more daring than her master, is permitted to argue. He cuts short, and threatens with ridicule and quackery, the humble adept who feeks to reclaim and allay the ire of his master. To one he dictates his principles; to another he peremptorily declares that man is condemned to the totalignorance of the first principles. He is not the less the idol of the astonished princes. He does not the less transform them into the protectors of his school and of the conspirators; and such is the succefs with which he flatters himfelf, that writing to his dear Count D'Argental, he fays, " At prefent there is " not a German prince who is not a philosopher."* That is to fay, the philosophist of impiety! There are certainly exceptions to be made from fuch an affertion, but it will prove at least how much these abettors of impiety flattered themselves with the progress they were making among fovereigns and princes, and to whom impiety was one day to prove so fatal!

THE RESERVE OF THE PARTY OF THE

47

DOLLAR SECTION AND DESCRIPTION OF THE PARTY AND ADDRESS OF THE PARTY AN

The second secon

and the second s

^{* 26}th Sept. 1766.

CHAP. XIV.

Third Class of protecting Adepts .- Ministers, Noblemen and Magistrates.

IT was in France that philosophism had taken all the forms of a true conspiracy; and it was in France also, that it had made its greatest ravages among the rich and powerful. It had not gained the throne of Bourbon as it had many of the northern thrones, but it would be vain for history to diffimulate, that Lewis Errors of Louis XV. XV. without being of the conspiracy, powerfully helped the Antichristian conspirators. He never had the misfortune of losing his faith, he even loved religion; but during the last thirty-five years of his life, he fo little practifed it, the diffoluteness of his morals and public triumph of his courtezans answered so little to the title of his Most Christian Majesty, that he might nearly as well have been a disciple of Mahomet.

have supported religion only as a curb on their subjects; but woe be to him who only views it in that light. In vain shall they preserve its tenets in their hearts, it is their example that must uphold it. Next to the example of the clergy, that of kings is the most necessary to restrain the people. When religion is used only as a policy, the vilest of the populace will soon perceive it; they will look upon it as a weapon used against them,

Sovereigns are not fufficiently aware of the evils they draw on themselves by swerving from morality. Some

vanishes. If without morals you pretend to religion, the people will also think themselves religious in their profligacy; and how often has it been repeated, that laws without morals are but a mere phantom. But the day will come when the people, thinking themselves more consequential, will throw aside both morals and tenets, and then where shall be your curb.

and fooner or later they will break it, and your power

Such were the discourses often held by the Christian orators in presence of Lewis XV. He without morals was foon furrounded by ministers destitute of faith, who could have feldomer deceived him, had his love for religion been stimulated by practice. After the death of the Cardinal de Fleury some are to be found, the

Marechal de Belleisle and Mr. de Bertin for example, who are not to be confounded in that class of adepts; but then we successively find near his person Mr. Amelot in the foreign department, Mr. D'Argenson in the fame; the Duke de Choiseul, de Prassin and Mr. de Malesherbes, also the Marquise de Pompadour as long as she lived, and all these were initiated and intimately connected with Voltiare and his conspiracy. We have feen him make application to Mr. Amelot on the destruction of the clergy. This minister had sufficient confidence in Voltaire to intrust him with a fecret and important mission to the King of Prussia, and Voltaire in return, does not conceal from him the use he had made of his mission against the church. He consided no less in that Duke de Prassin, to whom he had sent his memorial on the tythes, in hopes of depriving the clergy of the greatest part of their sustenance.* This confidence from the premier chief sufficiently denotes the fentiments of those men to whom he fent his plans for execution.

Mr. Amelot.

Duke de Praslin.

Marquis D'Argenfon A minister whose assistance clearly their persect coincidence with each other, was the Marquis D'Argenson, whom we have already noticed, tracing the plan for the destruction of the religious orders. It was he who sirst protected Voltaire at court and with the Marquise de Pompadour; he was also one of the most impious of his disciples, and to him it is, that Voltaire writes constantly, as to one of the adepts with whom he was most intimate. If any thing, he appears more resolute in his antireligious opinions than his master, his philosophism coincided more with that of the King of Prussia's, for he was also convinced that he was not two-fold, and that he had nothing to fear or hope for, when once his body should rest in eternal sleep.

Duke de Choifeul. More zealous and more active than the Marquis D'Argenson for the reign of impiety, the Duke de Choiseul better knew and more powerfully seconded the secrets of Voltaire. We have already seen him extolling this great protector in his quarrels with the Sorbonne; we have already seen why this duke, adopting and pressing the execution of D'Argenson's plans against the religious orders, began by that of the Jesuits. It

^{*} Letter to Count D'Argental, anno 1764.

† See in the General Correspondence, the letters of Mr.
D'Argenson.

would be useless to insist on this minister, his impiety is too well authenticated, and lest he might be mistaken for a Christian, he wished to refuse himself Christian burial, and to be buried, far from any religious monument, in the midst of his park where his cattle fed.

Thus did this feries of Antichristian ministers, each Malesherpartially anticipate the Jacobins in the overthrow of bes before the altar. It was to the man, who was one day to fee the revoluthat very revolution in all its horrors, and at length fall a victim to it, that these impious chiefs pay their greatest homage, it was to him they were chiefly indebted. And this protector of the conspiracy against his God, was Malesherbes; this name, I am aware, will recal to mind many moral virtues, it will recal his benevolence when alleviating the rigor of the prisons, when remedying the abuse of the Lettres de Cachet; but France shall, nevertheless, demand of him her temples in ruin; for it was he who above all other ministers abused his authority to establish the reign of impiety in France. D'Alembert, who knew him well, always vouches for his reluctantly executing the fuperior orders issued in favor of religion, and for his favoring philosophism whenever circumstances would permit; and unfortunately he knew but too well how to avail himself of circumstances. By his office he particularly prefided over the laws relative to the press, but with a single word he effaced all distinctions in books, whether impious, religious or feditious, he declared them all to be a mere object of commerce.

Let politicians of other nations argue on that object Liberty of in consequence of what experience has taught them in the press their own countries; but it is an incontrovertible fact, dangerous that France owes the misfortunes of the revolution to in France. the great abuse of the press, and to that real inundation of bad books at first only impious, but latterly both impious and feditious. There are also many reafons peculiar to France which rendered the abuse of

the press more fatal than elsewhere.

Without pretending to raise the merit of the French writers, it may be observed, and I have often heard foreigners repeat it, that there is a certain clearness, process and method peculiar to them, which by putting our French books more within the reach of the commonality of readers, makes them in some fort more popular and thence more dangerous when bad.

Our frivolousness may be a failing, but that failing made a book more sought for in France, than would the prosoundest meditations of an Englishman. Neither truth nor error could please a Frenchman when latent, he likes to see clearly; epigram, farcasm, in sine all what may be called wit, is what he delights in. Even blasphemy, elegantly spoken, will not displease a nation, unhappily gifted with the talent of laughing on the most ferious subjects, and who will pardon every failing in him who can divert them. It was to this unfortunate taste that the impious writings of Voltaire owed their chief success.

Whatever may be the reason, the English also have their books against the Christian religion; they have their Collins, their Hobbes, their Woolstons, and many others, where in substance is to be found, all that our French Sophisters have only repeated after their way, that is to fay, with that art which adapts every thing to the most vulgar minds. In England Hobbes and Collins are almost forgotten or unknown. Bolingbroke, and other authors of the same class, are little read, though of greater merit as literary men, by a people who knows how to occupy itself with other things. In France, from the idle marquis or countefs unto the attorney's clerk, or even to the petty citizen, who had far other occupations, these impious productions, and particularly Voltaire's were not only read, but each would have his opinion and criticife every new publication of the fort. The French, in general, were great readers, and every citizen would have his library. Thus in Paris a bookfeller was fure of felling as many copies of the most pitiful performance, as are generally fold in London of a work of no fmall merit.

In France an author was as passionately cried up as a sassinion; the Englishman, who deigns to read his work, passes judgment on it and remains unconcerned. Can this arise from good sense or indifference, or may it not be a mixture of both. Notwithstanding all the benefactions received from the English, I will not pronounce; neither slattery nor criticism is within my sphere; but an undoubted fact, and which ought to have taught Malesherbes, is that in France, still less than elsewhere, a book either impious or seditious never could be looked upon as a mere article of commerce. The greater readers, arguers, and the more volatile the French people were, the more the minister superintend-

ing the press, should have enforced the laws enacted to repress the licentiousness of it, which, on the contrary, he favored with all his power. His condemnation is recorded in the encomiums of the conspirators, it was he, they faid, who broke the shackles of literature.*

In vain would it be objected that the minister left the fame liberty to the religious writers. In the first place, that was not always true, it was much against his will that he suffered works, resuting the Sophisters, to appear; + and what a minister allows with reluctance, he finds abundant means of preventing. Could a minister be innocent, when letting a poison infuse itself throughout the public, under pretext that he did not forbid the fale of the antidote? Moreover, however well written a religious work may be, it has not the passions to second it; much more talent is required to make fuch a performance palatable. Any fool may attract the people to the theatre, but the eloquence of a Chryfostom is necessary to tear them from it. With equal talent, he who pleads for licence and impiety, will carry more weight than the most eloquent orator, who vindicates the rights of virtue and morality. The religious apologist requires a serious and an attentive reading, with a stedfast desire of finding the truth, and such a study fatigues, whereas, depravity requires none; in a word, it is far more easy to irritate, and throw the people into revolt, than to appeale them, when once put in motion.

At length Malesherbes, seeing the revolution con-Malesher-fummated in the death of Lewis XVI. gave signs of a besturing tardy repentance. His zeal, in that moment did not the revoluhinder men, who had deeply felt his fault, from ex-tion. claiming, "Officious defender, cease to plead for that " king you yourself betrayed, it is too late. Cease to " accuse that legion of regicides, who demand his " head; Robespierre is not his first executioner; it " was you that long fince prepared his fcaffold, when " you fuffered those impious works, that called the " people to the destruction of the altar and of the " throne, to be openly fold and displayed in the porti-" cos of his palace. That unfortunate prince confided " in you, he had imparted his authority to you, to reor prefs the impious and feditious writers, and you per-" mitted the people to inhale blasphemy and hatred of

"kings, from a Raynal, an Helvetius or a Diderot,

^{*} Voltaire to D'Alembert, No. 128.

⁺ Ibid. let. 22 and 24.

" and you pretexted commerce. If then, to-day, this people, in the frantic crisis of those poisons you have circulated in their veins, call aloud for the head of Lewis XVI. It is too late to make a parade of his

" defence, or to criminate the Jacobins."

Men of meditation and reflection, had long fince foreseen the reproach that history would one day make to Malesherbes. They never passed the galleries of the Louvre, without exclaiming in the bitterness of their souls, Unfortunate Lewis XVI! It is thus that you are

fold at the gates of your own palace!

Malesherbes, at length, leaving the ministry overpowered by the reclamations of the friends of religion, his successors undertook or pretended to undertake, to enforce the former laws. But presently, under the title of Fables, the Sophisters sought to spread their poison anew, and charmed with their success D'Alembert writes to Voltaire, "The luck of it is, that these fables, far superior to Esop's, are sold here (at Paris) pretty freely. I begin to think the trade (of bookselling) will have lost nothing by the retreat of Mr. de Malessir sherbes."* It in truth lost so little, that the writers in defence of the altar and the throne, were the only ones thwarted in their publications.

Meanwhile the conspirators carefully calculated their fuccesses with ministry. At the period when Lewis XVI. ascended the throne, they were already such, that Voltaire, writing to Frederick, expresses his hopes in the following terms: "I know not whether our young king will walk in your footsteps, but I know that he has taken philosophers for his ministers, all,

^{*} Let. 121.

[†] We know of feveral excellent works which never could gain admission into France. Such was the case with Feller's Philosophical Catechism, because it contains an excellent resultation of the systems of the day. We are acquainted with several authors, and we might cite ourselves, to whom greater severity was shown, than the law could countenance, whilst it was openly transgressed in favor of the conspirators. Mr. Lourdet, of the Royal College, the censor of our Helvian letters, needed all his resolution and firmness to maintain his prerogative and ours, by publishing that work which the Sophisters would fain have suppressed, and that before the first volume was half printed. The same censor reclaimed in vain the power of the laws, to stop the publication of Raynald's works. That seditious writer had daringly presented his pretended Philosophic History to the censure, and instead of the probate, he received the reproaches of just indignation. In spite of censure or laws, his work appeared the next day, and was exposed for public sale.

" except one, who is unfortunately a bigot. There is " Mr. Turgot, who is worthy of your Majesty's conver-" fation. The priests are in despair. This is the " COMMENCEMENT OF A GREAT REVOLUTION."*

Voltaire, in this, is correct to the full extent of the term. I remember, in those days, to have seen venerable ecclefiaftics bewailing the death of Lewis XV. while all France and myself among others, were in expectation of better days. They would fay, the king we lose, truly had many failings, but he that succeeds is very young, and has many dangers to encounter. They forefaw that fame revolution which Voltaire foretels to Frederick, and they shed tears over it, in the bitterness of their hearts. But let not the historian blame the young prince for the unhappy choice in which Voltaire fo much exults. Lewis XVI. to succeed the better in this choice, had done all that diffidence in his own abilities, or that the love of his subjects or of religion could fuggest. This we see by the deference he paid to the last advice he received from his father, from that Dauphin whose virtues had long been the admiration of France, and whose death plunged it into universal Mourning. This is again to be feen in the eagerness The Mareshal de with which Lewis XVI. called to the ministry that man, Muy to be who in Voltaire's style, was unfortunately a bigot. was the Mareschal De Muy. When the historian shall discover the throne surrounded by so many perfidious agents of its authority, let him remember to avenge piety and Christian fervor, courage and fidelity, in fine all the virtues of a true citizen, when he shall treat of the memory of this Mareschal. Mr. de Muy had been the companion and bosom friend of the Dauphin, father of Lewis XVI. and such a friendship is more than an equivalent for the scurrilous abuse of Voltaire. The Mareschal de Saxe, was soliciting for one, whom he protected, the place of companion (menin) to the young prince. On being told that it was intended for Mr. de Muy, he replied, I will not do Mr. Le Dauphin the injury of depriving him of the company of so virtuous a man as the Chevalier de Muy, and who may, hereafter, be of great service to France. Let posterity appreciate such a commendation, and could the Sophister but hear and blush!

This excepted.

Vol. I.

^{*} Letter of 3d August, \$775.

Mr. de Muy, was the man who bore the greatest refemblance to the Dauphin, who loved him. In him were to be found the same regularity and amenity of manners, the same beneficence, the same disinterested zeal for religion and the public welfare. It was through his means that the prince, unable visit the provinces in person, was acquainted with the misfortunes and grievances of the people; he fent him to examine their fituations, and they were occupied together in feeking those remedies which the prince's premature death, alas! hindered from being carried into execution. When, during the war, Mr. de Muy was called upon to give proofs of his fidelity in the victorious fields of Crevelt and Warbourg, the Dauphin would daily offer the following prayer for his fafety: " My God, may " thy fword defend, may thy shield protect the Count Felix de Muy, to the end, that if ever thou makest " me bear the heavy burthen of a crown, he may sup-" port me by his virtue, his counsels and his example."

When the God of vengeance struck France with its first scourge, when the hand of death had mortally struck the Dauphin, Mr. de Muy by his bedside, bathed in the tears of friendship, hears the prince, in a voice that could rend the heart asunder, pronounce these last words: "Do not abandon yourself to forrow." Preserve yourself, to serve my children. Your

knowledge, your virtues will be necessary to them.
Be for them, what you would have been for me.
Bestow on my memory, that mark of kindness; but

"above all, let not their youth, during which God grant them his protection, keep you at a distance

" from them."

Lewis XVI. ascending the throne, recalled these words to Mr. de Muy, conjuring him to accept of the ministry. Though he had resused it in the preceding reign, he could not withstand the entreaties of the son of his departed friend. In a court universally assaulted by impiety, he taught it that the Christian hero would, in no situation, be assault of his God.

When he commanded in Flanders, he had the honor of receiving the Duke of Gloucester, brother to the King of England, at a time when the Catholic church commands abstinence from meat. True to his duty, he conducted the Duke to his table, faying, "My re- ligion is strictly observed in my house; had I ever the missortune to infringe that law, I should more

carefully observe it, on a day when I have so illustrious a prince, for a witness and censor of my conduct.

"The English punctually follow their religion; out of " respect for your Royal Highness, I will not exhibit

" the scandal of a loose Catholic, who could dare

" violate his, in your presence."

If so much religion, in the eyes of philosophism, is only unfortunately being a bigot, let it look to the thoufands of unhappy creatures that religion relieved, by the hands of Mr. de Muy. Let it behold the foldiery, rather led by his example than by the laws of courage and discipline. Let it learn, that the province in which he commanded, still gratefully remembers and bless their former governor, in spite of the revolution, which feems to have tinged the human mind with the black hue

of ingratitude.*

One of the great misfortunes of Lewis XVI. was to lose this virtuous minister at an early period. Maurepas Maurepas. was by no means the proper person to replace him in the confidence of the young king. His father even, who mentioned him in his will, had been misled by the aversion this former minister had shown to the Marquise de Pompadour, and his long exile had not wrought the change in him, which the Dauphin had supposed. The attention, however, which the young prince paid to the counsels of his father show how ardently he wished to furround himself with ministers seconding his views, for the good of the people. He could have made a better choice, had he known what had misled the Dauphin. Maurepas was now old and decrepid, but had all the vices of youth. Voltaire transforms him into a philosopher, and he coalesced with the sect through levity and indolence. He believed in nothing; he was without hatred against the altar, as without affection for the Sophisters. He would with equal indifference, wittily lash a bishop or D'Alembert. He found D'Argenfon's plan for the destruction of the religious orders, and he followed it. He would have foon fet aside the impious minister, had he known him that would conspire against the religion of the state. An enemy to all convulsions, and without any fixed principles on Christianity, he thought it at least impolitic to attempt its destruction. He certainly was not one of those men ca-

^{*} See Mr. Le Tourneur de Tressol, on this Mareschal, also Feller's Hift. Dict.

pable of stopping a revolution, but he did not forward it. He rather let others do the harm, than he did it himfelf; but unfortunately that harm which he let others do, was great. Under his administration philosophism made a terrible progress. Nothing proves it better than the choice of that Turgot, whose nomination is celebrated by Voltaire as the beginning of a great revolution.

Turgot.

The philanthropy of this man has been much extolled, but it was that of a hypocrite, as the reader will be convinced of, by the following letter from D'Alembert to Voltaire: "You will foon receive another visit, which I announce to you. It is that of Mr. de Turgot, a master of Requests, full of philosophy, a man of great parts and learning, a great friend of mine, and who wishes to see you in luck. I say luck for propter metum Judaorum (for fear of the Jews;) we must not brag of it too much, nor you neither."*

If at first sight the signification of the sear of the Jews is not understood, D'Alembert will explain it in a second portrait of his friend: "This Turgot, he writes, is a man of wit, great instruction and very virtuous; in a word, he is a worthy Cacouac, but has good reassons for not showing it too much, for I have learned to my cost, that the Cacouaquery (philosophism) is not the road to fortune, and he deserves to make his."

Voltaire had an interview with Turgot, and formed fo true a judgment of him, that he answers, " If you have many licentiates of that stamp in your sect, I fear for the wretch, she is lost to good company."

To every man who understands the encomiums of Voltaire or D'Alembert, this is as much as to say, Turgot is a secret adept, he is an ambitious hypocrite and will at once be a traitor to his God, his king and his country: but with us, we call him virtuous, he is a conspirator of the true stamp, necessary to compass the overthrow of Christianity. Had Voltaire or D'Alembert spoken of an ecclesiastic, or a religious writer who had only the virtues of a Turgot, what a monster we should have seen arise from his pen. Let the impartial historian examine, and lay aside these usurped reputations of virtue, let him say with truth, that Turgot, rich and above the common run of citizens, and still aiming at dignities and surther fortune, cannot be called a real philosopher. Turgot being the adept of the

^{*} Letter 64, anno 1760. † Letter 76. ‡ Letter 77.

conspiring Sophisters and a master of requests, is already perjured. He will be far more so when he arrives at the ministry. For by the standing laws of the state, he could only enjoy these dignities, by affirming both by himself and others, his sidelity to the king, to religion and to the state. He had already betrayed religion and the state, he will soon betray his king. He belonged to that sect of Economists who detested the French monarchy, and only suffered a king, in order to treat him as did the sirst rebels of the revolution.

At length, carried to the ministry, by the cabals of the fect, he uses all his power to inspire the young king with his difgust for the monarchy, and with his principles on the authority of a throne, he had fworn to maintain as minister. He would willingly have transformed him into a Jacobin king. He first infinuates those errors, which are one day to throw the sceptre into the hands of the people, and overturn the altar and the throne; if those are the virtues of a minister, they are those of a treacherous one; if errors of the mind. they are of a mad-man. Nature had endowed him with the defire of relieving his fellow-creatures. He heard the declamations of the Sophisters against the remains of the feudal system, under which the people still labored, and what with the Sophisters, was a mere tool of their hatred for kings, he mistook for the cry of compassion. He was blind to what all the world faw, and that particularly on the Corvees. He would not hearken to the voice of history, which told him that the shackles of the feudal system had as yet been only broken, by the wisdom and mature deliberation of the monarch, forefeeing the inconveniences and the means of covering the losses of the suppression. But he would be hasty and he ruined every thing. The Sophisters thought his difmission too early, but alas! it was not early enough; for he had already tainted the throne with those revolutionary ideas on the sovereignty of the people; he had then forgotten that this was making all power depending on their caprice; he pretended to make the people happy by placing arms in their hands, with which they destroyed themselves. He thought to re-establish the laws in all their purity, and he only taught rebellion; he misleads the youthful monarch, too unexperinced, to unravel the fophisms of the fect; the very goodness of his heart leads him still more aftray. In the pretended rights of the people, he only

fees his own to be facrificed, and it is from Turgot, we are to trace that fatal error of his infurmountable patience and fatal condescension for that people, whose sovereignty led to the scaffold himself, his queen and his sister.

Turgot is the first minister who shows that revolutionary spirit, at once antichristian and antimonarchial. Choifeul and Malesherbes were more impious than Turgot, Choiseul perhaps was even more wicked, but never before had a minister been known, seeking to destroy the principles of that authority, in the mind of the king, which he imparted to them. It was reported that Turgot had repented on feeing the fovereign mob threatening his person, on seeing them bursting open the magazines of corn, and throwing both corn and bread into the river and that under pretence of famine; it was then, as reported, that feeing his errors, he had laid open to Lewis XVI. all the plans of the Sophifters, and that these latter ever after sought to destroy the idol they had fet up. This anecdote, unfortunately for the honor of Turgot, is unfounded. Before his elevation to the ministry, he was an idol of the conspirators, and such he remained, until his death. Condorcet has also been his panegyrist and historian, and he would not have been tolerant on the repentance of an adept.

Scourges have fallen successively on France since the revolution, but prior to it they had succeeded each other in the persons of Lewis XVIth's ministers. Necker appeared after Turgot, and Necker re-appears after Briennes. And his virtues were extolled by the Sophisters nearly as much as he extols them himself. This is another of those reputations, which the historian must judge by facts, not for the mere pleasure of detecting the conspiring hypocrite, but because these unmerited reputations were a means employed for the con-

fummation of the conspiracy.

fome speculators both as the confident and agent, in a business which was suddenly and greatly to augment their fortunes. They had the secret of an approaching peace, which was considerably to enhance the value of the Canada Bills; one of the conditions of the future peace being the payment of those bills which had

Necker, as yet a banker's clerk, was employed by

ture peace being, the payment of those bills which had remained in England: they let Necker into the secret, on condition that for their common emolument, he

Necker.

would write to London to have a number of these bills bought up at the low price which the war had reduced them to. Necker engaged in the association, and through the credit of his master, the bills were monopolized. His associates, returning to know the state of the bargain, he told them that the speculation had appeared so hazardous and bad, that he had desisted from and countermanded the purchase. Peace comes, and Necker is in possession of these bills in his own account alone, and these make near three millions Tournois.—Such was the virtue of Necker when a clerk!

Now rich, he calls the Sophisters to his table; his house becomes a weekly club, and the new Mecenas is well repaid for his good cheer by the encomiums and flattery of his guests. D'Alembert, and the chiefs of the conspirators, punctually attended these assemblies every Friday.* Necker hearing of nothing but philofophy, would be a philosopher, as fuddenly as he became a lord, and the intrigue and encomiums of the fect would transform him into a Sully. At length Lewis XVI. hearing so much of the talents of this man in finance, called him to the ministry as Comptroller General. Among the many means of the conspirators, the most infallible was to introduce disorder in the finances. Necker succeeded completely in this plan, by those exorbitant loans which nothing could have hidden from the public, but that blind confidence, and those encomiums perpetually thrown out by the sect. But let Necker have acted from the impulse of conspirators, like an ignorant minister who knew not whither he was driven, or knowingly hollowed out the abyfs, it is not his pretended virtue that is to plead his defence. Is it not probable that the man, who, when recalled for the fecond time to the ministry, could dare to starve the people in the midst of plenty, in order to convulse them into a revolution, could also attempt to ruin the finances to produce the same convulsive state? Such a virtue as his may be nearly classed with the blackest guilt.

At the time when Necker was recalled to replace Briennes in the ministry, at the time when his great generosity to the people was cried up, and that all France was stunned with his great feats, at that very time was he, in concert with Philippe D'Orleans, star-

^{*} Correspondence of Voltaire and D'Alembert, Let. 31, anno 1770.

ving the people into revolt against their king, the nobles and the clergy. This virtuous man had bought up all the corn, had ordered it to be shut up in store-houses. or in barges fent it from one place to another, forbidding the intendants to allow of the fale of any corn, until they had received his orders. The Magazines remained thut. The boats wandered from port to port. The people clamorously called for bread, but in vain! The parliament of Rouen, concerned for the state to which the province of Normandy was reduced, defired its prefident to write to the minister (Necker) to demand the fale of a great quantity of corn which they knew to be then in the province. His letter was not answered. The first president received a second summons from his body, to expatiate in the most pressing manner on the wants of the people; at length Necker answers, that he has fent his orders to the Intendant. His orders are executed, but the Intendant is obliged, for his own juftification, to lay them before the parliament, and fo far were they from what was expected, that they were barely an instruction to put off the fale, and to invent divers pretexts and excuses to elude the demands of the magistrates, and to rid him of their applications. Meanwhile the veffels laden with corn, proceeded from the ports to the ocean, from the ocean to the rivers, or fimply to the interior of the provinces. At the period when Necker was driven from the ministry for the fecond time, the people were destitute of bread. The parliament had then obtained proof that the fame boats, laden with the same corn, had been from Rouen to Paris, and from Paris back again; then embarked at Rouen for the Havre, and thence returned again half rotten. The Attorney General profited of this second dismission to fend circular orders to stop these preceedings, and to give the people the liberty of buying this corn. At the expulsion of this minister, the populace of Paris, stupidly fovereign, run to arms, and demand their Necker. carving his bust through the streets with that of Phillippe D'Orleans, and never were two affassins better coupled in their triumph. The populace would have its executioner, which it stupidly stiled its father; and Necker, on his return, starves it anew. Scarce had he heard of the orders which the Attorney General of the Parliament of Normandy had given, when the revolutionary agents are fent from Paris, the people are stirred up against the magistrate, his mansion is forced and

pillaged, and a price is put upon his head !-Such were the virtues of the adept Necker, when minister and

protector of the conspirators.

For the authenticity of these facts, the historian will appeal to the chief magistrates of the parliament of Rouen. If to shew the chief agent of such horrid deeds, I have been obliged to anticipate on the fecond part of this work; it is because Necker had conspired against the throne, equally as against the altar. It was through him the Sophisters were to draw the Calvinists into their party, but pretending to the faith of Geneva he was really a Deist. Had not the Calvinists been blind to conviction, they could have feen it in his writings or in his universal connections with the impious. For this empty and vain man aimed at every thing. From a Clerk he became Comptroller-General; next a protecting Sophister, and hence concluded he was a divine. He published his ideas on RELIGIOUS OPINIONS, and this work was nothing less than deism, and that is not judging feverely a work, which does not look upon the existence of God as proved; for what can the religion of that man be, who doubts of the existence of a God? This work obtained for its author an academic crown, as being the best production of the day; that is to fay, that could infinuate the most impiety the least perceived.

After what has been faid of the minister Briennes, Briennes, the intimate friend of D'Alembert, after the wickedness of this man has been so public, I should not mention him had I not to discover a plot, the like of which history would blush to show, and none but the annals of the modern Sophisters could produce. Under the name of Œconomists, the conspirators held secret meetings (which later we shall lay open to the public,) and impatiently waited the death of Mr. de Beaumont, Archbishop of Paris, to give him a successor, who entering into their views, and, under the pretext of humanity, kindness and toleration, was as patiently to endure with Philosophism, Jansenism and all other sects, as Mr. de Beaumont had strenuously opposed them. He was to be particularly indulgent as to the discipline of the parish clergy, even to let it decay in a few years. On tenets he was to be equally patient. He was to repress the zeal of those who appeared too active; to interdict them, even to displace them as men too ardent or even

Vol. I.

turbulent. He was carefully to receive all accufations of this fort, and replace the over-zealous by men whom the Sophisters had prepared and would recommend, particularly for dignitaries. By this plan the parish churches, as yet administered by a most edifying clergy, were foon to be overrun by the most scandalous. mons and catechiftical lectures becoming daily lefs frequent; in fine, all instructions running in the philosophic strain, bad books daily multiplying; the people feeing in their parishes none but a clergy scandalous in their morals, and little zealous in their doctrine, were naturally to abandon the churches and their religion. The apostacy of the capital was to carry with it that of the most essential diocese; and hence the evil was to foread far around. Thus without violence, without being perceived, by the fole connivance of its chief pastor, religion was to be crushed in the capital; not but what Briennes might have given some exterior signs of zeal, had the circumstances required.*

Nothing but the ambition of a Briennes, and the wickedness of his heart, could have made him accept the archbishopric on such conditions. The agreement made, the Sophisters put all their agents in motion. The court is befet; an artful man, of the name of Vermon, who had been made reader to the queen by Choifeul, on the recommendation of Briennes, seized on this opportunity to make fome return to his protector. The queen recommended the protector of Vermon, and she thought she was doing well; the king thought he did still better in nominating the man, whose moderation; whose prudence and whose genius, were so perpetual a topic, to the Archbishopric of Paris: and during one day Briennes was really named. But no fooner was it known either at court or in Paris, than every Christian shuddered at the news. The king's aunts and the Princess de Marsan in particular, immediately foresaw the scandal with which France was threatened, and the king prevailed upon by their prayers, annulled what he had already done. The archbishopric was given to a man whose modesty, zeal and impartiality, would form the strongest contrast, with the vices of Briennes. Unfortunately for France neither the king nor particularly the queen were fufficiently convinced, to lofe all confidence in the pretended virtues of this man, nor did the

^{*} See hereafter the declaration of Mr. le Roi.

conspirators lay all hopes aside of hereafter raising him to a more exalted station.

Like to the thunder-bolt hidden in the clouds, blackened by the tempest and waiting the convulsion of the heavens to break forth, fo did Briennes, from the dark cloud which threatened France, convulfed during the fitting of the Notables, called by Calonne, burst forth prime minister. To show his subserviency to the Sophisters, he began by that famous edict which Voltaire had folicited twenty years before in behalf of the Hu-guenots, though he had looked upon them as mad and raving mad; * by that edict so long wished for by D'Alembert, as a means of duping the Protestants, and of crusbing Christianity, without its even being perceived.+ Offspring of the tempest, he is at length overpowered by those billows which carried Necker to the helm, and which Necker holds folely to immerfe his king, the nobility and the clergy into that fea of impious fophistry and frantic rage, which the conspirators had created .-Briennes died covered with infamy, but without remorfe or giving figns of repentance.

By the same intrigue that had carried Briennes to the Lamoigprime ministry, Lamoignon, whose ancestors had been non. an ornament to the magistracy, obtained the seals. He was notoriously like many other courtiers, an unbeliever, but he was also one of the conspirators. His name is to be found in their most secret committees. On his difference which foon followed that of Briennes, he philosophically shot himself. - Two such men at the head of the ministry! what means had they not, of countenancing and forwarding the Antichristian Con-

fpiracy!

Posterity will find it difficult to conceive that a monarch fo religious as Lewis XVI. should have been fur- many imrounded by fuch a fet of impious ministers. Their pious minfurprise will be much lessened, when they consider that isters, the conspirators aimed mostly at the higher orders of where level a fociety, and that they wished to destroy religion in those chiefly who approached the person of the monarch. I wast on the To the passions of this privileged class, let the facility of fatisfying them be added, and we shall easily conceive with what facility Voltaire could attack a religion

Letter to Marmontel, 21st August 1767.

⁺ Letter 4th of May 1762. I Voltaire to Diderot, 25th December 1762, to D'Alembert and Damilaville,

which fo much militated against those passions. out doubt, eminent virtues and the most distinguished piety were to be found among the nobility and grandees of the court: for instance, Madame Elizabeth, fister to the king, Mesdames de France the king's aunts, the Princesses de Conti, Louise de Condé, de Marsan, the Duc de Penthievre, the Mareschal de Mouchi, de Broglie, and many other diftinguished personages who would have done honor to the brightest ages of Christianity. Among the ministers themselves, history will except Mr. de Vergennes and Mr. de St. Germain, and perhaps fome others who could not be challenged by impiety; throughout the whole class of the nobility these exceptions may be more frequent than might be supposed, but nevertheless it is unfortunately true to fay, that Voltaire had made furprifing progress among the great, and that will eafily account for the most unhappy choices Lewis XVI. had made; virtue feeks obfcurity and is little jealous of elevation. None but the ambitious were foremost on the ranks, and the Sophisters would stun the ill-fated monarch with the praises of those whom they thought would best second their views, and who had been initiated in their mysteries. Not only the throne, but the public itself was to be overpowered by the praises which they lavished on the adept they wished to elevate to the ministry. Their intrigues were more fecret and furpaffed the art of courtiers themselves; besides, acting under the influence of public opinion, how could they not direct the choice of a young prince whose greatest failing was dishdence in his own judgment. By fuch arts were the Turgots, the Neckers, the Lamoignons, the Briennes successively forced into the councils of Lewis XVI. passing over in filence those subaltern ministers and first clerks, importantly great, whose services the conspiring Sophisters carefully fecured.

Thus protected, impiety foared above the laws nearly filenced. It was in vain for the clergy to reclaim the hand of power, for it connived at the conspirators; their writings were circulated and their persons secure. Voltaire even writes to D'Alembert, "Thanks to a priest about the court, I should have been undone had it not been for the Chancellor, who at all times has shown me the greatest kindness."* This shows how little

^{*} Letter 133, anno 1774.

any reclamations of the clergy could avail even against the chief of the conspirators. This letter discovers a new protector of the Sophisters in the person of Mr. M. Meaude Meaupou; his ambition and his connection with pou. the chief of the conspirators had always been hidden

under the mask of religion.

In a letter written also to D'Alembert, we see what immense use such protections were of, not only to Voltaire but also to the other adepts. He speaks of Choiseul. " I have the greatest obligations to him. " It is to him alone that I owe all the privileges I have " on my estate. Every favor that I have asked for my

" friends he has granted."*

Some of these protectors also aimed at being authors, and without Voltaire's talents fought to inspire the people with the same principles. Of this number was the Due Duke D'Usez who, to verify the expression of Voltaire D'Usez. that he was stronger in mind than in body, had undertaken a work in favor of liberty and equality applied to our belief in matters of faith, without confulting either church or pastor. Voltaire only wished to see it finished to declare the work as useful to society as it was to the duke himself.+ This work never appeared, fo we know not how to class the genius of the noble divine.

In Voltaire's letters we find many other great person- Other ages who swell the list of adepts and protectors, many great pernames already famous in history; such was the descend-sonages. ant of a Crillon or a Prince of Salme, both worthy of better days according to Voltaire; but let not the reader mistake them, for the age of the Bayards and of those bold knights of former times; no, it is of an age worthy of their modesty and their philosophic science. We see Voltaire placing all his hopes in the prince of Ligne for the propagation of his fophisticated science throughout Brabant; and the Duke of Braganza, is as much extolled for the fimilarity of his fentiments.

Among the Marquisses, Counts and Chevaliers, we find the Marquis D'Argence de Derac, a brigadeergeneral, zealous in the destruction of Christianity in the province of Angoumois, and modernizing his fellow-countrymen, with his philosophic ideas.—The Marquis de Rochefort, Colonel of a regiment, who through his philosophism had gained the friendship of

* Letter 110, anno 1762.

[†] Voltaire to the Duc D'Usez, 19th Nov. 1760.

Voltaire and D'Alembert.—The Chevalier Chattellux bold but more adroit in the war against Christianity. In fine, were we to credit Voltaire, nearly all those whom he was acquainted with in this class, were-what he styles honest men in a letter to Helvetius in 1763. "Believe me, he writes, that Europe is full of men of " reason, who are opening their eyes to the light. "Truly the number is prodigious. I have not feen for " these ten years past a single honest man of whatever country or religion he may have been, but what ab-" folutely thought as you do." It is probable, and it is to be hoped that Voltaire greatly exaggerated his fuccefs. It would be impossible to conceive, that of the numbers of the nobility who went to contemplate the Grand Lama of the Sophisters at Ferney, the greatest part were not attracted by curiofity, rather than impiety: The furest rule by which we may distinguish the true adepts, is by the confidence he placed in them, or whether he fent them the productions of his own pen or those of other conspirators. At that rate even the lift would greatly extend. Many ducheffes and marchionesses would be found, as philosophic as Sister Guillemetta. But let them be forgotten those adepts more dupes than wicked, more unfortunate are they still, if they are above being pitied.

Count D'Agental. Of these protectors, the Count D'Argental honorary counsellor of the parliament, is to be particularly distinguished. Nearly of the same age as Voltaire, he always had been his bosom friend. All that Mr. de la Harpe says of the amiability of this Count, may be true, but however amiable, it will also be true to say, that both the Count and Countess D'Argental were the dupes of their admiration and friendship for Voltaire. He corresponds as regularly with these two adepts as he did with D'Alembert, and as considertly exhorts them to crush the wretch. He styles them his two angels. He employed the Count as general agent for all higher protections, that he might stand in need of, and sew agents were more devoted or more faithful, that is to say more impious.*

Duc de la Rochefoucault. A name of greater importance, and that is not to be overlooked among the protecting adepts, is that of the Duc de la Rochefoucault. To him who knows how much the Duke must have been mistaken in his own

^{*} See General Correspondence.

wit, it will be matter of little furprise to see him so seldom mentioned in Voltaire's correspondence; but sacts supply the place of written proofs. The Duke had been weak enough to allow himself to be persuaded, that impiety and Philosophism could alone give him a reputation. He protected the Sophisters, and even pensioned Condorcet. It would have been happy for him had he not waited for the murderers sent by Condorcet himself, to learn what were the real principles of this Philosophism.

In foreign courts, many great personages thought to soar above the vulgar, by this same Sophistry. Voltaire could not sufficiently admire the zeal of Prince Gallitzin, in dedicating the most impious of Helvetius's works to the Empress of Russia.* He was still more delighted with Count Schouwallow, the powerful protector of the Sophisters at that Court, and with all those, by whose intrigues D'Alembert had been nominated for the education of the heir to the Imperial diadem.

In Sweden, whence the Chamberlain Jennings, under the auspices of the King and Queen, had gone to announce to the patriarch of Ferney, the great progress of Philosophism in that country, + an adept was to be found far more extolled by the conspirators. This was the Count de Creutz, ambaffador in France, and afterwards in Spain. He had so well blended his embassy with the apostleship of impiety, that Voltaire, enraptured, was inconsolable at his departure from Paris. He writes to Madame Geofrin, " Had there been " an Emperor Julian on earth, the Count de Creutz " should have been fent on embassy to him, and not " to a country where Auto-da-fe's are made. " fenate of Sweden must have been mad, not to have " left fuch a man in France; he would have been of " use there, and it is impossible that he should do any " good in Spain." ‡

But this Spain, so much despised by Voltaire, could produce a D'Aranda, whom he styles the Favorite of Philosophy, and who daily went to stimulate his zeal, in the company of D'Alembert, Marmontelle, and Mademoiselle D'Espinase, whose club nearly equalled the

French Academy

^{*} Let. 117, to D'Alembert.

[†] Let. to D'Alembert, 19th Jan. 1769. ‡ 21st May, 1764.

Other dukes and grandees were to be found in Spain, equally admiring the French Sophistry. In particular the Marquis de Mora and the Duke of Villa Hermosa.* In this same country, so much despised by the Sophisters, we find D'Alembert distinguishing the Duke of Alba. It is of him that he writes to Voltaire, "One of the first grandees of Spain, a man of great wit, and the same person who was ambassador in France, under the name of Duke of Huescar, has just sent me twenty guineas towards your statue; condemned, he says, secretly to cultivate my reason, I joy-fully seize this opportunity of publicly testifying my gratitude to the great man, who first pointed out the road for me."

It was at the fight of fo numerous a list of disciples, that Voltaire exclaimed, "Victory declares for us on all sides; I do affure you that in a little time, nothing but the rabble will follow the standard of our enemies." He did not sufficiently dive into suturity, or he would have seen that rabble misled one day by the same principles, and sacrificing its masters on the very

altar they had raifed to impiety.

As to D'Alembert, he could not contain himfelf, when informed of the numerous admirers that flocked to Ferney. "What the devil, would he write, forty "guests at table, of whom two masters of requests "and a counsellor of the grand chamber, without counting the Duke of Villars and company." Dining at Voltaire's, to be sure, is not an absolute proof of the philosophism of the guest, but it shews, generally, men who admired the chief of that impiety which

was one day to be their ruin.

It was not by chance that D'Alembert mentions the counsellor of the grand chamber. He was fully aware of what importance it was for the conspirators, to have protectors, or even admirers, in the higher orders of the magistracy. Voltaire was of the same opinion when he writes, "Luckily during these ten years past, "that parliament (of Thoulouse) has been recruited by "young men of great wit, who have read, and who "think like you." This letter alone denotes how much the tribunals were relaxed, for many years preceding the revolution. They were vested with all the author-

^{*} Let. of Voltaire, 1st May 1768. † Let. 108, anno 1773. † Let. to Damilaville. § Let. 76, anno 1760. || Let. 11, anno 1769.

ity necessary for stopping the circulation of these impious and seditious works, and of taking cognizance of their authors, but they had so much neglected it, that in the latter times, a decree of the parliament was a means of enhancing the price, and extending the circulation of the work.

Voltaire, notwithstanding the numerous conquests made in these temples of justice, often complains of fome of those respectable corps, as still containing magistrates who loved religion. But in return he extols the philosophic zeal of those of the south. "There (he writes to D'Alembert) you go from a Mr. " Duché to a Mr. de Castillon, Grenoble can boast of a Mr. Servan. It is impossible that reason and tol-" eration should not make the greatest progress under " fuch masters."* This hope was the better founded, as these three magistrates, here named by Voltaire, are precifely those, who by their functions of attorney or folicitor generals, were obliged to oppose the progress of that reason, synonimous with impiety in the mouth of Voltaire; and to uphold the power of the law against those daily productions and their authors.

Mr. de la Chalotaix is of all others, the folicitor general who feems to have been in the closest intimacy with Voltaire. It is in their correspondence, that we fee how much the conspirators were indebted and how grateful they were to him, on account of his zeal against the Jesuits, and how much the destruction of that order, was blended with that of all other religious, in their plans for the total overthrow of all ecclesiastical authority.

But in spite of all this Philosophism, which had crept into the body of the magistracy, we meet with men venerable, and whose virtues were the ornament of the highest tribunals; particularly the grand chamber of the parliament of Paris, appeared so opposite to his impiety, that he despaired of ever philosophizing it. He even does it the honor of ranking it with that populace and those assemblies of the clergy, that he despaired of ever rendering reasonable, or rather impious. ‡

^{*} Let. of the 5th Nov. 1770.

[†] See their correspondence, particularly Voltaire's letter to

Mr. Chalotaix, 17th May 1762.

‡ Let. to D'Alembert, 13th Dec. 1763.

Vol. I.

There even was a time, when he expresses his indignation to Helvetius in the following terms. "I believe that the French are descended from the centaurs, who were half men and half pack-horses. These two halves have been separated, and there remained, men like you and some others, also horses, who have bought the offices of counsellor (in parliament,) or who have made themselves doctors of Sorbonne."*

It is an agreeable duty I fulfil, when I show proof of this spite of the Sophisters against the first corps of the French magistracy. It is certain that at the time of the revolution, many magistrates were yet to be found, who better informed of the intrigues of the Sophisters, would willingly have given greater vigour to the laws for the support of religion. But impiety had intruded even into the grand chamber. Terrey, as yet only known as a wicked minister, is not sufficiently so as a Sophister.

Trait of the Abbé Terrey. Whatever may be the blackness of many facts mentioned in these memoirs, sew are of a deeper hue than the following one.

The bookfeller Le Jay was publicly felling one of those works, the impiety of which sometimes commanded the attention of the parliament. That fold by Le Jay was ordered to be publicly burnt and the author and fellers to be profecuted. Terrey offered himfelf to make the necessary perquisitions, and was to report to parliament. He ordered Le Jay before him, and I will lay before the reader the very words I heard the bookfeller make use of, when he gave an account of what had paffed on the occasion. As to the title of the work. I am not quite certain whether he mentioned it or not, but I perfectly remember what follows:- " Ordered bebefore Mr. Terrey, counsellor in parliament; I waiton him. He received me with an air of gravity, fat "down on a couch, and questioned me as follows:-" Is it you that fell this work comdemned by a decree of " the parliament? I answered, Yes, my Lord. How can you fell fuch dangerous works? As many others " are fold.—Have you fold many of them? Yes my " Lord.—Have you many left? About fix hundred " copies.—Do you know the author of this bad work? "Yes, my Lord.—Who is it? You, my Lord!—How dare you fay so; how do you know that? I know it,

^{*} July 22d, 1761.

66 my Lord, from the person of whom I bought your 66 manuscript.—Since you know it all is over; go, but

" be prudent."

It may be easily conceived that this interrogatory was not reported to the parliament, and the reader will equally understand what progress the Antichristian Conspiracy made in a country, where its adepts were seated in the very fanctuary of the laws.

The second secon

CHAP. XV.

The Class .- Of Men of Letters.

THE passions and the facility of gratifying them, the yoke of religion once thrown off, had given the conspirators great power among the higher classes of fociety; and the empty hopes of a reputation brought over to their standards all those who pretended to literary fame. The great talents of Voltaire, and a fuccess perhaps superior to his talents, proclaimed his sway absolute, over the class of men of letters. Humbly those men followed his triumphant car, who above all others will proudly flatter themselves with the perfection of their own ideas. It was only necessary for him to give the fashion. Like to those frivolous nations where the high-flown courtezans, by their fole example, can introduce the most wanton fashions in attire. just so does the premier chief. Scarce had he shown his bias towards impiety, when the men of letters would . all be impious.

Rouffeau.

From that cloud of writers and adepts, a man shone forth who might have disputed with him the palm of genius; and who, for celebrity, needed not to refort to impiety. This was Jean Jaques Rouffeau. That famous citizen of Geneva, sublime when he pleases in his profe, rivalling Milton or Corneille in his poetry, could have rivalled Boffuet under the banners of Chriftianity. Unfortunately for his glory, he was known to D'Alembert, Diderot and Voltaire, and for a time he leagued with them, and fought like them, the means of crushing Christ and his religion. In this synagogue of impiety, as in that of the Jews, testimonies did not agree; divisions ensued, but though separated, their attacks were bent against Christianity. This is to be feen in a letter from Voltaire to D'Alembert, where he fays," What a pity it is that Jean Jaques, Diderot, Helvetius and you, with other men of your stamp, 66 should not have been unanimous in your attacks on " the wretch. My greatest grief is, to see the impostors united, and the friends of truth divided."*

^{*} No. 156, anno 1756.

When Rousseau second from the Sophisters, he did not by that for sake either his own or their errors; he separately carried on the war. The admiration of the adepts was divided. In either school, impiety had only varied its weapons, nor were opinions more constant or

less impious.

Voltaire was the most active, but vigor was given to Jean Jaques. With the strength of Hercules he also partook of his delirium. Voltaire laughed at contradiction, and his pen slew with every wind. Jean Jaques would insist on the paradoxes softered in his brain, and brandishing his club on high, he would equally strike at truth or falsehood. The former was the vane of opinion, the latter the Proteus of Sophistry. Both equally distant from the schools of wisdom, both wished to lay the foundations and first principles of philoso-

phy.

The pro and con was equally adopted by them, and both found themselves condemned to the most humiliating inconstancy. Voltaire, uncertain as to the existence of a God, or of a future state, applies to Sophisters bewildered like himself, and remains perplexed. Jean Jaques, as yet a mere youth, says to himself, "I am going to throw this stone against that tree opposite to me: If I hit, a sign of salvation; if I miss, a sign of damnation." Jean Jaques hits, and heaven is his lot. This proof sufficed for the philosopher long after his youthful days: and he was far advanced in years when he says, "Ever after that I never doubted of my salvation."*

Voltaire one day believed he could demonstrate the existence of the Author of the Universe; he then believed in an all-powerful God, who remunerated virtue.† The day after, the whole of this demonstration is dwindled into probabilities and doubts, which it would be

the summit of ridicule to pretend to solve. ‡

The fame truth is one day evident to Jean Jaques, nor does he doubt of it after having demonstrated it himself. He beheld the Deity all around him, with him, and throughout nature on that day, when he exclaimed, "I am certain that God exists of himself." But the day following, the demonstration was forgotten, and he writes to Voltaire, "Frankly I confess that

^{*} His Confessions, book 6th. + Voltaire on Atheism.

The Emile and Let. to the Archbishop of Paris.

" (on the existence of God,) neither the pro nor the " con appears to me demonstrated." With Jean Jaques as with Voltaire, Theism and Atheism could only found their doctrine on probabilities.* And they both believed in one only principle or fele Mover. + But at another time they could not deny but what there were two

principles or two causes. 1

Voltaire, after having written that Atheism would people the earth with robbers, villains and monsters, would acquit Atheism in Spinosa, and even allow of it in a Philosopher, || and professed it himself when he writes to D'Alembert, " I know of none but Spinofa. " who has argued well." That is to fay, I know of no true philosopher but he to whom all matter and this world is the fole God; and after having tried every fect, he ends by preffing D'Alembert to unite all parties in the war against Christ. Jean Jaques had written that the Atheists deserved punishment; that they were diffurbers of the public peace, and as fuch guilty of death.** Then thinking he had fulfilled Voltaire's wish, writes to the minister Vernier, " I declare that " my fole object in the New Eloifa, was to unite the " two opposite parties (the Deists and Atheists,) by a " reciprocal esteem for each other, and to teach the of philosophers that one may believe in God without being a hypocrite, or deny him without being a rafcal."++ And this same man writes to Voltaire, that an Atheist cannot be guilty before God. That should the law find the Atheist guilty of death, it was the denounciator who should be burned as such. ##

Voltaire would blaspheme the law of Christ, retract, receive the facrament, and press the conspirators to crush the wretch! Jean Jaques would lay aside Christianity, or refume it again, and with Calvin will partake of the Last Supper; \ will write the most sublime

* Letter to Voltaire, vol. 12. Quarto edit. of Geneva.

† Voltaire, Quest. Encyclop. vol. 9 .- Jean Jaques, Emile, vol. 3, page 61, and Let. to the Archbishop of Paris.

on Atheism. | Axiom 3. I Letter to D'Alembert, 16th June, 1773.

** Emile, vol. 4, page 68. Social Contract, chap. 8.

†† Letter to Mr. Vernier.

‡‡ Letters to Voltaire, vol. 12, and New Eloifa.

⁺ Voltaire on the Principle of Action .- Jean Jaques in the Emile, vol. 3, page 115, and Letter to the Archbishop of Paris.

D'Alembert writes to Voltaire, in speaking of Rousseau, "I pity him, and if his happiness depends on his approaching

encomiums on Christ that human eloquence could devise, and then finish by blaspheming that same Christ as a fanatic. If the Antichristian Revolution was one day to carry Voltaire triumphantly to the Pantheon, Rousseau had the same rights to the inauguration of the Sophisters of Impiety. We shall see him gain far other claims on the Sophisters of Rebellion. If the former fecretly solicits kings to subscribe to his statue, the latter openly writes that at Sparta one would have been erected to him.

With fo fimilar a conduct, each of these chiefs had his distinctive characteristics. Voltaire hated the God of the Christians. Jean Jaques admired but blasphemed him, and pride wrought in the latter, all that jealousy and hatred produced in the former; and it will long be a doubt which has been most fatal to Christianity, the one by his atrocious sarcasms and impious satire, the other by his sophistry under the cloak of reason.

After their separation, Voltaire hated Jean Jaques, scoffed at him, and would have him chained as a madman.* But he could not hide his joy, when the Profession of Faith of the Savoyard Vicar, written by this madman, was the book out of which youth were taught to read.† Jean Jaques would at the same time detest the chiefs of the conspirators, expose them and be hated by them: he would preserve their principles, court their friendship and esteem anew, and that of the premier chief in particular.‡

If to define the Sophister of Ferney was a difficult task, is it not equally so, to paint the citizen of Geneva? Jean Jaques loved the sciences and is crowned by those who reviled them; he wrote against the theatre and composed operas; he sought friends and is famous for his breaches of friendship. He extols the

[&]quot;the Holy Table, and in calling holy a religion which he has "fo much vilified, I own that my effect is greatly diminished." (Let. 105, anno 1762.) He might have said as much of Voltaire's communions, but he never dared. He even seeks to give him a plea for his hypocrify, when he say's, "Perhaps I am in the "wrong, for certainly you are better acquainted than I am, with "the reasons that determined you." He does not mention his esteem being diminished; on the contrary, Voltaire is always his dear and illustrious master! Letter 31st May, 1768.

His Confession and Professions of the Savoyard Vicar.

* Let. to Damilaville, 8th May 1761, and War of Geneva.

[†] Letter to the Count D'Argental, 26th Sept. 1766. † See his letters, and the Life of Seneca by Diderot.

charms of virtue, and he bends the knee before the prostitute de Varens. He declares himself the most virtuous of men and under the modest title of his Confessions, he retraces in his old age the dissolute scenes of his youth. To tender mothers he gives the most pathetic advice in nature; and smothering in himself the cries of that same nature, he banishes his children to that hospital where, from the shame of its birth, the unfortunate babe is condemned to the perpetual ignorance of its parents. The fear of feeing them, makes him inexorable to the entreaties of those who would have provided for their education. A prodigy of inconfistency even to his last moments; he wrote against fuicide, and perhaps it is treating him too favorably, not to affert that he himself had prepared the poison, which caused his death.

However inconfistent, error is inculcated by the Sophister of Geneva, with all the powers of genius, and many have lost their faith by his works, who would have resisted all other attacks. To be cradled in one's passions, gave empire to Voltaire; but to resist Jean Jaques the acutest sophisms were to be seen through: youth was led away by the former, whilst those who were advanced in age fell a victim to the latter, and a prodigious number of adepts owed their fall to these

two writers.

Buffon.

Indignantly would the manes of Buffon fee his name classed, after that of Jean Jaques, among the conspiring adepts. But difficult would it be for the historian, when speaking of those who have adopted the fashion fet by Voltaire, not to figh at pronouncing the name of the French Pliny. He certainly was rather the victim than the affociate of the conspirators. But who can erafe Philosophism from his writings? Nature had lent her genius and why would he not content himself with what she had placed before him. No, he would ascend higher, he would explain those mysteries reserved to revelation alone; and foaring above his sphere, he often shows himself the disciple of Maillet and Boulanger. To give the history of nature, he destroys that of religion. He was the hero of those men whom D'Alembert had fent to split mountains and feek from the depts of the earth, arguments to belie Moses and the first pages of holy writ. In the praises of the Sophis-

§ See his Confessions.

[|] See his life by the Count Barruel de Beauvert.

ters he confoles himself for the censures of the Sorbonne; but the punishment attached to the fault itself, for he only belied his own reputation on his knowledge of the laws of nature. They appeared to be null when he treated of the earth formed by the waters, or by fire, and of his endless epochs. And to fallify the scriptures, he makes nature as inconsistent as his own systems. His style elegant and noble has always been admired, but found infufficient to fave his works from the fmile of the real philosopher; and his glory, like his comet, vanished in his dreams of incredulity. Happy, if in retracting his errors, he had been able to destroy that spirit of research in the adepts who only studied nature through the medium of Voltaire.*

And these two men so justly distinguished by the grandeur of their style, the remaining adepts chiefly owe their celebrity to their impiety; nevertheless two might have done honor to science by their learning. The first, which is Freret, had from his immense mem- Freret, ory nearly learned Bayle's Dictionary by heart. But his letters to Thrasybulus, the offspring of his Atheism, shows that his vast memory was more than outweighed

by his want of judgment.

The fecond was Boulanger, whose brain overbur- Boulanger, dened with Latin, Greek, Hebrew, Syriac and Arabic, had also adopted all the extravagancies of Atheism; but retracted in the latter part of his life, execrating the feel that had misled him. We shall soon see that all those posthumous works attributed to these writers,

were never written by them.

Fain would the Marquis D'Argens have figured among Marquis the learned Sophisters; but his Chinese and Cabalistic D'Argene, Letters, and his Philosophy of Good Sense, only prove, that to Bayle's Dictionary he was indebted for his pretended reputation. He was a long while a friend of Frederick's, and his impiety entitled him to that friendship. It is from his brother, the President D'Eguille,

^{*} D'Alembert and Voltaire ridiculed all those vain systems of Bailly and Buffon on the antiquity of the world and of its inhabitants. They would call these fystems, Nonsense, Follies, an Excuse for the want of Genius, Shallow Ideas, Vain and ridiculous Quackery (Letter to Voltaire, 6th March 1777;) but D'Alembert took care to keep his opinions fecret on this subject. By discrediting these systems he feared lest he should discourage those adepts whom he had sent to forge new ones in the Appenines, in order to give the lie to Moses and the sacred writ,

that we have learned, that after feveral discussions on religion, with persons better versed in that science than Frederick, he submitted to the light of the Gospel, and ardently wished to atone for his past incredulity.

As to La Metrie the Doctor, if he appeared to rave, La Metrie. it was only from the fincerity of his heart. His manmachine, or his man-plant, only caused the sect to blush from the open manner in which he had faid, what ma-

ny of them wished to infinuate.

Marmon-

Down to the first days of the revolution, the Sophisters conspiring against their God, thought they could glory in the talents and co-operation of Marmontel. But let us not add to the forrows of the man, who need-. ed only the first days of the revolution, to shrink with horror from those conspiracies which had given it birth. Of all the Sophisters, who have outlived Voltaire, Mr. de Marmontel is the one who most wished to hide his former intimacy with the Antichristian chiefs. But alas, it is to those connections that he owes his celebrity far more than to his Incas, his Belifarius or to his Tales, intermingled with Philosophism. We could wish to hide it, but Voltaire's own letters convict the repenting adept of having acted, and that during a long time, a very different part among the conspirators. Voltaire was fo well convinced of Mr. de Marmontel's zeal. that thinking himself on the point of death, he bequeathed La Harpe to him. This last will is worded thus, "I recommend La Harpe to you, when I am no " more; he will be one of the pillars of our church. You " must have him received of the academy. After ha-" ving gained fo many prizes, it is but just that he " should bestow them in his turn."*

La Harpe.

With a taste for literature, and some talents, which in spite of his critics, distinguish him above the common rank of the writers of the day, Mr. de la Harpe might have rendered his works useful had he not, from his youth, been the spoilt child of Voltaire. At that age, it is eafy to believe one's felf a philosopher, when one disbelieves one's catechism, and the young La Harpe blindly followed the instructions of his master. If he never was the pillar, he might be correctly styled the trumpeter of the new church, by means of the Mercure, a famous French journal, which by its encomiums,

^{*} Voltaire to Marmontel, 21st Aug. 1767.

or its weekly criticisms, nearly decided the fate of all

literary productions.*

The encomiums which Voltaire lavished on that journal, after La Harpe had undertaken the direction of it, show how little governments are aware of the influence of fuch journals over the public opinion. Above ten thousand people subscribed, and many more perused the Mercure; and influenced by its fuggestions, they by degrees became as philosophic, or rather impious, as the hebdomadary Sophister himself. The conspirators faw what advantage could be reaped from this literary dominion. La Harpe ruled the sceptre during many years, then Marmontel jointly with Champfort, as Remi who was little better, had held it before them. I one day asked the latter, how it was possible, that he had inferted in his journal, one of the wickedest and falfest accounts possible, of a work purely literary, and of which I had heard him speak in the highest terms. He answered me, that the article alluded to had been written by a friend of D'Alembert's, and that he owed his journal, his fortune even to D'Alembert's protection. The injured author wished to publish his defence in the fame journal, but it was all in vain .- Let the reader judge from thence how powerfully the periodical papers contributed to the designs of the conspirators, and it was by them that the public mind was chiefly directed to their desired object.

This fect disposed of reputations by their praises or their critics, as it best suited them. By these journals they reaped the two-fold advantage of pointing out to those writers, who hungered after glory or bread, † what

^{*} We learn, by the public newspapers, that Mr. de la Harpe was converted, when in prison, by the Bishop of St. Brieux. I should be little surprised at it. The examples of this prelate, with the fruits of Philosophism in this revolution, must strongly impress the man who, with a sound judgment, can compare them with the lessons and promises of his former masters. If the news of this conversion be true, I shall have shown him consecrating his talents to error, and nobody will applaud him more than myself, in seeing him direct them in future towards truth alone.

[†] The Sophisters were so well acquainted with the powers of a journal, that they mustered up their highest protections against the religious authors who would dispute one with them. When Voltaire was informed that Mr. Clement was to succeed to Mr. Freron, whose pen had long been consecrated to the vindication of truth, he did not blush at sending D'Alembert to the chancellor in hopes of hindering Mr. Clement from continuing Freron's journal. (Let. 12th Feb. 1773.)

fubjects they were to investigate, and of calling by means of their literary trump, the attention of the public only on those works, which the sect wished to cir-

culate, or had nothing to fear from.

By fuch artifices, the La Harpes of the day forwarded the conspiracy as much if not more, than the most active of the Sophisters, or their most impious writers. The sophistical author would mingle or condense his poison in his productions, whilst the journalist adept would proclaim it, and insuse it throughout the capital, or into all parts of the empire. The man, who would have remained ignorant of the very existence of an impious or a seditious work, the man, who would have neither spent his time nor his money, on such productions, imbibed the whole of their poison from the persidious extracts made by the sophistical journalist.

Condorat.

Above all the adepts, far more than Voltaire himself, did a fiend called Condorcet, hate the fon of his God. At the very name of the Deity, the monster raged, and it appeared as if he wished to revenge on heaven, the heart it had given him. 'Cruel and ungrateful, the cool affassin of friendship and of his benefactors, he would willingly have directed the dagger against his God, as he did against La Rochefoucault. Atheism was but folly in La Metrie, madness in Diderot, but in Condorcet, it was the phrenzy of hatred and the offspring of pride. It was impossible to convince Condorcet, that any thing but a fool could believe in God. Voltaire, who had feen him when a youth, little forefaw what fervices he was to render to the conspiracy, even when he wrote, " My great consolation in dying is, that you support " the honor of our poor Velches, in which you will be " well feconded by Condorcet !"*

It could not have been on the talents of this man, that the premier rested his hopes. Condorcet had learned as much geometry as D'Alembert could teach him; but as to the Belles Lettres, he was not even of the second class. His style was that of a man who did not know his own language, and his writings, like his sophisms, required much study to be understood. But hatred did for him what nature has done for others. Perpetually plodding at his blasphemies, he at last succeeded in expressing them more clearly; for the amazing difference which is observable between his former

^{*} Let. to D'Alembert, No. 101, anno 1773.

and his latter works, can only be explained after that manner. It is more remarkable in his posthumous work on the human mind, where his pen can hardly be traced, excepting in a few passages, though his genius haunts every page. There he is to be feen, as during his life time, in his studies, in his writings or conversation, directing every thing towards Atheism, seeking no other object in this work, than to inspire his readers with his own frantic hatred against his God. Long fince had he waited for the downfal of the altar, as the only fight his heart could enjoy. He beheld it, but was foon to fall himself. His end was that of the impious man, a vagabond and wanderer, finking under pain, mifery and the dread of Robespierre, without acknowledging the hand of God, that struck him by that of the ferocious dictator. Alas, if he died as he lived, will not the first instants of his conviction and repentance be those, when he shall hear that God, whom he blasphemed and denied, confessed by the mouths of those awful victims of eternal vengeance!!

During his lifetime, fo great was his hatred, that adopting error, in order to rid men of that fear of an immortal God in heaven, he did not hesitate in hoping that his philosophism would one day render men immortal upon earth. To belie Moses and the prophets, he became himself the prophet of madness. Moses had shown the days of man decreasing unto the age at which God had fixed them, and the royal prophet had declared the days of man to extend from fixty to feventy, and at the most to eighty years, after which all was trouble and pain. And to the oracles of the Holy Ghost, Condorcet would oppose his! When he calculates his philosophic revolution, which begins by dragging fo many to their graves, he adds to the creed of his impiety, that of his extravagancies; and without hesitation he pronounces that, " we are to believe that so the life of man must perpetually encrease, if physical " revolutions do not obstruct it. That we are ignorant of the extreme term, which it is never to exceed. We do not even know, whether nature in its general " laws has fixed that extreme term!" Thus in his pretended Philosophic Sketch of the Progress of the human Mind,* after having built his entire history on the hatred of Christ, and left no hopes to man but in Atheism,

^{*} Epoch 10th, page 382.

we fee this Sophister of falsehood, setting up for a prophet, and foreseeing all the fruits of his triumphant philosophy. It is in the very moment of the overthrow of the altar, that he tells us, that henceforth the days of man shall be lengthened, and that in lieu of an eternal God in heaven, man may become immortal on earth, as if at the very moment of its triumph, Philosophism, and the pride of the whole sect, were to be humbled through the extravagancies of the most impious and dearest of its adepts. A life wholly spent in blasphemy, could never have but frenzy for its end.

This name of Condorcet, will appear again in these memoirs, and we shall see him hating kings nearly as much as he did his God. Helvetius, and many others before him, had fallen a victim to this double hatred,

though their hearts feemed capable of neither:

Helvetius.

The unfortunate Helvetius, the child of a virtuous father, followed his steps till beyond his early youth. An exemplary piety had been the fruits of a good education, when he became acquainted with Voltaire. He at first fought him as a master, and his love for poetry had inspired him with admiration for him. Such was the origin of their intimacy, and never was connection more perfidious. In lieu of poetry, impiety constituted his lectures, and in the space of one year, Voltaire transforms his pupil into a more impious and determined Atheist than he was himself. Helvetius was rich, and is at once actor and protector. Laying afide the Gospel, like the generality of the Sophisters, who while they pretend to superior understanding, in crediting the mysteries of Revelation not only believe in all the abfurdities of Atheism, but are the sport of their own puerile credulity in all that can be turned against religion. Helvetius's work on the Spirit, and which Voltaire calls Matter, is filled with ridiculous stories, and fables which he gives for truths, and which are all beneath criticism. This is nevertheless the work of a man who pretends to reform the universe, but who equally difgusts his readers by the licentiousness and obscenity of his morals, and by the absurdity of his materialism.

Helvetius also wrote on Happines, but appears himfelf to have been a perfect stranger to it. In spite of all his philosophy, he was so tender to the best-sounded censure, that he lost his rest, went a travelling, and only returned to brood over the hatred he had vowed to kings and the church. Naturally of a good and gentle disposition, his work on Man and his Education, proves how much Philosophism had altered that disposition. There he gives full scope to the grossest calumny and abuse, and denies daily sacts, the most publicly attested.*

I have already spoken of RAYNALD; it is not worth our while to call Deslisle from the oblivion which both he and his work on the Philosophy of Nature, have so long been buried in. Still less that ROBINET and his book of Nature, which is only remembered on account of his strange explanations of the intellect by oval sibres; of memory by undulated or spiral fibres; of will by fretted fibres; pleasure and pain by bundles of sensibility, and learning by humps in the understanding, and a thousand such like vagaries, still more ridiculous if possible.

I shall mention Toussaint, as this man shows to what a height Atheism raged among the conspirators. He had undertaken the part of the corruption of morals. Under the mask of moderation, he succeeds by telling youth, that nothing was to be feared from love, this passion only perfecting them. That between man and woman that was a sufficient claim on each other without matrimony. That children are not more beholden to their fathers for their birth, than for the champagne they had drunk, or the minuet they had been pleased to dance. That vengeance being incompatible with God, the wicked

^{*} I would willingly have acquitted Helvetius of this posthumous work, by faying, that it might have been an offspring of that fame committee, which had fathered so many other impious works on the dead. But then Voltaire could not have mentioned that work to his brethren at Paris, as one that they must be acquainted with. In three successive letters, he attributes it to Helvetius. He censures him on history, as we have done, and D'Alembert, who could not be ignorant of its author, does not undeceive him. The shame then of this work, must attach to Helvetius. This man writes, in a city where its archbishop, and its pastors were remarkable for their care and charity to the poor, that the clergy were so hard-hearted that the poor were never feen to beg an alms of them; and it was in that fame city where the rectors were perpetually feen furrounded by, and alleviating the distresses of those same poor. (See his work on Man, &c.) Such were the calumnies his hatred invented, though contradicted by daily facts. He might have faid, with more truth, that many applied for alms, to ecclefiaftics and religious houses, when they dared not ask them elsewhere.

[†] Of Nature, vol. the 1st, book 4th, chap. 2, &c. &c.

[†] On Morals, part 2 and 3.

[§] Ibid. part 2 and 3. | Ibid, part 3, article 4.

had nothing to fear from the punishments of another world.* Notwithstanding all this doctrine, the confpirators looked upon him as a timed adept, because he owned a God in heaven, and a soul in man; and to punish him they styled him the Capuchin Philosopher. Happily for him he took a better way of punishing them, by abandoning their cause and recanting from his

In vain should I name a croud of other writers of the fect. Voltaire had so perfectly brought these Antichristian productions into fashion, that this species of literature was the resource and livelihood of those miserable scribblers, who fed upon their traffic in blasphemy. Holland in particular, that miry bog, where the demon of avarice, enthroned under the auspices of a few bookfellers, for a doit would have made over every foul, every religion to impiety, was the grand afylum of these starving infidels. Marc Michel appears to have been the bookseller, who bought their blasphemies at the highest price. He kept in his pay one Laurent, a monk, who had taken refuge at Amsterdam, and is the author of the portable divinity, and fo many other impious works recommended by Voltaire, in short, of the compere Mathieu. This monk had other co-operators, whom Marc Michel paid by the sheet. It is Voltaire himself who gives us this account, and these are the works he perpetually recommends the circulation of, as those of a philosophy which diffused a new light to the universe.t

We shall soon see the presses of the secret confraternity vying with those of Holland, in the deluging of Europe, with these vile productions. Their immense number brought them into such repute, that many years before the revolution, there was not a petty poet, not a novel writer, but must needs pay his tribute to the Philosophism of impiety; one would have thought that the whole art of writing and of getting readers, consisted in epigrams and farcasms against religion, that all sciences, even the most foreign to religion, had equally conspired against the God of Christianity.

The history of mankind was transformed into the art of distorting facts, and of directing them against

^{*} On Morals, part 2, sec. 2.

⁺ See his Expostulations on the Book of MORALS.

[†] Let. to the Count D'Argental, 26th Sept. 1761. To D'A-lembert, 13th Jan. 1768. To Mr. Desbordes 4th April 1768.

Christianity and Revelation; Physics or the history of Nature, anti-Mosaic systems. Medicine had its atheism, and Petit taught it at the schools of surgery. La Lande and Dupui imbibed their lectures on astronomy with it, while others introduced it even into grammar; and Condorcet, proclaiming this progress of Philosophism, exults in seeing it descend from the northern thrones into the universities.* The young men walking in the footsteps of their masters, carried to the bar all those principles, which our romancing lawyers, were to difplay in the Constituent Assembly. On leaving the college, the attorneys clerks, or those of a counting-house, only feemed to have learned their letters in order to articulate the blasphemies of Voltaire or Jean Jaques. Such was the rifing generation, who fince the expulfion of their former masters, were to be found prepared for the grand revolution. Hence arose the Mirabeaux and Briffots, the Caras and Garats, the Merciers and Cheniers. Hence in a word, all that class of French literators, who appear to have been univerfally carried away by the torrent of the French Revolution.

An apollacy so universal does not prove that literature and science are prejudicial in themselves, but it shews that men of letters, destitute of religion, are the most dangerous subjects in the state. It is not absolutely in that class that a Robespierre and a Jourdan is found; but it can afford a Petion or a Marat. It can afford principles, sophisms, and a morality, which terminate in Robespierres or in Jourdans; and if these latter murder a Bailly, terrify a Marmontel, and imprison a La Harpe, they only terrify, murder, or imprison their progenitors.

^{*} See his artful edition of Pascal, Advertisement, page 53

CHAP. XVI.

Conduct of the Clergy towards the Antichristian Confpirators.

HILST apostacy bore sway in the palaces of the great, in the Schools of science, and that all the higher classes of citizens were led away from the worship of their religion, some by example, others by the artful fophisms of the conspirators, the duties of the clergy could not be doubtful. It was they who were to oppose a bank to the fetid torrent of impiety, and fave the multitude from being fwept away by its waters. Far more than its honor or its interest, its very name called on the clergy by the most facred ties of duty and of conscience, to guard the altar against the attacks of the conspirators. The least backwardness in the combat would have added treason to apostacy. Let the hiftorian who dared fpeak the truth on kings, be true on the merits of his own body, and whether it redounds to the honor or difgrace of his brethren, let him speak the truth. Hence the future clergy will learn the line of conduct they are to follow, from what has been done. The conspiracy against Christ is not extinct, it may be hidden; but should it burst forth anew, must not the pastor know how far his conduct may influence or retard its progress?

If under the name of Clergy, were comprehended all those who in France wore the half-livery of the church, all that class of men who in Paris, and some of the great towns, styled themselves Abbés, history might reproach the clergy with traitors and apostates, from the first dawn of the conspiracy. We find the Abbé de Prades the first apostate, and happily first to repent. The Abbé Morellet, whose difgrace is recorded in the repeated praises of Voltaire and D'Alembert.* The Abbé Condilhac, who was to sophisticate the morals of his royal pupil, and particularly that Abbé Raynald, whose name alone is tantamount to twenty demoniacs

of the fect.

Sophisters under title of Abbés,

^{*} Letter to D'Alembert, No. 65, anno 1760. To Thiriot, 26th Jan. 1762.

Paris fwarmed with those Abbés; we still fay, the Abbé Barthelemi, the Abbé Beaudeau, again the Abbé Noel, the Abbé Syeyes. But the people on the whole, did not confound them with the clergy. They knew them to be the offspring of avarice, feeking the livings but laying the duties of the church aside, or through. economy adopting the drefs while they dishonored it by their profligacy and irreligious writings. The numbers of these amphibious animals, and particularly in the metropolis, may be one of the feverest reproaches against the clergy. However great the distinctions made. between these and the latter may have been, the repeated fcandals of the former, powerfully helped the conspiracy, by their laying themselves open to satire, which retorted upon the whole body, and affected the real ministers of the altar. Many of these Abbés who did not believe in God, had obtained livings through means of the Sophisters, who by foliciting dignities for their adepts, fought to introduce their principles, and difhonor the clergy by their immorality. It was the plague they spread in the enemy's camp, and not daring to face them in the field, they fought to poison their fprings.

If under the title of Clergy we only comprehend Conduct of those who really served at the altar, the conspirators the true never prevailed against them. I have fearched their clergy, and what may records, I have examined whether among the bishops be objected and functionary clergy, any of these adepts were to be against found, who could be classed with the conspiring Sophis- them. ters. Antecedent to the Perigords, D'Autuns, or the apostacy of the Gobets, Gregoires, and other constitutionalists, I only meet with the name of Briennes, and one Judas feated in the College of the Apostles during the space of thirty years should suffice. + That Meslier,

+ It is true that Voltaire in his correspondence, sometimes flatters himself with the protection of the Cardinal de Bernis, who was then but the youthful favorite of the Marquise de Pompadour, or the slender poet of the Graces. The mistakes of a young man are not sufficient to prove his concert with conspirators, whom he never after supported unless in the expulsion of the Jesuits. But could not what D'Alembert said of the parliaments apply to him, "Forgive them, Lord, for they know not "what they do, nor whose commands they obey." D'Alembert writes in a quite other style, when he speaks of Briennes; he shews him acting the most resolute part of a traitor, in support of the conspiracy, and simply hiding his game from the clergy. (See particularly letter of the 4th and 21st Dec. 1770.) I found fome few letters also, mentioning the Prince Lewis de rector of Etrépigny in Champagne might be added, were it certain that his impious Last Will and Testament, was not a forgery of the Sophisters, attributed to him after his death.

In the times when the revolution drew near Philosophism attached itself to the convents of men and soon produced Dom Gerles and his confederates, but this belonged to a different class of conspirators, who are to be the future object of our Memoirs. At all times the body of the clergy preserved the purity of its faith, a distinction might have been made between the zealous edifying ecclefiastics, and the lax not to fay scandalous ones; but that of believing and unbelieving could never stand. Never could the conspirators exult in this latter distinction. Would they not have availed themselves of their decreasing faith, as they did of the incredulity of the ministers of Geneva.* On the contrary, nothing but the most scurrilous abuse is uttered against the clergy for their zeal in support of Christianity, and the fatire of the Sophisters redounds to their immortal honor.

The purity of faith alone was not fufficient in the clergy; examples far more powerful than lesions, were necessary to oppose the torrent of impiety. It is true that in the greater part of their pastors the people beheld it in an eminent degree, but the majority will not fuffice. Those who are acquainted with the powers of impression, know but too well, that one bad ecclesiastic does more harm than a hundred of the most virtuous can do good. All should have been zealous but many were lax. There were among those who served the altars men unworthy of the fanctuary. These were ambitious men, who owing good example to their diocesses preferred the intrigues and pomp of the capital. It is true that fuch a conduct could not have constituted vice in the worldling, but what may be light in the world, is often monstrous in the church. The So-

Rohan, feconding their intrigues on the reception of Marmontel at the academy, condescending, as D'Alembert says, from Coadjutor of a Catholic Church, to become the Coadjutor of Philosophy. (Let. 8th Dec. 1763.) If such an error in a prince, naturally noble and generous, proves that he was mistaken in thinking that he barely protected literature, in the person of an adept, it does not for that prove him to have been initiated into the secrets of those who abused his protection, and ended by sporting with his person.

* See the Encyclopedia, article Geneva; and letter of Vol-

taire to Mr. Vernes.

phisters in particular with their morals, were not authorifed to reprobate those of the delinquent clergy. Where is the wonder that fome few unworthy members should have intruded on the fanctuary, when the enemies of the church had possessed themselves of its avenues, in order to bar the preferment of those, whose virtues or learning they dreaded; how could it be otherwife, when the bishops wishing to repel an unworthy member, Choiseul answered, "Such are the " men we want and will have:" or when the irreligious nobleman only beheld in the riches of the church, the inheritance of a fon not less vicious than his father.

The clergy might certainly have thus replied to their And true it is, that if any thing could aftonish history, it is not, that with all these intrigues and ambition, fome few bad pastors had been intruded on the church, but rather that so many good ones, worthy of their titles, yet remained. But the crimes of the first instigators, does not excuse the scandals of those pastors who gave it. Let the future clergy find this avowal recorded, let those men be acquainted with whatever influenced the progress of the Antichristian Revolution, whose duty effentially militates against that progress, and renders the least pretext given, criminal in them.

But history must also declare, that if the remissiness Their reof some few may have been a pretence for the conspi-inhiety rators, that the majority made a noble stand against them, and though some few spots could be found, the body was nevertheless splendent with the light of its virtues, which shone forth with redoubled lustre, when impiety at length, strong in its progress, threw off the mask. Then rising above its powers the clergy are not to be intimidated by death, or the rigors of a long exile, and the Sophister unwillingly blushed at the calumnies he had spread, when he represented those men as more attached to the riches than to the faith of the Their riches remained in the hands of the banditti, while that faith crowns the archbishops, bishops and ecclefiaftics butchered at the Carmes, or confoles those who have found a refuge in foreign countries, from the armies and bloody decrees of the Jaco-Every where poor, and living on the beneficence of those countries, but powerfully rich in the purity of their faith and testimony of their consciences.

But the clergy had not waited these awful days to oppose the principles of the conspirators. From the first days of the conspiracy we can trace their opposition; scarce had impiety raised its voice when the clergy sought to consound it: the Encyclopedia was not half printed when it was proscribed in their assemblies; nor has a single one been held for these sisty years past, which has not warned the throne and the magistracy of

the progress of Philosophism.*

At the head of the prelates who opposed it, we find Mr. de Beaumont archbishop of Paris, whose name history could not pass over without injustice; generous as an Ambrose, he was fired with his zeal and steadiness against the enemies of the faith. The Jansenists obtained his exile, and the Antichristians would willingly have fent him to the scaffold; but there would he have braved their poignards, as he did the Jansenists; when returning from his exile, he might be said to have acquired new vigor to oppose them both.

Many other bishops following his example, to the most unblemished morals, added their pastoral instructions. Mr. de Pompignan then Bishop of Puy resuted the errors of Voltaire and Jean Jaques; the Cardinal de Luynes warned his slock against the System of Nature; the Bishops of Boulogue, Amiens, Auch and many others, more powerfully edified their dioceses by their example even than by their writings, nor did there pass a single year, but what some bishop combated the

increasing progress of the impious conspirators.

If the fophistry of the fect continued its ravages, it was not the fault of the bishops or the religious writers. The Sorbonne exposed it in their censures. The Abbè Bergier victoriously pursues Deism in its very last retrenchments, and makes it blush at its own contradictions. To the sophisticated learning of the conspirators, he opposed a more loyal application and a truer knowledge of antiquity and of the weapons it furnished to religion.† The Abbè Guènèe with all that urbanity and attic salt which he was master of, obliges Voltaire to humble himself at the sight of his own ignorance and salse criticism of facred writ.‡ The Abbè Gerard had found a method of sanctifying novels themselves. Under the most engaging forms, he reclaims

† Letters of some Portuguese Jews.

^{*} See the acts of the clergy fince the year 1750. † His Deifm refuted, and his Answer to Freret.

youth from vice and its tortuous ways, and restores history to its primitive truth. The Abbè Pey had searched all the monuments of the church to reinstate it in its real rights, and under the simple form of a catechism, we see the Abbè Feller, or Flexier Dureval, uniting every thing that reason, truth or science can oppose

against the Sophisters.

Prior to all these champions of the faith, the Abbé Duguet had victoriously vindicated the principles of Christianity, and the Abbè Hauteville had demonstrated the truth of it from history. From the first dawn of the conspiracy, the Pere Berthier and associates had, in the Journal de Trevoix, particularly exposed the errors of the Encyclopedists. In fine if the Celsi and Porphirii were numerous, religion had not lost its Justins or its Origens. In these latter times as in the primitive days of Christianity, he who sincerely sought after truth must have found it in the victorious arguments of the religious authors, opposed to the sophisms of the conspirators. And it may be said that many points of religion had been placed in a clearer light, than they had been before, by these modern apologists.

The Christian orators seconded their bishops and perpetually called the attention of the people to their danger. The refutation of Philosophism was become the object of their public discourses. The Pere Neuville, and after him Mr. de Senez, in fine, the Pere Beauregard in particular, seem to have been fired by that holy zeal. That sudden inspiration with which he appeared to be seized in the Cathedral Church of Paris, is not yet forgotten; when thirteen years before the revolution, expounding the different maxims and exposing the plans of modern Philosophism, he makes the vaults of the temple resound with words too shamefully verified by the revolution, and exclaims in a prophetic strain:

by the revolution, and exclaims in a prophetic strain:

"Yes it is at the king—at the king and at religion
the philosophers aim their blows. They have grafped the hatchet and the hammer, they only wait the
favorable moment to overturn the altar and the throne.

"Yes, my God, thy temples will be plundered and
destroyed; thy sessional abolished; thy facred name
blasphemed; thy worship proscribed.—But what
founds, Great God, do I hear, what do I behold!

to the facred canticles which caused the vaults of this
temple to resound to thy praises, succeed wanton and
prophane songs! And thou infamous Deity of Pa-

se ganism, impure Venus, thou durst advance hither even, and audaciously in the place of the living God, feat thyself on the throne of the Holy of Holies, and there receive the guilty incense of thy new

" adorers."

This discourse was heard by a numerous audience, carried by their own piety or attracted by the eloquence of the orator; by adepts themselves, who attended in hopes of carping at his expressions; by doctors of the laws whom we were acquainted with, and who often repeated them to us, long before we had seen them printed in various publications. The adepts cried out, sedition and fanaticism. The doctors of the law only retracted the severity of their censures after they had

feen the prediction completely accomplished.

Such strong cautions from the clergy, and the means they opposed, retarded the progress of the Sophisters, but could not triumph over the conspiracy. It was too deep, the black arts of seduction had been too well planned in the hidden dens of the conspirators. I have still to unfold some of their dark mysteries, and when light shall have shone upon them, with surprise shall the reader ask, not how it was possible, with so much zeal on the part of the clergy, that the altar was overthrown, but on the contrary, how the fall of the temple had been so long delayed?

CHAP. XVII.

New and deeper Means of the Conspirators, to seduce even the lowest Classes of the People.

THEN Voltaire had fworn to annihilate Chriftianity, he little flattered himfelf with drawing the generality of nations into his apostacy. His pride is often fatisfied with the progress Philosophism had made among those who governed, or were made to govern, and among men of letters;* for a long time he does not appear to envy Christianity, the inferior classes of society, which he does not comprehend under the appellation of the better fort. The facts, we are about to lay before the reader, will show to what new extent, the conspirators sought to carry their impious zeal, and by what artifices Christ was to be deprived of all wor-

thip, even from the lowest populace.

A doctor, known in France by the name of Duquef- Origin of nai, had so well infinuated himself into the favor of the Econ-Lewis XV. that the king used to call him his thinker. omists. He really appeared to have deeply meditated on the happiness of the subject, and he may have sincerely wished it; nevertheless he was but a system-maker, and the founder of that fect of Sophisters called Œconomists, because the economy and order to be introduced into the finances, and other means of alleviating the distresses of the people, were perpetually in their mouths. If some few of these Economists, sought nothing further in their speculations, it is at least certain, that their writers, little hid their hatred for the Chriftian religion. Their works abound in passages which show their wish of substituting natural religion, at least to the Christian religion and revelation. + Their affectation of folely speaking of agriculture, administration and œconomy, render them less liable to suspicion, than those conspirators perpetually forwarding their impiety.

Vol. I.

^{*} Letter to D'Alembert, 13th Dec. 1763. + See the analysis of those works, by Mr. Le Gros, Prevost of St. Louis du Louyre. ВЬ

Their plan for free schools.

Duquesnai and his adepts, had more especially undertaken to persuade their readers, that the country people, and mechanics in towns, were entirely destitute of that instruction necessary for their professions. That men of this class, unable to acquire knowledge by reading, pined away in an ignorance equally fatal to themselves and to the state. That it was necessary to establish free schools, and particularly throughout the country, where children could be brought up to different trades, and instructed in the principles of agriculture. D'Alembert, and the Voltarian adepts, foon perceived what advantages they could reap from these establishments. In union with the Œconomists, they presented various memorials to Lewis XV. in which, not only the temporal but even the spiritual advantages of fuch establishments, for the people are strongly urged. The king, who really loved the people, embraced the project with warmth. He opened his mind, on the fubject, to Mr. Bertin, whom he honored with his confidence, and had entrusted with his privy purse. It was from frequent conversations with this minister, that the memorial from which we extract the following account was drawn up. It is Mr. Bertin himfelf that fpeaks.

The confpirators fupport the plan.

> " Lewis XV. faid that minister, having entrusted " me with the care of his privy purse, it was natural "that he should mention to me an establishment, of " which his Majesty was to defray the expence. " long fince closely observed the different sects of our " philosophers; and though I had much to reproach " myself as to the practice, I had at least preserved the " principles of my religion. I had little doubt of the efforts of the Philosophers to destroy it. I was fen-" fible that they wished to have the direction of these " fchools themselves, and by that means, seizing on "the education of the people, under pretence that " the bishops and ecclesiastics, who had hitherto su-" perintended them and their teachers, could not be competent judges in subjects so little suited to clergymen. I apprehended that their object was not fo "much to give lessons on agriculture, to the children of husbandmen and trades-people, as to withdraw "them from their habitual instructions on their cate-

> " I did not hefitate to declare to the king, that the intentions of the Philosophers were very different

" from his. I know those conspirators, I said, and beware, Sire, of feconding them. Your kingdom " is not deficient in free schools, or nearly free; they " are to be found in every little town, and nearly in every village, and perhaps they are already but too " numerous. It is not books that form mechanics and " plowmen. The books and masters, sent by these " philosophers, will rather infuse system than industry, " into the country people. I tremble lest they render "them idle, vain, jealous, and shortly discontented, " feditious, and at length rebellious. I fear, lest the " whole fruit of the expence, they feek to put your " Majesty to, will be to gradually obliterate, in the hearts " of the people, its love for their religion and their " fovereign.

"To these arguments, I added whatever my mind " could fuggest, to diffuade his Majesty. I advised " him, in place of paying and fending those masters, which the Philosophers had chosen, to employ the " fame fums, for multiplying the catechifts, and in " fearching for good and patient men, whom his Ma-" jefty, in concert with the bishops, should support, in " order to teach the poor peafantry the principles of religion, and to teach it them by rote, as the rectors and curates do to those children who do not know

" how to read.

"Lewis XV. feemed to relish my arguments, but "the philosophers renewed their attacks. They had " people about his person, who never ceased to urge " him, and the king could not perfuade himfelf, that " his thinker, Duquefnai, and the other Philosophers, " were capable of such detestable views. He was so constantly beset by those men, that during the last "twenty years of his reign, in the daily conversations " which he honored me with, I was perpetually em-" ployed in combating the falle ideas he had imbibed, " on the Œconomists and their associates.

" At length determined to give the king proof posi- He discov-" tive that they imposed upon him, I fought to gain the ers the " confidence of those pedlars who travel through the means of " country, and expose their goods to fale in the vilfpirators. " lages, and at the gates of country feats. I suspect-" ed those in particular who dealt in books, to be noth-" ing less than the agents of Philosophism with the " good country folks. In my excursions into the coun-" try, I above all fixed my attention on the latter.

When they offered me a book to buy, I questioned " them what might be the books they had? Probably Catechisms or Prayer-books? Few others are read in "the villages? At these words I have seen many smile. No, they answered, those are not our works; we make much more money of Voltaire, Diderot, or " other philosophic writings. What ! fays I, the " country people buy Voltaire and Diderot? Where " do they find the money for fuch dear works? Their " constant answer was, We have them at a much " cheaper rate than Prayer-books; we may fell them at ten fols (5d.) a volume, and have a pretty profit into " the bargain. Questioning some of them still farther, many of them owned, that those books cost them " nothing; that they received whole bales of them, without knowing whence they came, fimply defired " to fell them in their journeys at the lowest price."

Such was the account given by Mr. Bertin, and particularly during his retreat at Aix la Chapelle. All that he faid of those pedlars perfectly coincides with what I have heard many rectors of small towns and villages complain of. They looked upon these hawking booksellers as the pests of their parishes, and as the agents of the pretended philosophers in the circulation

of their impiety.

Lewis XV. warned by the discovery made by his minister, at length was satisfied that the establishment of these schools so much promoted by the conspirators, would only be a new mean of seduction in their hands. He abandoned the plan, but perpetually harraffed by the protecting Sophisters, he did not strike at the root of the evil, and but feebly impeded its progress. The pedlars continued to serve the measures of the conspirators, but this was but one of the inferior means employed to supply the delay of their free schools, as a new discovery brought one far more fatal to light.

masters in the villages.

Many years prior to the French Revolution, a rector The school- of the diocese of Embrun, had had frequent contests with the school-master of the village, charging him with corrupting the morals of his pupils, and with diftributing most irreligious books among them. The lord of the village, one of the protecting adepts, supported the school-master; the good rector applied to his archbishop. Mr. Salabert D'Anguin, Vicar-general, desired to see the library of the master. It was filled with these fort of works: but the delinquent, so far from

denying the use he made of them, with a pretended simplicity, faid he had always heard those works spoken of in the highest terms; and, like the hawkers, declared that he was not at the trouble of buying them, as they were fent to him free of all costs.

At about a league from Liege, and in the adjacent villages, mafters still more perfidious, carried their means of corruption to a far greater extent. These would affemble a certain number of trades-people and poor country fellows, who had not learned to read, on certain days, at particular hours. In these meetings, one of the pupils of the profesior would read in an audible voice, a chapter in some work with which he himself had already been perverted. For example one of Voltaire's romances, then the Sermon of the Fifty, the pretended Good Sense, or other works of the fect furnished by the master. Those that abounded in calumny and abuse against the clergy, were particularly read. meetings, the fore-runners of the Liege revolution. were only discovered when an honest and religious carpenter, who worked for a canon of that cathedral, declared the forrow he had conceived in finding his two fons at one of these meetings reading such lectures to about a dozen of country fellows. On this discovery, a proper fearch was made in the adjacent country, and many school-masters were found guilty of the same perfidy; and, terrible to fay, by the exterior practice of their religion, these men had done away all suspicion of fuch infernal dealings. The refearches were carried still further, and the plots were traced up to D'Alembert; the following was the refult of this new discovery. It is the very person to whom the honest carpenter opened his mind, and who made the necessary perquisitions on so important an object, who gave me the following information.

In feeking what men had been the promoters of these D'Alemcorrupters of youth, they were found to be protected bert's comby men whose connexions with the Sophisters of the mittee of day, were no fecret. At length they were traced to education, D'Alembert himself, and his office for tutors. It was to this office that all those heretofore mentioned addressed themselves, who wanted the recommendation of the Sophisters to obtain a place of preceptor or tutor in the houses of the great or wealthy. But at this period, private education was not the fole object of D'Alembert. He now had established a correspondence through-

out the provinces and beyond the kingdom. Not a place of professor in a college, or of a simple schoolmafter in a village became vacant, but what he or his coadjutors were immediately informed of it by his agents. Also of the persons who petitioned for these places, of those who should be accepted or rejected. and of the means necessary to be employed, or persons to be applied to, to obtain the nomination of an adept competitor, or of those who were to be fent from Paris; in flort, of the proper instructions to be given to the elected with regard to local circumstances, or the more or less progress Philosophism had made around Hence the impudence of the school-master in the diocese of Embrun, and that hypocrify in those of the principality of Liege, where a government totally ecclefiaftical was to be feared, and where infidelity had

not yet made the same ravages it had in France.

It is thus that D'Alembert, faithful to the mission Voltaire had given him, to enlighten youth as much as lay in his power,* had extended his means of feducing them. Voltaire no longer regretted the colony of Cleves. That manufacture of impiety which was to have been its chief object, the philosophic confraternity, like to that of the Free-masons, the SECRET ACADEMY, more zealous in crushing Christ and his religion, than any other ever had been in the propagation of science or learning, were now established in Paris. And it was in the capital of the Most Christian empire, that these affociations were held, the parents of the revolution that was to bring devastation on France, and destruction on Christianity throughout the world. This was the last mystery of Mytra; this was the deepest intrigue of the conspirators; nor do I know that it has been laid open by any writer. In the correspondence of the Sophisters, no trace can be discovered of this intrigue, at least in what the adepts have published. They had their reasons for suppressing fuch letters, for even in the first days of the revolution, would not the people have been indignant on hearing of fuch means to wrest their religion from them, and never would fuch a mystery of iniquity have emerged from the darkness in which it had been conceived, if Providence had not ordained that the unfortunate adept we are about to speak of, tortured with remorfe, should make an avowal of it.

^{*} Letter 15th of Sept. 1762.

Before we publish his declaration ourselves, it is in-Discovery cumbent on us to fay by what means we became ac-quainted with it, and what precautions we have taken my, and of to ascertain the authenticity of it. The honor and its means. probity of the person who gave us the account, placed its veracity beyond all doubt, nevertheless we requested to have it under his fignature. Still further, feeing that a great nobleman was mentioned as a witness, and even as the fecond actor in the scene, we did not hesitate in applying directly to him. This nobleman, of diftinguished honor, virtue and courage, bears the first distinction of French knighthood, and is in London at this present time. We attended to the recital he was pleased to make, and found it perfectly confonant with the figned memorial we had carried with us. If his name is omitted, it is only because he was loath to see it appear in a fact that criminates the memory of a friend, whose error was rather owing to the seduction of the Sophisters than to his own heart, and whose repentance in some fort atoned for the crime he had been guilty of. The following is the fact, which will complete the proofs, as yet only drawn from the letters of the confpirators themselves.

About the middle of the Month of September, 1789, that is a little more than a fortnight antecedent to the atrocious 5th and 6th of October, at a time when the conduct of the National Affembly, having thrown the people into all the horrors of a revolution, indicated that they would fet no bounds to their pretensions, Mr. Le Roy, Lieutenant of the King's Hunt, and an Academician, was at dinner at Mr. D'Angevillier's, Intendant of the Buildings of his Majesty, the conversation turned on the difasters of the revolution, and on those that were too clearly to be foreseen. Dinner over, the nobleman abovementioned, a friend of Le Roy, but hurt at having feen him so great an admirer of the Sophisters, reproached him with it in the following expressive words. Well, this however is the work of PHI-LOSOPHY! Thunder-struck at these words, -Alas! cried the Academician, to whom do you fay fo? I know it but too well, and I shall die of grief and remorse! At the word remorfe, the same nobleman questioned him whether he had fo greatly contributed towards the revolution, as to upbraid himself with it in that violent Avowal manner? "Yes, answered he, I have contributed to and forrow of its feess it, and far more than I was aware of. I was fecre-retary.

" tary to the committee to which you are indebted for " it, but I call heaven to witness, that I never thought " it would come to fuch lengths. You have feen me " in the king's fervice, and you know that I love his " person. I little thought of bringing his subjects to " this pitch, and I shall die of grief and remorfe!"

Pressed to explain what he meant by this committee, this fecret fociety, entirely new to the whole company, the Academician refumed: " This fociety was a fort " of club that we had formed among us philosophers, " and only admitted into it persons on whom we could " perfectly rely. Our fittings were regularly held at the "Baron D'Holbach's. Lest our object should be fur-" mised, we called ourselves Œconomists. We created "Voltaire, though absent, our honorary and perpetual " president. Our principal members were D'Alembert, "Turgot, Condorcet, Diderot, La Harpe, and that La-" moignon Keeper of the Seals who, on his dismission,

Their object.

" shot himself in his park." The whole of this declaration was accompanied with tears and fighs, when the adept, deeply penitent, continued: " The following were our occupations; the " most of those works which have appeared for this " long time past against religion, morals and govern-" ment, were ours, or those of authors devoted to us. "They were all composed by the members or by the " orders of the fociety. Before they were fent to the " press, they were delivered in at our office. There " we revised and corrected them; added to or curtailed "them according as circumstances required. When " our philosophy was too glaring for the times, or for " the object of the work, we brought it to a lower "tint, and when we thought that we might be more " daring than the author, we fpoke more openly. In " a word, we made our writers fay exactly what we " pleased. Then the work was published under the " title or name we had chosen, the better to hide the "hand whence it came. Many supposed to have been of posthumous works, such as Christianity Unmasked, " and divers others, attributed to Freret and Boulan-" ger, after their deaths, were iffued from our fociety. "When we had approved of those works, we be-" gan by printing them on fine or ordinary paper, in " fufficient number to pay our expences, and then an " immense number on the commonest paper. These " latter we fent to hawkers and bookfellers free of costs,

" or nearly fo, who were to circulate them among the " people at the lowest rate. These were the means " used to pervert the people and bring them to the " present state you see them in. I shall not see them

" long, for I shall die of grief and remorse!"

This recital had made the company shudder, nevertheless they could not but be struck at the remorfe and horrid fituation in which they beheld the fpeaker. Their indignation for Philosophism was carried still further, when Le Roy explained the meaning of ECR: L'INF (ècrasez l'infame, crust the wretch,) with which Voltaire concludes so many of his letters. The reader will perceive, that in the whole of these Memoirs we had uniformly given the fame explanation; and indeed the context of the letters makes the fense evident; but he revealed what we should not have dared affert on our own authority, that all those to whom Voltaire wrote under that horrid formula, were members or initiated into the mysteries of this secret committee. He also declared what we have already faid on the plan of elevating Briennes to the archbishopric of Paris, and many other particulars, which he related, and that would have been precious for history, but have escaped the memory of those present. None of them could give me any information as to the exact time when this fecret academy was formed; but it appears from the difcovery made by Mr. Bertins, that it must have existed long before the death of Lewis XV.

I think it necessary, on this occasion, to lay before my reader a letter of March 1763, which Voltaire writes to Helvetius. "Why, fays he to his zealous " brother, do the worshippers of reason live in silence " and fear? They are not sufficiently acquainted with " their own strength. What should hinder them from " having a little press of their own, and from publishing " small works, short and useful, and which should only " be confided to their friends. This was the method tol-" lowed by those who printed the last will of the good " and honest curate (Messier,) his testimony is certainly " of great weight. It is further certain, that you and " your friends could, with the greatest facility, pen the best works possible, and throw them into circulation without

" exposing yourselves in the least."

There also exists another letter, in which Voltaire, under the name of Jean Patourel, heretofore a Jesuit, Vol. I.

and in his ironic style, seeming to felicitate Helvetius on his pretended conversion, describes the method employed for the circulation of those works, among the lower classes. "In opposition to the Christian peda-" gogue, and the Think well on it, books formerly fo " much famed for the conversions they had wrought; " pretty little philosophic works are cleverly circulated; " these little books rapidly succeed each other. They " are not fold, they are given to people who can be relied con, who in their turn distribute them, to women and " young people. At one time it is the Sermon of the fifty, " attributed to the King of Prussia; at another an ex-" tract from the will, of the unfortunate curate Jean " Meslier, who, on his death-bed, implored forgive-" ness of his God, for having taught Christianity, or " lastly, the Catechism of the honest man, written by a " certain Abbè Durand, (that is Voltiare himself."*)

These two letters may throw great light on the Yubject. First, we see Voltaire giving the plan of a secret fociety, which perfectly coincides with the one described by Le Roi; secondly, that one of a similar nature existed at Ferney; thirdly, that it had not taken place, at the period when these letters were written, as he presses the establishment of it. But on the other side, the pretended posthumous works of Freret and Boulanger, which the adept Le Roy declares to have been iffued from this fecret academy, holding its fittings at the Baron D'Holbach's, were published in 1756 and 1757.+ It therefore appears that this fecret committee was established at Paris, between the years 1763 and That is to fay, that for three and twenty years preceding the revolution, they had been inceffantly attempting to seduce the people by those artifices and intrigues, the shame of which, drew the above avowal from its repenting fecretary. Such would have been the manufacture of Voltaire's colony.

When eftablished.

It was with truth, that this unhappy adept repeated, I shall die of grief and remorse; for he did not survive his avowal three months. When he mentioned the principal members, he added that all those to whom Voltaire wrote under the abominable formula of Crush the Wretch, were either members, or initiated into the mysteries of this secret academy.

Other adepts of the academy.

* Letter to Helvetius, 25th August, 1763.

[†] See L'Antiquité devoilée, Amsterdam, anno 1766, and l'Examen des Apologistes du Christianisme, anno 1767.

In following this rule the first of these adepts will Damilacertainly be Damilaville, who exulted so much on hear- ville.

ing that none but the rabble were left to worship Christ; for it is to him in particular, that Voltaire always ends his letters by, crush the wretch. This man was himfelf very little above that rabble he fo much despised. He had made a small fortune by being one of the clerks in the office for the tax called the Vingtiemes, and had a falary of about 1801. per ann. His philosophy had not taught him the spirit of poverty, as we see Voltaire excusing himself, on his not having been able to pro-

cure him a more lucrative employment.*

The distinctive character, which Voltaire gives him in one of his letters, is that of hating God; could that have given rife to their great intimacy? It was through his means, that he transmitted his most impious productions or particular fecrets to the conspirators. We should have remained in the dark, as to his literary talents, had it not been for a letter from Voltaire to the Marquis de Villevieille, which so perfectly describes the meanness of the Sophisters, and how distant they were from the true Philosopher, ready to facrifice every thing in the cause of truth. " No, my dear friend " (fays Voltaire to the Marquis,) the modern Socratefes will not drink hemlock. The Athenian Socrates, with respect to us, was a very imprudent man, an eternal quibbler, and who foolishly set his judges at " defiance."

"Our philosophers of these days, are wifer than They are not possessed with that foolish vanity " of putting their names to their works. They are in-" visible hands, who, from one end of Europe to the " other, pierce fanaticism with the shafts of truth. " Damilaville is just dead, he was the author of Chrif-" tianity unmasked (which he had published as a posthu-" mous work of Boulanger's) and of many other writings. It was never known, and his friends kept his fe-

" cret with a fidelity worthy of Philosophy."

Such then is the author of that famous work, which the Sophisters had given us, as flowing from the pen of one of their most learned adepts. Damilaville, under the name of Boulanger, from his publican-office, fallies forth the phænix of modern Philosophism, and with the courage of a Sophister, shrinks from his own

† 20th Dec. 1768.

^{*} Gen. Cor. let. to Damilaville, 2d Dec. 1757.

works, lest they cost him dearly, if ever called upon to fupport his principles before the tribunals. He also would have shrunk from the hemlock potion, in the infamy and eternal shame, that such abominable calumnies as he had vomited forth against Christianity, must

have overpowered him with.

This adept, fo worthy of Voltaire's and D'Alembert's friendship, died a bankrupt clerk in office, and had been parted from his wife, for the last twelve years. Voltaire is his panegyrist when he says, "I shall always regret Damilaville, I loved the intrepidity of his soul, he was enthusiastic like St. Paul, he was a necessary man." Decency forbids us to quote the remainder

of the panegyric.

Count D' Argental.

Next to this Sophister, whose chief merits appear to have been his enthusiastic Atheism, we find the Count D'Argental. I have already spoken of his intimacy with Voltaire, and only mention him, as one of those initiated in the secret mysteries of the secret academy; being one of those correspondents with whom Voltaire expresses himself in the most unreserved manner on his plan of crushing Christ.+

Thiriot.

On the same claim a fort of scribbler called Thiriot is to be aggregated to the academy. Neither more elevated than Damilaville in rank or fortune; he for a longer time subsisted on Voltaire's benefactions, who first made him his disciple and then his agent. Brother Thiriot added ingratitude to his impiety, and Voltaire complained bitterly of him. But Thiriot notwithstanding his ingratitude, always remained impious, which reconciled him to Voltaire and preserved him within the fraternal embrace of the conspirators.‡

Saurin.

It is with concern that Mr. Saurin is seen a member of this academy. Certainly it is not his literary works which raise this sentiment, for were it not for his Tragedy of Spartacus, both his prose and verse, would equally, be forgotten; but we are told that it was rather to his want of fortune, than to his disposition, that he owed his connexions with the Sophisters. He is even said to have been a man of great probity, but that he was drawn into that society, for the consideration of a pension of a thousand crowns which Helyetius paid

^{* 23}d December 1769, 13th of January, &c.

[†] See numbers of letters in the General Correspondence. ‡ See Correspondence and Letters to D'Alembert, and letters from the Marchioness of Chatellet to the King of Prussia.

him. What an excuse! And where is the probity of the man who will facrifice his religion to his interest; and for a pension coalesce with those who conspire against his God? We see Voltaire writing to Saurin himself, and placing him on the same line with Helvetius and the initiated brethren, entrusting him with the fame fecrets, and exhorting him to the same warfare against Christ. As we have never seen him disclaim the connexion, the shame of it must attach to him.*

A Swifs Baron of the name of Grimm must necessa- Grimm. rily find his place here. He was the worthy friend and co-operator of Diderot, like him travelling to Peterfburg to form adepts, then returning to Paris, he also joins in his absurdities, repeats after him, that between a man and his dog there is no other difference but their drefs, and exults in being able to apprize Voltaire, that the Emperor Joseph II. was initiated into his mysteries.

We will terminate our list by the German Baron Baron D'Holbach, who destitute of abilities lends his house. D'Hol-He had acquired at Paris, the reputation of a lover bach. and protector of the arts, nor did the Sophisters contribute a little to it. This was a cloak to their meetings at his house. Unable to vie with the poet he wishes to be the Mecenas. Nor is he the only person who has owed his reputation to his purfe, and to his having difposed of it in favor of the Sophisters. In spite of these pretences, fought for coloring the frequent meetings of the adepts, the public repute of those who reforted to his house, had thrown such an odium on him, that it was openly faid, that to gain admittance at his house, it was necessary, as in Japan, to trample on the cross.

Such then were the members of this famous academy, whose sole object was to corrupt the minds of the people and prepare the way to universal apostacy, under the pretext of their happiness, public œconomy, or the love and advancement of the arts. Here are fifteen of its members whom we have mentioned, Voltaire, D'Alembert, Diderot, Helvetius, Turgot, Condorcet, La Harpe, the keeper of the feals Lamoignon, Damilaville, Thiriot, Saurin, the Count D'Argental, Grimm, the Baron D'Holbach, and the unfortunate Le Roy, who died confumed with grief and remorfe, for having been the fecretary to fo monstrous an academy.

^{*} Voltaire to Mr. Saurin, anno 1761; and to Damilaville, 28th December 1762.

If at present we ascend back to the real founder of this academy, to Voltaire's letter to Helvetius, already quoted, the following one to D'Alembert should be added : " Let the Philosophers unite in a brotherhood like " the Free-Masons, let them affemble and support each other; let them be faithful to the affociation. Then "I would let myself be burnt for them. This SECRET " ACADEMY will be far superior to that of Athens, and " to all those of Paris. But every one thinks only " for himself, and forgets that his most facred duty is " to crush the wretch." This letter is dated 20th of April 1761. Confronting it with the declaration of Le Roy, we see how faithfully the Parisian adepts had followed the plans of the premier chief. Often did he lament his inability of prefiding over their toils but at a distance; and it was difficult to persuade him, that the capital of the most Christian empire, was a proper seat for so licentious an establishment. It was for that reafon we fee him pursuing his favorite plan of the philofophic colony, even after the establishment of the fecret academy. But the time came when the direful fuccess of the latter more than compensated the loss of the former. Triumphant in Paris and furrounded by the adepts, he was one day to reap the fruits of fuch unrelenting constancy in the warfare he waged during the last half century against his God.

CHAP. XVIII.

Of the General Progress of the Conspiracy throughout Europe.—Triumph and Death of the Chiefs.

S the conspirators advanced in their arts of se-Hopes of duction, their hopes are daily heightened by the conforme new success. They were already such, that a spirators sew years after the Encyclopedia had first appeared, we find D'Alembert considently writing to Voltaire, "Let "Philosophy alone, and in twenty years the Sorbonne, however much Sorbonne it may be, will outstrip Lau-" fanne itself." That is to say, that in twenty years time (and this was written 21st July 1757,) the Sorbonne would be as incredulous and Antichristian as a certain minister of Lausanne (Voltaire himself) who furnished the most impious articles that are to be found in the Encyclopedia.

Soon after, Voltaire improving on D'Alembert, fays, twenty years more, and God will be in a pretty plight!* That is to fay, twenty years more, and not an altar of

the God of the Christians shall remain.

Every thing indeed feemed to forbode the universal reign of impiety throughout Europe. The district progress, which had fallen in particular to Voltaire, was making such an awful progress, that eight years after he writes, in switzer-that not a single Christian was to be found from Geneva to land.

Berne. + Every where else, to use his expressions, the world was acquiring wit apace, and even so fast, that a general revolution in ideas threatened all around. Germany in particular, gave him great hopes. ‡ Frederick, ny. who as carefully watched it, as Voltaire did Switzerland, writes, that "philosophy was beginning to penser etrate even into superstitious Bohemia, and into "Austria, the former abode of superstition." §

In Russia the adepts gave if any thing, still greater in Russia. hopes. This protection of the Scythians, is what confoles Voltaire for the perfecutions which befel the sect elsewhere. He could not contain himself for joy, when he wrote to D'Alembert how much the brethren

* 25th Feb. 1758. † 8th Feb. 1766. ‡ 2d Feb. 1765. § Letter to Voltaire, 143, anno 1766. ‡ 2d Feb. 1765. || Letter to Diderot, 25th Dec. 1762. were protected at Petersburg and informed him, that during a journey made by that court, the Scythian protectors had each one, for his amusement, undertaken to translate a chapter of Belisarius into their language: that the Empress had undertaken one herself, and had even been at the trouble of revising the translation of this work, which in France had been censured by the Sorbonne.*

¿ Spain.

In Italy.

D'Alembert wrote, that in Spain Philosophism was undermining the Inquisition, and according to Voltaire, a great revolution was operating in ideas there, as well as in Italy. A few years after we find this Italy swarming with men thinking like Voltaire and D'Alembert, and that their sole interest prevented them from openly declaring for impiety.

In England.

As to England they made but little doubt of its falling an eafy prey. To hear them speak, it was overrun with Socinians who scoffed at and hated Christ, as Julian the apostate hated and despised him, and who only

differed in name from the philosophers §

Finally, according to their calculations, Bavaria and Austria alone (this was during the life-time of the Empress Queen) continued to support the divines and defenders of religion. The Empress of Russia was driving them on gloriously, and they were at their last gasp in Poland, thanks to the King Poniatowski. They were already overthrown in Prussia, through the care of Frederick, and in the north of Germany the sect daily gained ground, thanks to the Landgraves, Margraves, Dukes and Princes, adepts and protectors.

In France.

Far otherwise did matters stand in France. We often see the two chiefs complaining of the obstacles they had to encounter in this empire, the favorite object of their

conspiracy.

The perpetual appeals of the clergy, the decrees of the parliaments, the very acts of authority which the ministers, though friendly to the conspirators, were obliged to exert in order to hide their predeliction, were not totally ineffectual. The bulk of the nation still remained attached to its faith. That numerous class called the people, in spite of all the intrigues of

T Voltaire to D'Alembert, 1st Sept. 1767.

^{*} Voltaire to D'Alembert, July 1767. + 3d May, 1773.

[‡] Letter to Mr. Riche, 1st March 1768.

|| Voltaire to D'Alembert, 16th June 1773.

Letter to the King of Prussia, 15th Nov. 1773,

the fecret academy, still flocked to the altar on days of folemnity. In the higher classes, numerous were the exceptions to be made of those who still loved religion. Indignant at fo many obstacles, Voltaire would perpetually stimulate his countrymen, whom he contemptuously calls his poor Velches. Sometimes however he was better pleased with them, and would write to his dear Marquis Villevieille, " The people are mighty foolish, nev-" ertheless Philosophism makes its way down to them. Be " well assured for instance, that there are not twenty se people in Geneva who would not abjure Calvin as " foon as they would the Pope, and that many philofophers are to be found in Paris behind the counter."* But generally speaking, his complaints about France predominate in his correspondence with the conspirators; fometimes he would despair of ever seeing Philosophy triumph there. D'Alembert, on the spot, judged of matters very differently, and though every thing did not answer his wishes, nevertheless he thought himself authorised to flatter Voltaire, that though philosophy might receive a temporary check, it never could be got the better of.+

About the period when D'Alembert writes this, it was but too true that Philosophism could flatter itself with the hopes of triumphing over the attachment of the French nation to their religion. During the last ten or twelve years, impiety had made a dreadful progress, the colleges had fent forth a new generation educated by new masters, and they were nearly void of all knowledge, and particularly destitute of religion or piety. It perfectly coincided with Condorcet's expreffion, that Philosophism had descended from the thrones of the North into the very universities. The religious generation was nearly extinct, and the revealed truths were obliged to give place to the empty founds of reafon, philosophy, prejudices, and such like. In the higher classes impiety made large strides, whether at court or in the tribunals; from the capital it gained the provinces, and the master shows the example to the fervant. Every body would be a Philosopher, whether minister or magistrate, foldier or author. He that wished to follow his religion, was exposed to all the farcastic irony of the Sophisters, and that particularly

^{* 20}th Dec. 1768. † 25th Jan. 1776. ‡ See his Preface to his edition of Paschal's Thoughts. Vol. I. D d

among the great, where it required as much courage to profess one's religion, since the conspiracy, as it did audacity and rashness to declare one's self an Atheist before.

Triumph of Voltaire.

Voltaire was at that time in his eighty-fourth year. After fo long an absence, and always under the power and lash of the law, he should only have appeared publicly in Paris, to controvert those impieties, which had brought the animadversion of the parliament on him. D'Alembert and his academy resolve to overcome that obstacle. In spite of religion they easily succeed, and ministers, chiefly adepts, abusing the clemency of Lewis XVI. obtain the recal of this premier chief, under pretence that this aged man had been fufficiently punished by his long exile, and that in favor of his literary trophies, his failings might be overlooked. It was agreed that the laws should be filent with regard to him on his approach to Paris; the magistrates seemed to have forgotten the decree they had passed against him. This was all the conspirators wished. Voltaire arrives in Paris, he receives the homage of the fect, and his arrival constitutes their triumphal day. This man, bending under the weight of years, spent in an unrelenting warfare, whether public or private, against Christianity, is received in the capital of his most Christian Majesty, amidst those acclamations which were wont to announce the arrival of the favorite child of victory returning from the arduous toils of war.

Whitherfoever Voltaire bent his steps, a croud of adepts, and the gazing multitude, flocked to meet him. All the academies celebrate his arrival, and they celebrate it in the Louvre, in the palace of the kings, where Lewis XVI. is one day to be a prisoner and victim to the occult and deepest conspiracies of the Sophisters. The theatres decreed their crowns to the impious chief; entertainments in his honor, rapidly fucceed each other. Intoxicated with the incense of the adepts, through pride he fears to fink under it. In the midst of these coronations and acclamations, he exclaimed, You then wish to make me expire with glory !-- Religion alone mourned at this fight, and vengeance hung over his head. The impious man had feared to die of glory, but rage and despair was to forward his last hour still more than his great age. In the midst of his triumphs, a violent hemorrhage raifed apprehensions for his life. D'Alembert, Diderot and Marmontel, hastened to support his

His death.

resolution in his last moments, but were only witnesses

to their mutual ignominy as well as to his own.

Here let not the historian fear exaggeration. Rage, remorfe, reproach and blasphemy, all, accompany and characterize the long agony of the dying Atheist. This death, the most terrible that is ever recorded to have strucken the impious man, will not be denied by his companions of impiety; their silence, however much they may wish to deny it, is the least of those corroborative proofs, which could be adduced. Not one of the Sophisters has ever dared to mention any sign given, of resolution or tranquility, by the premier chief, during the space of three months, which elapsed from the time he was crowned at the theatre, until his decease. Such a silence expresses, how great their humiliation was in his death.

It was on his return from the theatre, and in the midst of the toils he was resuming, in order to acquire fresh applause, when Voltaire was warned, that the long career of his impiety was drawing to an end.

In spite of all the Sophisters, slocking around him, in the first days of his illness he gave signs of wishing to return to the God he had so often blasphemed. He calls for the priests who ministered to Him whom he had sworn to crush, under the appellation of the wretch. His danger encreasing, he wrote the following note to the Abbé Gaultier. "You had promised me, Sir, to come and hear me. I intreat you would take the trouble of calling as soon as possible. Signed, Vol-

A few days after he wrote the following declaration, in presence of the same Abbé Gaultier, the Abbé Mignot and the Marquis de Villevieille, copied from the minutes deposited with Mr. Momet, notary at Paris.

"I, the underwritten, declare that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice, having been pleased to add to his good works, that of sending to me the Abbé Gaultier, a priest; I confessed to him, and if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born; hoping that the divine mercy, will deign to pardon all my faults: if ever I have scandalized the Church, I ask pardon of God and of the Church. 2d March 1778. Signed,

" VOLTAIRE: in presence of the Abbé Mignot my nephew, and the Marquis de Villevieille my friend."

After the two witnesses had figned this declaration,

Voltaire added these words, copied from the same minutes: "The Abbé Gaultier, my confessor, having ap-"prized me, that it was said among a certain set of "people, I should protest against every thing I did at "my death; I declare I never made such a speech, "and that it is an old jest attributed, long since, to "many of the learned, more enlightened than I am."

Was this declaration a fresh instance of his former hypocrify? Unfortunately, after the explanations we have seen him give of his exterior acts of religion, might there not be room for doubt? Be that as it may, this is a public homage, paid to that religion in which he declared he meant to die, notwithstanding his having perpetually conspired against it during his life. This declaration is also signed by that same friend and adept the Marquis de Villeviciile to whom eleven years before, Voltaire was wont to write, "Conceal your march from the enemy in your endeavours to crush the wretch."*

Voltaire had permitted this declaration to be carried to the rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be fufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from confummating his recantation, and every avenue was flut to the priest, which Voltaire himself had fent for. The demons haunted every access; rage fucceeds to fury, and fury to rage again during the remainder of his life. Then it was that D'Alembert, Diderot, and about twenty others of the conspirators, who had beset his capartment, never approached him, but to witness their own ignominy, and often he would curse them and exclaim, " Retire, it is you that have " brought me to my present state; begone, I could " have done without you all, but you could not exist " without me, and what a wretched glory have you " procured me !"

Then would fucceed the horrid remembrance of his conspiracy; they could hear him, the prey of anguish and dread, alternatively supplicating or blaspheming that God whom he had conspired against, and in plaintive

^{# 27}th April, 1767.

accents would he cry out, Oh Christ! Oh Jesus Christ! And then complain that he was abandoned by God and The hand which had traced in ancient writ the fentence of an impious revelling king, feemed to trace before his eyes Crush then, DO CRUSH THE WRETCH. In vain he turned his head away, the time was coming apace when he was to appear before the tribunal of him he had blasphemed, and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck retire, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would willingly have suppressed these declarations, but it was in vain: the Mareschal de Richelieu slies from the bedfide declaring it to be a fight too terrible to be fustained. and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire.

Thus died on the 30th of May 1778, rather worn out by his own fury than by the weight of years, the most unrelenting conspirator against Christianity, that had been seen since the time of the apostles. His perfecution longer and more perfidious than those of Nero or Dioclesian had YET only produced apostates, but they were more numerous than the martyrs made in the for-

mer persecutions.

The conspirators in losing Voltaire, had lost every D'Alema thing on the fide of talents; but his arms of impiety bert sucthey had remaining in his numerous writings. The ceeds him. arts and cunning of D'Alembert proved more than a fuccedaneum to the genius of their deceased founder. and he is proclaimed chief. The fecret committee of education in Paris, the country conventicles and the correspondence with the village school-masters owed their origin to him. He continued to direct the works of the fecret academy, in the propagation of impiety, until called upon to appear before that same God who had already judged Voltaire. He died five years after He dies, his patron, that is in November 1783. Lest remorfe should compel him to similar recantations, which had fo much humbled the fect, Condorcet undertook to render him inacceffible; if not to repentance and remorfe, at least to all who might have availed themselves of his homage done to religion.

When the Rector of St. Germain's, in quality of pastor presented himself, Condorcet, like to the devil who watches over his prey, ran to the door and barred his entrance! Scarce had the breath left his body when

the pride of Condorcet betrays his fecret. D'Alembert really had felt that remorfe which must have been common to him with Voltaire; he was on the eve of sending, as the only method of reconciliation, for a minister of that same Christ against whom he had also conspired; but Condorcet ferociously combated these last signs of repentance in the dying Sophister, and he gloried in having forced him to expire in final impenitence. The whole of this odious constitutes is comprized in one horrid sentence; when Condorcet announced the decease of D'Alembert and was relating the circumstances, he did not blush to add, Had I not been there he would have slinched also.*

Frederick.

Frederick alone had succeeded or pretended to have succeeded in persuading himself that death was but an eternal sleep.† And he alone appears to have been an exception from among the chiefs of the conspiracy, with whom the approach of death had substituted, in lieu of their pretended hatred for the wretch, the fear of his judgments.

Diderot that hero of Atheism, that conspirator who long since had carried his audacity against his Christ and his God, to infanity; Diderot I say, is he who was nearest to a true reconciliation. This is another of those mysteries of iniquity carefully hidden by the An-

tichristian conspirators.

When the Empress of Russia purchased Diderot's library, she lest him the use of it during his life. Her munificence had enabled him to have near his person, in quality of librarian, a young man who was far from partaking in his impiety. Diderot liked him much, and he had particularly endeared himself by the attentions he had shown Diderot during his last illness. It was he who generally dressed the wounds in his legs. Terri-

^{*} Historical Dictionary, Article D'Alembert. It is true that Condorcet, forry to have inadvertantly revealed the secret of his associate's remorse, sought to destroy the effect of it. It is true, that questioned another time on the circumstances of D'Alembert's death, he answered in his philosophic jargon, that he did not die like a coward. In fine it is true that in his first letter to the King of Prussia, in date of the 22d Nov. 1783, he represents D'Alembert dying with a tranquil courage, and with his usual strength and presence of mind. But it was too late to lead Frederick into error on that subject, as the adept Grimm had already written, That sickness had greatly weakened D'Alembert's mind in his lass moments. (11th of November 1783.)

† Vide supra.

fied at the fymptoms he perceived, the young manr uns to acquaint a worthy ecclefiastic, the Abbé Lemoine, then resident at the house called the Foreign Missions, Rue du Bac Fauxbourg, St. Germain. By his advice the young man prays during half an hour in a church, begging of Almighty God, that he will direct him in what he should say or do, to ensure the salvation of one, who though he detested his impieties, he could never lose sight of as his benefactor. Rising from his prayers he returns to Diderot and the same day when dressing his wounds, he spoke as follows:

" Mr. Diderot, you fee me this day more anxious " than ever on your fate, do not be surprised, I am " aware how much I am indebted to you, it is by your " kindness that I subsist, you have deigned to show " greater confidence in me than I had reason to expect. "I cannot prove ungrateful, I should forever accuse my-" felf of ingratitude, were I to hide the danger, which " your wounds declare you to be in. Mr. Diderot, " you may have dispositions to make, and above all you " have precautions to take, for the world you are about " to enter. I am but a young man I know; but are " you certain that your philosophy has not left you a " foul to fave? I have no doubt of it, and it is impos-" fible for me to reflect on it, and not warn my bene-" factor to avoid the eternal misfortune which may " await him. See, fir, you have yet sufficient time " left, and excuse an advice which gratitude and your

Diderot heard the young man with attention, and even melted into tears, thanked him for his frankness and the concern he had shown for him. He promised to consider and to reslect what line of conduct he should hold in a situation which he owned to be of the greatest

importance.

" friendship forces from me."

The young man waited his decision with the greatest impatience, and the first signs were conformable to his wishes. He ran to inform the Abbé Lemoine that Diderot asked to see a clergyman, and the Abbé directed him to Mr. de Tersac, Rector of St. Sulpice. Mr. de Tersac waited on Diderot and had several conferences with him, he was preparing a public recantation of his past errors, but unfortunately he was watched by the conspirators. The visit of a priest to Diderot had given the alarm to the Sophisters, who would have thought themselves dishonored by the dereliction of so import-

ant a chief. They furround him, they perfuade him that he is imposed upon, that his health is not in so bad a state, and that a little country air would immediately recover him. Diderot was for a long time deaf to all the arguments Philosophism could invent, but at length confented to try at least the country air. His departure is kept fecret and the wretches who carry him away, knew that his last hour was approaching fast. The Sophisters who were in the plot pretended to think him still in Paris, and the whole town is misled by daily reports; while those jailors who had seized on his person, watched him till they had feen him expire; then continuing their horrid duplicity they bring back the lifelefs corpse to Paris and spread the report that he had died fuddenly at table. He expired the 2d of July 1784, and was represented as having died calm, in all his Atheifm, without giving any figns of remorfe. The public are again misled and thus many are corroborated in their impiety, who might have followed the example of this chief, had he not by the most unheard-of cruelty, been deprived of all spiritual relief in his last moments.

Thus in the whole of this conspiracy, from its origin to the death of its first promoters, we have seen but one continued chain of cunning, art and feduction; of the blackest, falsest and most disgusting means employed in that tremendous art of feducing the people. It was on these horrid arts that Voltaire, D'Alembert and Diderot had built all their hopes of working the universal apostacy, and in their last moments they are a prey to these very arts. In that awful moment when glory vanishes and that the empty name they had acquired by their deceit is no more, the disciple of seduction lords it over his mas-When their reason calls on them to make use of that liberty, (so much cried up when opposed to their God) to reconcile themselves with him they had blasphemed, even to their very remorfe, is facrificed to the vanity of their school: when it calls on them to use that courage they had shown when blaspeming, it fails them in their repentance, and they show none but the slavish fymptoms of weakness and fear. Under the subjection of their adepts, they expire fettered in those chains which they themselves had forged, and consumed by that impiety, which their hearts then abhorred.

At the time of their death, hatred to Christianity and the conspiracy against the altar, was not the only object

of their school. Voltaire had been the father of the Sophisters of impiety, and he lived to be the premier chief of the Sophisters of rebellion. He had faid to his first adepts, " Let us crush the altar, let the temples be destroyed and let not a single worshipper be left to the God of the Christians;" and his school soon re-echoed with the cry of, "Let us break the fceptres, let the " thrones be destroyed, and let not a single subject be " left to the kings of the earth." It is from their mutual fuccess, the combined revolution is to be generated, which grasping the hatchet, shall in France overthow the altar and the throne, murder the pontiffs, strike off the head of the monarch, and proudly menace the kings of the earth and all Christian altars, with a similar fate. We have now given the history of the plots and of the means of the Antichristian Conspiracy, or of the Sophisters of Impiety. Before we begin that of the An-TIMONARCHIAL CONSPIRACY, or of the Sophisters of Rebellion, let us reflect on the extraordinary illusion Philofophism has put upon all nations, which may be considered as having been one of the most powerful agents of the fect.

Vol. I.

Ėć

CHAP. XIX.

Of the great Delujion which rendered the Conspiracy against the Altar so successful.

IN the first part of these Memoirs on Jacobinism, our object was to demonstrate the existence, to unmask the chiefs and deduce the means and progress of a conspiracy, planned and executed by men, known by the name of Philosophers, against the Christian religion, without distinction of Protestanism or Catholicity. without even excepting those numerous sects which had fprung up in England or Germany, or in any other part of the univertal world, provided they did but adore the To unfold this mystery of impie-God of Christians. ty, we had promifed to adduce our proofs folely from their own records, that is from their letters, writings or avowals, and we flatter ourselves with having given real historical demonstration of it, sufficient to convince the reader, the most difficult of conviction. Let us for a moment examine what pretenfions its authors could have had to be styled Philosophers, a name which gave them fo much weight in their conspiracy.

The generality of men attending rather to words than things, this affectation of dominion over wisdom and reason, proved a very successful weapon in their hands. Had they called themselves unbelievers or the declared enemics of Christianity, Voltaire and D'Alembert would have been the execration of all Europe, while only calling themselves Philosophers, they are mistaken for such. Is not their school to this day, venerated by many as that of Philosophy, notwithstanding the numerous massacres, and all the horrid disasters which we have feen naturally flowing from their conspiracy. And every man who will adopt their way of thinking on religion, styles himself a Philosopher !---This is a delufion of more consequence than can be imagined, and has carried the number of adepts perhaps farther than any other of their artifices. As long as their school shall be mistaken for that of reason, numberless will be the thoughtless persons who pretending to depth of thought, will adopt the sentiments of a Voltaire or a Diderot, of a D'Alembert or a Condorcet, and con-

Delusion on the word Philofophy.

fpire like them against the altar; and that disastrous blast will once more spread around the throne, and over all the orders of fociety.-Their oaths, their wishes and their plots have been laid open; whence then are their pretentions to wisdom? Is it not the hiftorian's duty to tear off that mask of hypocrify, which has milled fuch numbers of adepts, who milerably feeking to foar above the vulgar, have only funk into impiety, gazing after this pretended Philosophy. The empty founds of Reason, Philosophy and Wisdom, have made them believe themselves inspired, when like Voltaire, they hated or despised the religion of Christ. But it is time they should know that they have only been the dupes of defigning men. Let them hearken, the numerous proofs we have adduced, give us a right to be heard when we tell them, " that at the school of " the conspirators they have mistaken the lessons of ha-" tred and phrenzy, for those of reason; they have " been the dupes of folly and madness, under the " cloak of reason; of ignorance under the pretence of science; of vice and depravity, under the mask " of virtue, and their zeal for Philosophy, still makes " them err through all the tortuous windings of " wickedness and impiety." We do not pretend, in holding fuch language, to dispute the talents of the premier chief. That his poetic genius should enjoy itself in fictions, on the banks of Parnassus, or on the heights of Pindus, is much to be admired; but is he for that, to fubilitute those fictions for truths? The greater his genius, the less we are astonished to see him entangled, when he has once adopted error. If ftupidity can never attain to genius, the genius that dares to foar above reason, is not for that the less within the regions of delirium. In a raging fever, will not your strength be redoubled, but what more humbling fight for man! Where then the excuse of genius or of talents in the Sophister conspiring against his God? Can the adepts, who believe their master to be a Philosopher even to his last moments, admire that frantic rage in which he expired? But first let them tell us what other titles he may have to the empire of reason.

What Philosophy can there be in that extraordinary batred which Voltaire had sworn against the God of Christianity? That a Nero should have sworn to crush the Christians and their God, may be explained, because the idea could only have been that of a cruel mon-

ster. That a Dioclesian should have sworn it, may be understood, because the idolatrous tyrant thought to appease the anger of his gods and avenge their glory. That a Julian, mad enough to restore the worship of idols, should have sworn it, appears only to have been a consequence of his former delirium. But that a pretended sage, who neither believes in the God of the Christians, nor in the Gods of the Pagans, and that knows not in what God to believe, should vent all his rage and sury precisely against Christ, is one of those phenomenous of modern Philosophism, which can be explained but as the delirium of the impious man.

I do not pretend by this to exclude from the school of reason every one who is not fortunate enough to be within the pale of Christianity; let that man rank with an Epictetus or a Seneca, or before the Christian æra, with a Socrates or a Plato, who has been unfortunate enough not to have known the proofs of Christianity. But this real Philosophy of reason sought, what Voltaire has conspired to destroy. The greatest of Socrates's disciples pants for the coming of that just man who shall diffipate the darkness and the doubts of the fage; I hear him exclaim, " Let him come that man, let him " come who will teach us our duties towards the Gods. and our duty towards man. Let him come incef-" fantly; I am ready to obey whatever he may ordain, " and I hope he will make me a better man." Such is the language of the Philosophy of reason. I think I behold him again, when in the bitterness of his heart he foresees, that should this just man appear upon earth, he would be scoffed at by the wicked, buffeted and fcourged, treated in a word as the outcast of men.+ That man has appeared fo much fought for by the Pagan Philosopher, and the conspiring Sophisters, a D'Alembert or a Voltaire, feek to crush him and yet pretend to the Philosophy of reason. Let their disciples answer for them. If in the fon of Mary they will not acknowledge the Son of the Eternal Father, let them own him at least to be that just man fought for by Plato-what then are their pretensions to the Philosophy of reason in conspiring against him? If the awful testimony of the fun being darkened, the dead rifing from their graves, the veil of the temple being rent, cannot convince them; let them at least admire the most holy, the justest of men, the prodigy of goodness and meekness,

^{*} Plato in his fecond Alcibiades. + Ibid.

the apostle of every virtue, the wonder of oppressed innocence praying for his executioners-where then is their Philosophy when they conspire against the Son of Man? Yes, Philosophy they had, but it was that of the Jews, that of the fynagogue, whence issued those blasphemous cries of, " Crucify him, crucify him!" or crush the wretch! Judas himself confesses him to be the just man, and shall he approach to perfection when compared to their school of modern Philosophy. what a philosophy! that after seventeen centuries repeats the blasphemous cries which resounded in the courts of Pilate or Herod, against the Holy of Holies! -In vain shall the disciple deny the hatred of Voltaire against the person of Christ; does he not particularly diffinguish Damilaville for that hatred, does he not fign himself Christ-moque (Christ-scosser,) just as he terminates his letters by crush the wretch, or talks of the Christicole superstition?* Yet whilst the Sophister denies the power of Christ, he cannot refuse acknowledg-

ing his wisdom, his goodness, and his virtue. But they may object, that it is not so much at the person as at the religion of Christ they aim their blows. Where then is the Philosophy in attacking a religion whose essence is to enforce every virtue, and condemn every vice. Either before or after Christ, has there ever appeared a Philosopher, who has even formed the idea of a virtue of which this religion does not give the precept or fet the example? Is there a crime or a vice which it does not condemn and reprobate? Has the world ever feen a fage, impressing such divine doctrines with more powerful motives? Either before or fince Christ, did there ever exist laws more conducive to the interior happiness of families, or to that of empires? Laws that teach men the reciprocal ties of affection; laws in short that more peremptorily command us to afford each other mutual affistance? Let the Philosopher appear who pretends to perfect this religion; let him be heard and judged. But should he, like Voltaire and his adepts, only feek to destroy it, let him be comprised in the common sentence of madman, and of enemy to humanity.

It is only at the altars, at the mysteries of that religion, and not at the morality of it, they aim their blows.

—In the first place that is not true, as we have already feen and shall see again. Their attack was common on

^{*} Letter to the Marq. D'Argence, 2d March 1763.

the morality of the Gospel, as well as on the mysteries or the altars of Christianity.-But had it been true, what is there to be found in these mysteries, sufficient to render the Christian religion so hateful in the eyes of the Philosopher? Do any of them favor the crimes and faults of men? Do any of them counteract his affection for his neighbour, or render him less attentive to his own duties, less faithful to friendship or gratitude, or less attached to his country? Is there a fingle mystery which does not elevate the Christian, stimulate his admiration for his God, or four him on to his own happiness, and to the love of his neighbours? The son of God expiring on a cross, to open the gates of heaven to man, to teach him what he has to dread, should he by his crimes, be unfortunate enough to close them again. The bread of angels, given only to those who have purified themselves from the dross of sin: those words pronounced on the man repenting of his crimes, and firmly purposing rather to die than to fall into them anew. The awful fight of a God who comes to judge the living and the dead; to call to him those who have loved, cloathed and fed their brethren, while he casts into eternal flames the ambitious man, the traitor and the tyrant; the hard-hearted rich, the bad fervant, and the violator of the nuptial tie. Lastly, all persons who have not loved and helped their neighbour. Are all thefe, I fay, mysteries at which the philosopher should direct his hatred, or can reason, on such a plea, authorife his conspiracy against the religion of the Christians.

Should Voltaire and his disciples refuse to believe these mysteries, does it import to them that other people should not equally disbelieve them. Is the Christian more dangerous to them because he that forbids me to injure my brother, is the fame God before whom we are both one day to appear in judgment. Is that God lefs tremendous to the wicked, or lefs favorable to the just, because on his word we believe him to be one in effence, though three in persons? This hatred of Voltaire must be a phrenzy which the very infidels themfelves, could not ground on fuch pretexts. What frantic rage must it be that blinds the Sophisters, when in contradiction with themselves, they applaud the toleration of the ancient Philosophers, who, though disbelieving the mysteries of Paganism, never attempted to rob the people of their religion; whilst on the other side they

incessantly conspire against Christianity under pretence

that it contains mysteries.

Another objection not less extravagant, is that against Revelation itself. It is God, they fay, whom the Christians declare to have spoken; hence there can be no further liberty of opinion in man on matters of faith. The Sophister of liberty and equality is then authorifed to rife in arms against Christianity and its mysteries. Such are their arguments. But to what lengths does their phrenzy carry them? Voltaire, D'Alembert, and Diderot, conspire to overthrow every altar, Roman or Lutheran, Calvinist or Anglican, and that in order to avenge the rights of liberty and toleration in matters of faith. What bedlamite idea is this? Can reason be traced through plots and conspiracies, of which the sole tendency is the overthrow of the universal religion of Europe, under pretence of liberty of worship: we have heard Voltaire invoking Bellerophons and Herculesses to his aid, to crush the God of the Christians; D'Alembert, expressing the frantic wish of seeing a whole nation annihilated for its attachment to that God and his worship; have we not seen them for half a century past, meanly conspiring and using all the artifice of eunning intrigue to rob the world of its religion? And because they utter the empty sounds of LIBERTY, EQUALITY, and TOLERATION, you will mistake their voice for that of Philosophy !- Far from us the idea of fuch Philosophy; terms themselves must have been changed, for this must be extravagance and absurdity; and is not fuch REASON madness and phrenzy? Such must be the explanation of these words to expound the REASON and PHILOSOPHY of a Voltaire or a D'Alembert, conspiring to crush the religion of Christ.

I could wish not to have to mention Frederick again. I reflect that he was a king; but alas! he is also the royal Sophister. Let us then examine how far philosophy misled him, and whether his wisdom extended be-

yond the genius of the meanest adept.

Frederick wrote, but why? It is a problem. Was it to impose on the public, or to delude himself? decide it who can. Probably for both, which he seems to have succeeded in. Frederick would sometimes write in favor of Toleration, and he was believed to be tolerant. In the *Monthly Review*, October 1794, page 154, we see him cried up as a model of toleration, and the following passage of his works is quoted: "I never

" will constrain opinions on matters of religion. I dread " religious wars above all others. I have been fo for-" tunate that none of the fects who refide in my states. " have ever disturbed civil order. We must leave to " the people the objects of their belief, the form of " their devotion, their opinions, and even their preju-" dices. It is for this reason I have tolerated priests " and monks, IN SPITE of Voltaire and D'Alembert, " who have QUARRELLED WITH ME ON THIS HEAD. "I have the greatest veneration for all our modern " Philosophers, but indeed I am compelled to acknowl-" edge that a GENERAL TOLERATION is not the pre-" dominant virtue in these gentlemen." From this the editors draw many excellent conclusions by objecting the wisdom of Frederick's doctrine to the atrocious persecutions and ferocious intoleration of the French Sophifters; but the reader who has feen him stimulate these fame Philosophers to overthrow the altar, to crush the wretch: who has feen him trace the plan fo much admired by Voltaire as that of a Great Captain for the destruction of the priests and monks, in order to attack the bishops and to compass the overthrow of religion:* who has heard him decide that the Antichristian Revolution, which he fo much longed to fee, could only be accomplished by a superior force and that the sentence which was difinitively to crusto religion was to issue from government; + will the reader I fay, recognize the toleration of the fophistical monarch! No, he will pass the same judgment on the Sophister which the editors have passed on the disciples of that school. "When " such men tell us their object is to carry into practice " all the perfection of Theory, we know not which we " ought principally to feel our DISGUST or INDIGNA-"TION." But let us revere the monarch, let us vent our indignation against that frantic Philosophism which involves in darkness the royal adept on his throne, as it did his masters in their fanhedrims and secret academies, eradicating from man every fymptom of reason.

If any thing could paint the folly of the masters in stronger colors, it would be that empty pride of the adepts at the period when they look upon the grand object of their conspiracy as accomplished. Religion was mourning over her altars overthrown, her temples profaned; when Condorcet exalting the triumph of Vol-

^{*} Vide Supra, Chap. VI.

^{† 24}th March 1767, 13th August 1775.

taire, exclaims: "Here at length it is permitted open"ly to proclaim the right, fo long disused, of reduc"ing all opinions to the standard of our own reason;
"that is to say, to employ, in order to attain to truth,
"the only implement that has been given us to recognize
it. Man learns with a certain pride, that he is not
designed by nature to believe on the affirmation of
others; and the superstitions of antiquity, the degradation of reason in the phrenzy of a supernatural
faith, are vanished from society as they were from

" Philosophy."*

Condorcet when writing these words no doubt meant to describe the triumph of reason, over revelation and over the whole Christian religion. The adepts applaud, and like him, believe in the pretended triumph of reafon. But it had not less cause than religion to mourn over fuch triumphs. Was it then, to reinstate man in the right of bringing his opinions to the test of reason, that the Sophisters had with unrelenting fury conspired against the religion of Christ? What could they have intended by this test? Was it to exercise the right of only believing what their reason when convinced, invited them to believe? If fo, where the necessity of conspiring? Does the religion of Christ command man to believe what his enlightened reason does not induce him to believe? Is it not to convince our reason that Christianity furrounded itself with incontestable proofs, that Christ and his Apostles wrought numberless miracles, that religion has preferved its records, and that her paftors invite the Christian to the spirit of research, that he may know what has been proved and what he ought to believe; that her apostles formally declare, that his faith, his submission should be reasonable (rationabile obsequium vestrum;) and can the Sophister hence infer that conspiracies and the darkest plots are necessary to vindicate the rights of reason believing in religion? A religion whose God is the God of reason; whose tenets are the tenets of reason; whose rights are the rights of reason rejecting sophistry and false prejudices, but whose duty is to believe from the numerous proofs of the power, of the fanctity, of the wisdom and sublimity of the God who speaks, and on the authenticity of his word.

Vol. I. F f

^{*} Sketch on the Progress of Mind, epoch 9.

If by the rights of reason the Sophister means the right of only believing what his reason can conceive, and that ceases to be mysterious; then these rights of reason must truly border on phrenzy. The Sophister is no longer to believe in the light of the day nor the darkness of the night, till light and its action on man shall cease to be a mystery; no longer shall he believe in the oak towering over the forest, raised from an acorn; nor in the humble flower glowing in the brightest colors; no longer shall he believe in man, succeeding from generation to generation; nature shall be denied, and his own existence remain a doubt until all is clearly conceived by his reason, and that the veil of mystery spread over these various objects shall be rent afunder.—Thus to attain the honors of incredulity, he fubmits to the garb of folly.

How different is the language of the real fage! His reason declares that objects once proved are to be believed, however mysterious they may be, under the penalty of absurdity; for then they are believed to exist because their existence is demonstrated, and not as the Sophister would pretend, because their nature is incon-

ceivable.

But another right equally inconceivable and triumphantly inculcated by Condorcet is that of being reduced in order to attain to truth, to the only implement that has been given us to distinguish it ! If then nature has left me in the dark, on objects of the greatest importance, on my future state; on the means of avoiding a destiny I dread, or of obtaining the lot I defire; the man who shall diffipate the mist with which I am surrounded, will have robbed me of my rights? Why did he not fay that the right of the blind man is also to keep to the only instrument nature had given him, and that it would be encroaching on his rights if he that has eyes, should attempt to lead him? Why did he not conclude that the blind man had also learned with a fort of pride that nature had never defigned that he should believe in light on the affertion of another. - What philosophic pride is that of the Sophister! His reason is degraded by a supernatural faith !- Christianity, he thinks, has debased his reason by raising it above the sphere of this world; he thinks the God of Christians has vilified man by explaining to him his eternal destiny, and leaving him the memory of his miracles as a proof of his word.—Such a pretention was the grand plea for the Antichristian

Conspiracy, and dared they invoke the name of reason? Were they believed to be Philosophers? And do many as yet labor under this error ?- But let us return to their masters, to Voltaire, D'Alembert and Diderot, let us show to the adepts, the unfortunate dupes of ignorance also decorated with the title of Philosophers.—To accomplish this, it will only be necessary, to point out the most formal avowals and mutual confidences of these

pretended Philosophers.

Does God exist, or does he not ?-Have I a foul to Dupes of fave, or have I not ?- Is this life to be entirely spent ignorance. for my present interest? Am I to believe in a future state?—Is this God, this soul and this future state what I am told, or am I to believe quite another thing?— Such certainly are the elementary questions of true science, of Philosophy the most apposite to the happiness of man both in itself and in its consequences. questions of such importance, what do these assuming fages reply, what are their mutual answers to each other, at the very time they are conspiring against Christ? Has not the reader seen their letters, their own expressions; did not these men, who pretended to the empire of knowledge, formally and repeatedly declare that they were unable even to form an opinion on any of these questions. Voltaire consulted by the citizen or by the prince, confults D'Alembert in his turn, whether there is a God, whether he has a foul; and a non liquet (I do not know,) is the answer he receives-These must be strange Philosophers indeed, uncertain on the very principles of Philosophy; whence can they assume the title of rulers of reason, they who are ignorant of that science on which the morals, principles and basis of society rest; on which the duties of man, of the father of a family and of the citizen, of the prince and of the subject, on which in short, their conduct and happiness entirely depend? What can be their science on man if they are perfectly ignorant of his natune? What can be their doctrine on his duties; on his grand concerns; if they are ignorant of his future destiny? What is that Philosophy which barely teaches me that I am ever to be in the dark with regard to those objects, which most concern me and those I am to live

We have feen D'Alembert, in order to hide his ignorance, abfurdly excusing it by answering, that it could be of little concern to man, not to be able to folve these

questions on the foul, on God, or on a future state.* We have feen Voltaire declaring that nothing was known of these first principles, yet own that uncertainty was a difagreeable state; but pleading this uncertainty itself, he adds, that certainty is a ridiculous state or that of a quack+. Thus because the former is ignorant on these questions, it can little import man to know whether his concerns extend no further than this mortal life, or whether a happy or an unhappy eternity is to be his fate. Because the latter is equally ignorant, though more unhappy in his ignorance, man is to despife whoever shall pretend to dispel his doubts; Christ and his Apostles are to be treated with ridicule, and certainty shall be the doctrine of a Quack!—This cannot be ignorance alone, it must be pride and folly; what! Man is to be buried in darkness, because the jealous eye of the Sophister is dazzled with the light.

Dupes of depravity mistaken for virtue.

Hatred, jealoufy and destruction contain the whole science of these pretended fages. Hate the Gospel, calumniate its author, overthrow his altars, and your fcience will be that of the modern Philosopher. Profess yourself a Deist, an Atheist, a Sceptic, a Spinosist, in short, whatever you please; deny or affirm, set up a doctrine or a worship in opposition to the religion of Christ, or set up none, that is not what either the sect or Voltaire himself requires to constitute a modern Philosopher. When asked what doctrine he wished to substitute to that of Christ, did he not think himself authorifed to answer, I have delivered them from the physicians (he called the clergy physicians,) what farther fervice do they require? Require! have you not infected them with the plague? Have you not unbridled every passion? And what remedies have you left them? In vain were it for us to challenge Voltaire and his panegyrift Condorcet, they will not answer.-No, follow their example; declare all religious truths to be erroneous, false, or popular prejudices, to be superstition and fanaticism; glory in destruction, little troubling yourfelf with substituting science for ignorance, or truth for error; to have destroyed will suffice, and for that you shall be entitled to the high-founding name of a modern Philosopher.

At this rate, the reader's surprise must cease, at the numerous tribe of Philosophers to be found in every

^{*} Letter to Voltaire 25th of July and 4th of August 1770. † Letter to the Prince Royal of Prussia, 28th Nov. 1770

rank, of all ages and fexes. But at fuch a rate can an honest man pride himself in the title of Philosopher. Such a science is, alas! but too easily acquired. It is as yet a problem why Voltaire, on his outfet, feemed to confine his views to the higher classes, to kings, nobles and the rich, why he should have excluded beggars and the rabble. On feeing the guests smile at the blasphemies uttered at table, will not the footman foon equal his master in the Philosophic science, will he not also learn to scoff at the pontiff and the pastor, at the altar and the gospel! Will not the butchering Marseillois, like Condorcet, glory in having cast off those vulgar prejudices, when in those bloody murders of September, he overthrows the altar and stains its steps with the blood of its priests and pontiss. Like Voltaire, will he not style this, the Age of reason, and of enlightened Philosophy? Harangue the vilest of the populace; tell them that the priests are imposing on them, that hell is of their invention, that the time is come to throw off the yoke of fanaticism and superstition, to affert the liberty of their reason; and in a few minutes, the ignorant plough-boy will rival, in Philosophic science, the most, learned of the adepts. The language may vary, but the science helps will be the fame. They will hate with the adept, and will destroy what he wished to crush. The more ignorant and ferocious they are, the more easily shall they had been adopt your hatred, which constitutes the whole of this fophisticated science.

If adepts are fought for in another line, it is easy to increase their numbers, but without adding to the science of the sect. Thus let the daughter of Necker but find some impertinent farcasm of hers against the Gospel, taken for wit by D'Alembert, and she immediately becomes as Philosophic as he, and as void of religious prejudices as sister Guillemetta. It had astonished many to see the numbers of young sops, who were already styled philosophers, when they scarce had had time to read any thing, except a sew impious pamphlets. But this age of enlightened Philosophy, can no longer be a

subject of surprise.

What! shall every wanton coquette partake of this Philosophy, shall every husband or wife, who scoffs at conjugal fidelity, shall every son who, throwing aside all sentiments of duty, and denying the authority of a parent, shall they all be styled Philosophers? The courtier destitute of morals, or the man who is a slave to,

and imprudently gives loofe to his passions, they also will glory in the name of Philosopher! Voltaire, in spite of all their vices, rejects none of these from his school. provided they have the necessary requisites of scoffing at the mysteries, of insulting the priesthood, and hating the God of the gospel. Certainly these cannot be simply the dupes of ignorance, mistaken for science. these must be the children of corruption substituted for That folly, that frantic rage the school of virtue. which confumes Voltaire, conspiring against his God, or fetting heaven at defiance, when he writes to D'Alembert, truenty years more and God will be in a pretty plight, or when he repeatedly writes to Damilaville, crush, crush the Wretch; that I say may be more worthy of pity than of blame. Yes, Voltaire in the phrenzy of his rage is to be pitied. That multitude of adepts, of noblemen, ministers, and citizens, are to be excufed, who without having the least idea of Philosophy, have believed themselves Philosophers, being misled by those impious Sophisters. I will not even ask them, fince when could the bare title of Philosopher, assumed by Frederick and Voltaire, suffice to constitute them masters in a science of which they openly professed their ignorance and contempt: I will not tell them, that if Frederick, confummate in the art of war, could form warriors; that if Voltaire, rivalling Corneille, could give lessons to the poet, nevertheless they were both equally ignorant in point of religion. I will not fay to them, that this latter is a science like all others, requiring great application and study, in order to excel; that it was abfurd to look for masters and teachers in men who blasphemed what they neither understood nor fought to understand; in men, who often stammering out a petty fophism, which they deemed unanswerable, refembled the child, who dashes the watch on the ground because the spring is hidden from him. Such would be the reflexions of common sense, which should have rendered the school of the Sophisters at least sufpected, if not abfurd and ridiculous to its adepts; when Frederick combats the Sorbonne, or Voltaire St. Thomas; when D'Alembert attacks St. Augustin, or Sister Guillemetta St. Paul.

It is possible, that all these great Sophisters, debating on divinity, religion and tenets, may have been mistaken by the ignorant adepts for learned doctors. But when the whole school, treating of morality and

virtue, pretend to direct them folely by the rules of natural religion, the very shadow of a pretext for their delusion, disappears. From casting an eye on the sect. could they perceive a fingle adept who, under the direction of Voltaire or D'Alembert, had quitted his religion to become a better father or a better son, a better husband or a better man, in short more virtuous! Would not the simple reflexion have sufficed, that this pretended Philosophy of virtue had regularly been the refuge of all those men who were publicly known to fcoff at every duty, at all morality: that when the friends to religion reproached them with the diffoluteness of their morals, they as constantly answered with a fort of fneer, fuch reproaches may do for men, who have not as yet shaken off the prejudices of the Gospel -but we are Philosophers, and we know what to be-

It would be impossible to hide, that every vice was cloaked under fuch a Philosophy; the faithless wife, the profligate youth, the man practifing every art; whether just or unjust, to attain his ends, even to the loofe women whose characters were openly disparaged, all decorated themselves with the highsounding name of Modern Philosophers. None would have dared to juftify their criminal conduct by answering,-I am a Christian,—I believe in the Gospel.—Let not the chiefs charge the error and ignorance on the disciples. The adept knew but too well that nothing but the name of virtue remained in the school of the Sophisters; that the greater progress he made in their science, the more he adopted their principles, by fetting at defiance the reproach of the virtuous man, and by fmothering the cries of his own conscience. It is true they had not barefacedly blasphemed the morality of the Gospel, but they had erased from their code all those virtues which religion maintains to be descended from heaven. He had feen the long lift of those which they called flerile and imaginary virtues, or virtues of prejudice; he had feen erased from their code, all that lift of real virtues such as modesty and continence, conjugal fidelity and filial piety, gratitude and forgiveness of injuries, disinterestedness, even probity itself.* To these virtues they had fubstituted ambition, pride, vain glory, the pleasures and the passions. Their morality acknowledged no

^{*} See the original texts quoted in the Helvian Letters, vol. 5.

other virtue than that which is advantageous; nor vice but that which is burtful in this world; and virtue is declared to be but an empty dream if the virtuous man is unhappy.+ Personal interest is laid down as the sole principle of all Philosophic virtues; they sometimes indeed name beneficence as one, but that is merely as an excuse to dispense them from the practice of every other virtue. Friend, do good to us and we will overlook every thing elfe, is the express doctrine of Voltaire: but that was not all. It was necessary to bring the adepts to doubt even of the existence of virtue, to doubt whether in morality there existed a right and wrong, and it was to fuch a question that Voltaire did not blush to answer, non liquet (it is not known.) As a further step they were to decide, that all that is called " perfection, imor perfection, righteousness, wickedness, goodness, " falfehood, wildom, folly, only differed from each " other by their fenfations of pleasure or pain." " That the more the Philosopher examined the nature " of things, the less he dared to affert that it depended " any more on man to be pufillanimous, choleric, vi-"cious or voluptuous, than it did to be squinteyed, " hump-backed or lame." Such were the lessons of the conspiring Sophisters, and can it be believed that fuch lessons could be mistaken for those of virtue and Philosophy?

Had the adept been certain as to the existence of vice and virtue, of what consequence would this distinction have been to him, when his masters teach him, that man is born for happiness, and that the latter consists in pleasure, or the absence of pain. ‡‡ When laying aside all solicitude for his soul, he is taught that the motto of the wise man ought to be to watch over his body, §§ or that it is by pleasure that God stimulates to virtue. |||| Such are the lessons taught by Voltaire, Diderot and

D'Alembert, the chiefs of the conspirators.

What motives to virtue did these chiefs suggest to their adepts when they declared that a God neither re-

+ Vide supra, note to 9th chapter.

|| Let. of Thrafybulus.

[†] Fragments on divers subjects, Art. VIRTUE. O Philosophical Dictionary, Art. TOUT EST BIEN.

TEncyclopedia, Geneva edition, Art. Vice.

†† Encyclopedia, Art. HAPPINESS, and Preface.

Ø D'Alembert on the Elements of Philosophy, No. 5.

|| Voltaire's Discourse on Happiness.

gards their virtues nor their vices, that the fear of this GOD is an absolute folly ! Or when wishing to stifle all remorfe of conscience, they tell them that " the man void of fear is above the laws—That a bad action. when useful, can be committed without remorfe— "That remorfe is no other than the fear of men and of "their laws." When carrying their doctrine beyond all absurdity, they on one side affert the liberty of opinions in order to leave man free to choose the false, while, on the other fide they destroy in him all liberty of action to fmother all symptoms of remorfe.

Such was the doctrine of the Sophisters. In vain would they attempt to deny it; all their writings are full of it, and particularly those which they most extolled as their principal master-pieces. What could have been the conduct of these great philosophers, had they undertaken to draw up a code of villainy and depravity? What more could be required to demonstrate to the world that this pretended age of philosophy was no other than that of vice; than that of wickedness organized into principles and precepts for the use of the abandoned, to whom they might be advantageous.

The only plea that can be left to the numbers of Dupes of adepts who styled themselves Philosophers, in allevia- wickedtion of their criminality, is the amazing constancy and artfulness which it required from the chiefs, to propagate their principles, and enfure the fuccess of their

conspiracy.

But with these artifices, these intrigues, what was their philosophy? Let us suppose that during the lifetime of Voltaire, of Frederick, or of D'Alembert, and before depravity had attained to fuch a height, let us fuppose that the frequent and repeated orders given to the conspirators, of firike, but hide your hand, had been known; let us suppose that the people had been acquainted with all the tortuous means fecretly used to feduce them, would any one then have traced the actions of the Philosopher, in such dark hypocrify, in fuch perpetual diffimulation, or in the ambushes which were their only means of fuccefs.

At the time when D'Alembert and Condorcet, Diderot, Helvetius and Turgot, held their fittings at the

I See their texts quoted in the Helvian Letters, vol. 3.

Vol. I.

G g

Hotel D'Holbach, under the name of Œconomists; and under the pretence of meditating on the happiness of the people, had it been known by that same people, that they were only plotting against the altars of the God whom it adored; had it been known that those teachers, who had been appointed to instruct the rifing generation, were only the impious emissaries of D'Alembert, fent to corrupt its morals; that all those hawkers of books fold at fo low a rate, were the agents of the fecret academy, employed to circulate its poisons from towns to villages, and thence to the poorest cottages; would fuch means, I ask, have entitled the feet to that respect and veneration which it has usurped? Their wicked plots, once detected, could fuch fages have fufficed to have given to the century they lived in the appellation of the Philosophic Age? No: without doubt, horror would have fucceeded to this admiration, and had the laws remained filent, public indignation would have avenged Philosophy of the infamous plots carried on under the cloak of its name.

Let then this age of pretended Philosophy, cast off the delution under which it has been led away, a delufion arifing perhaps more from its own vices and corruption, than from the arts of the conspirators; let it blush and repent. That unpolished multitude, confesfing its inexperience in the ways of the Sophisters, whom instinctive virtue so long preserved from the arts of seduction, may be excusable; but let those thoufands of adepts, who are to be found in the courts and palaces of the great, in the feats of literature, let them reflect on and scrutinize their past conduct. In adopting impiety they believed themselves Philosophers. In throwing off the yoke of the Gospel, and laving aside its virtues rather than its mysteries, they mistook the empty founds of prejudice and superstition, perpetually repeated by the Sophisters, for profound reasoning. They were ignorant that the word prejudice only fignifies an opinion void of proofs; and that they themselves had become flaves to prejudice, by casting off a religion of which they gloried in not having studied the proofs, while yet they read all the calumnies that its enemies could compile against it. Let them seek still further claims to this Philosophy in their own hearts: was it not to that lukewarm weariness for the virtues of the Gospel they were indebted for their admiration of the

conspirators? Was it not the love of their passions which made them a prey to incredulity, far more than all the intrigues and ambushes of the Sophisters? It is much to be feared, that that man is already wicked, who makes himself so happy and glories so much in following the apostles of wickedness; or small indeed must have been his portion of Philosophy, if such duplicity, such meanness, and such conspiracies could have been mistaken for wisdom or virtue.

Whatever may have been the causes, it was ordained, that an age duped by the intrigues and conspiracies of impiety should glory in styling itself the Age of Philosophy. It was ordained that an age, a dupe to the frantic rage of impiety substituted to reason, a dupe to the oaths of hatred and the wish of crushing all religion, mistaken for toleration, for religious liberty and equality, to ignorance for science, to depravity for virtue, a dupe in short to all the intrigues and plots of the most prosound wickedness mistaken for the proceedings and means of wisdom; it was ordained, I say, that this Age of Philosophy should also be a dupe to the plots of the rebellious Sophisters, mistaken for the love of so-

ciety and the basis of public happiness.

The conspiracy against the altar, the hatred sworn by the chiefs against their God, were not the only legacies bequeathed by the chiefs to this school of modern philosophy. Voltaire was the father of the Sophisters of Impiety, and before his death he becomes the chief of the Sophisters of Rebellion. He had faid to his first adepts, let us crush the altar, and let not a single altar nor a fingle worshipper be left to the God of Christians; and his school soon resounded with the cry of, Let us crush the sceptre, and let not a single throne, nor a single fubject be left to the kings of the earth! It was from the mutual fuccess of these two schools, that the revolution was to be generated in France, which, grasping the hatchet, was at the same time to destroy the altar of the living God, and imbrue its steps with the blood of its pontiffs; to overturn the throne, and strike off the head of the unfortunate Lewis XVI. menacing all the altars of Christendom, all the kings of the earth with a fimilar fate. To the plots contrived under the veil of liberty and equality, applied to religion, and of religious toleration, are to fucceed those begotten under the veil of political liberty and equality. The mysteries of the

fecond conspiracy, of the Sophisters of Rebellion, combining with those of Impiety, in order to generate the modern Jacobins, will be the object of the Second Part of these Memoirs.

END OF THE FIRST PART.

MEMOIRS,

ILLUSTRATING THE

HISTORY OF JACOBINISM.

A TRANSLATION FROM THE FRENCH OF

THE ABBE BARRUEL.

PART IL—VOL. II.
THE ANTIMONARCHICAL CONSPIRACY.



HARTFORD:

PRINTED BY HUDSON & GOODWIN FOR CORNELIUS DAVIS, No. 94, WATER-STREET, NEW-YORK.

1799.

PREFACE

OF THE

TRANSLATOR.

THE Second Volume of the " Memoirs of Jacobinifm," containing the Antimonarchi-CAL CONSPIRACY, is presented to the Public without the advantage which the First possessed in the flattering fanction of Mr. Burke's favorable opinion; an awful event having deprived the world of that illustrious writer. In the first of his Posthumous Works however, we find him attributing the progress of the French Revolution to a Spirit of Profelytism: he calls it " A Revolution of " Dectrine and Theoretic Dogma, bearing little " analogy with any of those Revolutions which " had ever been brought about in Europe, on " principles merely political." Our readers will be furprised at the coincidence of this Work with the ideas of that eloquent Champion of Real Liberty. The very education of the Adept in Rebellion is described; the dangerous tendency of

^{*} Thoughts on French Affairs, 1791, page 6...

. : : • , .

CONTENTS.

	P_{RELII}	MINARY 1	DISCOUR	SE '	i	
Chap. L	Voltaire and	of the Conspi d D'Alember rutuanity to t	t paffing fro	om the Ha-	į	
Снар. Л	Politica	tep of the Cor I Systems of Iontelquieu	ispiracy aga the Sect.—	inst Kings. -D'Argen-	21	
ı	CHAP. III.	Jean Jaques	Rouffeau's	Syftem .	53	/
Снар. Г	—The g Montesqu of the S	ep of the Cor general Effective and Jean ophisters.—T uinst the Thr the Altar	t of the Jaques.—— The Coaliti	Syftems of Convention on of their	67	
Снар. V	Inundation	ep of the Cor a of Antim ofs of the Co	onarchical	ainst Kings. Becks.—	87	
CHAP. V	I. Fifth Ste	p of the Con Democratic E	spiracy aga slay at Ger	inst Kings. neva	113	•
C	HAP. VII.	Aristocratica	l Essay in	France	123	
C	BAP. VIII.	Essay of the Aristocracy		ters against	133	J

ر ۽

OF MASONRY.

	' I	age.
Снар.	IX. Of the General Secret, or Leffer Mysteries, of Free-Masonry	147
Снар.	X. Of the Grand Mysteries or Secrets of the Occult Lodges	128
Снат.	XI. New Proofs of the System and Mysteries of the Occult Masons	180
Снар.	XII. Proofs of the Origin of Free-ma- fonsdrawn from their own Switems	196
	Farther Declarations of the Free-majons as to their Origin.—The real Founder of Majonry.—True and first Origin of their Mysteries and of all their Systems	219

CHAY. XIV. Sixth Step of the Conspiracy equiaft
Kings.—Coalition of the Sophisters and
of the Free-matons.

Preliminary Discourse.

IN this Second Part of the "Memoirs illustra- Planofthis Ting the History of Jacobinism," our object will ad part be to show, how the Sophisters of Impiety, becoming the Sophisters of Rebellion, after having conspired against every altar, conspire against every throne. We shall demonstrate, that these men under the name of Philosophers, after having sworn to crush Christ and his altars, bound themselves in a second oath to annihilate all regal power.

We have faid, in the former part of this work,* that the Sophisters of Impiety, when they were become the Sophisters also of Rebellion, had leagued with a sect, long since concealed in the occult lodges of Freemasonry, whose adepts, like the modern Philosophers, had sworn hatred to the altar and the throne, had sworn to crush the God of the Christians, and utterly to ex-

tirpate the Kings of the earth.

This two-fold object naturally divides our Second Volume into two Parts. The first will develope the rise and progress of the Conspiracy of the Sophisters, called Philosophers: The second, of that sect, which we have denominated Occult Masons (Arrières Magons,) to distinguish their adepts from the multitude of brethren who were too virtuous to be initiated in the occult mysteries, too religious, and too saithful citizens to associate in their plots.

After having treated separately of these two conspiracies, though both tending to the same object, we shall show them leaguing together; and by their united es-

Vol. II.

^{*} Preliminary Discourse, vol. 1. p. xvii.

forts accomplishing that part of the French Revolution which effected the overthrow of Religion and Monarchy, of the altar and the throne; in a word, which murdered, basely murdered, the unfortunate Lewis XVI. on a featfold.

Reflexions fpiracy againít Kings.

Confining ourselves to facts, and suppressing the powon the con- ers of imagination, it feems incumbent on us to Submit fome few restections to the reader, which, though naturally flowing from the subject, are yet requisite to enable him to follow the progress of the Sophisters in their fecond conspiracy, to show by what gradations they passed, or rather with that celerity they were hurried headlong, from the school of impiety to that of rebellion, by the inherent tendency of their principles. While, under the direction of Voltaire, these pre-

tended Philosophers had merely applied their principles of liberty and equality to matters of faith, and had thence conspired against the God of the gospel, that each might be at liberty to form his own religion, or throw off every religious tie i-during that time, few were the obstacles they had to sear from those various classes of men, which it was chiefly their object to captivate. During their war against Christianity, the pasfions proved their most powerful allies. There would be no great difficulty in deluding those unfortunate men, who combat the mysteries which they do not understand, merely to exempt themselves from the restraint of those precepts and the practice of those virtues which are unfavorable to their passions.

Sovereigns, feldom much verfed in the science or history of religion; men who often, under the fanction of opulence and the spiendour of rank, only seek to throw off all control on their moral conduct; others aspiring at fortune, and caring not by what unwarrantable means they acquire it; vain men panting after an empty name, and ready to facrifice every truth to a farcastic meteor, or some blasphemy mistaken for wit, and others who would have had little hope of celebrity had they not directed their genius against their God; -in thort, all those men who, easily receiving sophisms for demonstrative proofs, never troubled themselves with the investigation of that equality of rights, and that liberty of reason, which the conspiring sect represented to them as being incompatible with a religion revealed, and

replete with mysteries.

Few even of the adepts had ever reflected on the abfurdity of opposing the rights of reason to revelation; as if those pretended rights of our limited reason were to suspend the power of an infinite God who reveals himself, or were to depreciate the truth of his oracles, and of the mission of his Prophets and Apostles. They never had reflected, that the whole question of these rights of reason turned simply on this: to know whether God had spoken or not; and to believe and silently adore whatever might be the nature of the truths he had revealed.

Men so little able to comprehend and to defend the rights of their God, could not have been very dangerous adversaries for the Sophisters, who are perpetually setting this liberty of reason in opposition to the Gospel.

But how different the case, when the sect applying this same liberty and equality to the empire of human laws and to civil society, concludes, that after having crushed the altar, it was also necessary to overturn every throne, in order that men might be reinstated in their original Liberty and Equality! A conspiracy on such principles, and drawing after it such consequences, must naturally have been combated by the interests and the passions of the Royal Sophisters, of the protecting Princes, and of all those adepts of the higher classes, who were so docide to the accents of liberty, when those accents only menaced the destruction of the Religion of their God.

Voltaire and D'Alembert could not expect to find Frederick, Joseph II. Catherine III. or Gustavus of Sweden, much disposed to subvert their respective thrones. It was very probable too, that many other protecting adepts, such as ministers or courtiers, nobles, or wealthy persons distinguished by their rank, would soon perceive the danger of depending on a multitude, who, having thrown off all obedience, would soon grass at sovereignty itself, and, as the first essay of its power, would level every species of property, and strike off every head which rose above that multitude.

On the fide of the Sophisters themselves, though gratitude could have had but little weight with them, yet their interest, their very existence might have abated their eagerness against the throne. D'Alembert lived on pensions from the Kings of France and Prussia; his very apartment in the Louvre was a gift from Lewis XVI. The Empress of Russia alone supported Dide-

rot's ruined fortune; and the Grand Duke pensioned the adept La Harpe. Damilaville would have been a beggar, if discarded from his office. The Philosophic Sanhedrim of that French Academy composed of so many adepts owed its existence, its means, its counters (jettons) to the generosity of the monarch. There were few other scribbling Sophisters who did not either look up to a pension, or had not already obtained one by the intrigues of the protecting ministers.

Voltaire had acquired an independent fortune; but he was not, on that account, the less elated when M. de Choiseul gave him back the pension which, twelve years before, he had lost, on account of his impious writings.* Beside, nobody knew better than did Voltaire, that he was chiesly indebted for the success of his Antichristian Conspiracy to the royal adepts. He was too proud of numbering among his disciples Imperial and Regal Sovereigns, to conspire against their very ex-

istence on earth.

All these motives, therefore, gave quite a different turn to the conspiracy against the Throne, from that which we have already feen erected against the Altar. In the warfare against the Gospel, Liberty and Equality could have been but a shallow pretence; it was their hatred against Christ by which they were hurried away. It is hardly possible that they could have concealed from themselves that it was rather a war waged by their pasfions against the virtues of the gospel, than a warfare of reason against the mysteries of Christianity. In the Antimonarchical Conspiracy, the pretext had grown into The Sophisters believed their principles of conviction. Liberty and Equality to be demonstrated, they did not even fuspect an error in their principles. They believed the war which they waged against Kings, to be a war of justice and of wisdom. In the former conspiracy, it was the passions inventing principles to combat the God of the Christians; in the latter, it was reason, misled by those same principles, seeking and glorying in the downfal of every crowned head.

Rapid had been the progress of the passions. From his very birth, Voltaire's hatred against Christ had been at its height. Scarcely had he known, ere he hated, scarcely hated when he swore to crush, the God of the Christians. Not such was the progress of the hatred a-

[#] Let. to Damilaville, 9th January 1762.

gainst Kings. This sentiment had, like opinion and conviction, its gradations. The very interest of the Sophisters of Impiety thwarted for a long time the measures of those of Rebellion; many years were necessary to enable the fect to form its fystems, to determine its plots. and resolve on its object. Were we to precipitate its steps, we should be guilty of misrepresentation. faithful historians, it will be incumbent on us, to show this hatred against Kings in its infancy, that is, springing from the hatred against Christ, and successively applying those principles invented against the altar, to the destruction of the throne. This hatred against kings had even in the chiefs of the conspirators its gradations: but their systems will complete the delusion, and root it in the hearts of the adepts. It will bear absolute sway over their fecret academy, and there will the fame plots be contrived against the throne as Philosophism had framed against the altar. The same means and the same fuccess will combine the conspiracies. The same crimes and the fame difasters will combine the revolutions.



ANTIMONARCHICAL CONSPIRACY.

CHAP. I.

First Step in the Conspiracy against Kings .- Voltaire and D' Alembert paffing from the Hatred of Christianity to the Hatred of Kings.

UR attention to truth and justice with regard to a Voltaire at man, who was fo far from both with respect to first friendreligion, obliges us to begin this chapter by a declara- lyto Kings tion, which might make Voltaire appear to be the farthest from an enemy, much less from being the author of a conspiracy against the throne. If this man, the most unrelenting chief when conspiring against Christianity, had followed the bias of his own inclination; or had he been able to fway his adepts in politics as he had in impiety, never would that oath of destroying the throne have iffued from his school.

Voltaire loved kings; their favor and their careffes were his delight; he was even dazzled with their great-His fentiments cannot be mistaken, after having feen him glory in finging the praises of Lewis XIV. or Henry IV. kings of France; of Charles XII. king of Sweden; of the Czar Peter Emperor of all the Ruffias; of Frederick II king of Prussia; and of so many other kings both of ancient and modern times.

Voltaire had all the habits and manners of the great, and at his court of Ferney acted the Grandee perfectly well. He had too high an opinion of his own abilities to affimilate himself, by Equality, to that multitude which he contemptuously stiles, the beggarly canaille.

He was not only partial to kings, but even to the mo-· narchical form of government. When he gives a loofe to his own fentiments, and in his historical writings, we fee him invariably preferring the dominion of ONE

to that of the MANY. He could not endure the idea of having so many mafters as there were counsellers in the parliament; * how then could he adopt that liberty and fovereignty of the people which would have given him as joint fovereigns, the towns and fuburbs, the peafantry and his own vassals. He who so much delighted in reigning in his own castle, who was so jealous of his prerogatives in the midst of his estates which he called his little Province, how could he wish to function a Liberty and Equality which was to level the caftle with the cottage ?

fealous of the title fubicek.

Beside, Voltaire's principal object was to annihilate Christianity; and he feared nothing so much as to be of faithful thwarted by the kings in his undertaking, on pretence that he equally aimed his blows at the throne as he did against the altar. It was for this reason that he perpetually warns the adepts of what confequence it was, that the Philosophers should be considered as faithful subjects. When affuring Marmontel how much he (Voltaire) was protected by Choiseul and the courtezan Pompadour, he writes, that they may fend him any thing without danger. " They know that we love the king " and the state. It was not among us that such people as Damien heard the voice of rebellion. I am drain-" ing a bog, I am building a church, and I pray for " the king. We defy either Jansenist or Molinist to have

> " a greater attachment for the king than we have. of dear friend, the king must be acquainted that the "Philosphers are more attached to him than all the fanat-

" ice and hypocrites in his kingdom."+

It was the felf-fame motive which induced him to write to Helvetius (that Sophister whom we shall see so unrelenting in his hatred to kings,) " It is the kings in-" terest that the number of Philosophers should aug-" ment, and that of the Fanatics diminish. of quiet, and they are all diffushers of the peace; que

" are citizens, they are the children of fedition. 4 faithful fervants of the king, and of reason, shall tri-

" umph at Paris, at Vorei, and even at the Délices.";

Apprehensive, however, that the Philosophers might be suspected, notwithstanding all his protestations, he had already written thus to D'Alembert; "Do you " know who the bad citizen is that wishes to perfuade " the Dauphin that France is overrun with the enemies.

^{*} Let. to D'Alembert, I a7th October, 2760.

 ^{† 13}th August, 1760.

ef of religion? They will not pretend to fay, I hope, that Peter Damiens, Francis Ravaillac, and their " predecessors were Deists and Philosophers." theless, he ends his letter by faying, " I fear that Peter Damiens will be a great detriment to Philosophy,"*

Finally, if any thing can paint in fixong colours Vol- Defends taire's attachment to kings, it will be the method in the authowhich he treats those of the adepts who dared attack rity of the authority of the fovereign. The adept Thiriot had fent him a work on the Theory of Taxation, and Voltaire answers, " Received the Theory of Taxation, an obse scure theory, and apparently to me an absurd one. All fuch theories are very ill timed, as they only ferve st to make foreign nations believe that our resources 46 are exhausted, and that they may infult and attack us 46 with impunity. Such men are very entraordinary citi-" zens indeed, and curious friends to man. Let them so come where I am on the frontiers, and they will presee fently change their opinions. They will foon fee bow nese ceffory it is that the king and the state Should be respected. "Upon my word, at Paris people fee every thing topfysurvy."+

. The staunchest Royalist could not have insisted in a clearer manner on the necessity of supporting the Royal authority; nevertheless, he had already let fall many expressions which little denoted any zeal for the cause of kings. He had not adopted, as yet, that Philosophism of rebellion, of Liberty and Equality, which was to fanaticise the French people, and raise Robespierres and Marate in fuccession to the fanatice Ravaillac and There were times even when he would have treated the Mirabeaux, La Fayettes and Baillys, as be used sometimes to treat those mad Œconomists, who. attacking the authority of kings, faw, through their pretended theory, every thing in a wrong light. But this love for his king was but a remnant of his first education, which Philosophism had often belied, and of which the very trace would foon be erafed from the heart of the Sophister.

Had Voltaire, either from his own fentiments, or for Declines the interest of the sect, been still more desirous of be-Liberty ing looked upon as a good citizen, or a faithful fubject and Equalto the king, yet the adepts could have retorted the argu- ity.

^{* 16}th January, 1757.

^{† 11}th January, 1761.

ments he had perpetually repeated to fiir them up against Christianity, in too powerful a manner against his arguments in favor of kings, for him to have been able to withstand them. It was but natural that men who had been taught to oppose their Liberty and Equality to the God of revelation, to his ministers and prophets, should also oppose them to the kings of the earth. Voltaire had taught them that the Equality of righte and Liberty of reason were incompatible with that power of the church and of the gospel commanding a submillion to and a bellef in mysteries which were inconceivable by reason. The adepts, as the next step, declare that the equality of men, the liberty of nature, were equally incompatible with any fubmission to the empire and laws of one man, or even of many, whether called parliaments or senates, lords or princes, pretending to the dominion over a whole nation, and dictating laws to the multitude, who had neither made them, difcuffed them, nor withed for them.

These principles, so forcibly insisted on by Voltaire when combating Christianity, might naturally be objected to his propositions respecting submission to the sovereign; and they were so. The adepts urged the consequences, and the premier chief was unwilling to lose the pre-eminence, over his own school, in what he called Philosophy. The process by which he was sed from the Sophistry of Impiety to that of Rebellion, is too much blended with the progress of his antireligious Philosophism, not to be worthy of investigation.

Voltaire had been actuated by no other passion than that of hatred against Christ, when in the year 1718 he caused to be publicly recited in his tragedy of (Rdipus those two famous verses which alone comprehend the whole of that antireligious revolution which was to be accomplished seventy years afterward:

Priests are not what they seem to vulgar eyes, In our credulity their science lies.*

These two lines only proclaim that Equality of rights and Liberty of reason which, disavowing the authority or mission of the clergy, leave the people at full liberty to form their religious tenets on whatever they may please to call their reason. But many years slapsed be-

^{*} Les pretrès ne font pas ce qu'un vain peuple pense ; Notre credulité fait toute leur fcience.

fore Voltaire could form a correct idea of that liberty and equality which was to divest the monarch of his rights, as he had divested the church of her's. It even appears that he had not at that time any idea of deducing from this liberty and equality principles so fatal to monarchy; that he was perfectly ignorant of what Liberty and Equality, applied to civil fociety, meant, when he published his epistles or discourses on Liberty and Equality in 1738. The first leffons he received on the fubject were from his eleve Thiriot, whom he had left in England, and from whom he wished to learn what opinion the adepts had formed on those epistles. Or, as is more probable, Thiriot, knowing his mafter's bias for aristocracy, only wrote that he had not sufficiently gone to the point, and that he was not in complete possession of the true principles. Piqued at such a reproach, Voltaire, like a man who did not care to fee himself outdone by his disciples, writes, " A word on " the Epistles. Where the devil do you find that they do not go to the point. There is not a single verse in the first epistle, which does not show the equality es of conditions, nor one in the second which does not of prove liberty."+

Notwithstanding this reply, the disciple was in the right. He might have rejoined, that throughout the whole of the Epiftles there was not a fingle verse which, philosophically speaking, was not a misconstruction; fince, in the first, all that Voltaire aimed at proving was, that in all flations of life the fum total of happiness was nearly the same; and in the second, liberty is confidered much more as a physical faculty, than as a natural, civil, and political right. The inference drawn from the first is, that it is useless for man to trouble himself about the difference of stations as the same portion of happiness is nearly allotted to each; the second does not even mention that liberty which the adepts fo much infift on against kings, and only afferts that liberry which so well demonstrates the distinction of right and wrong, and which the fect always looked upon as

too favorable to religion.

Without feeming to submit to his disciples, Voltaire, nevertheless, gradually adopted their sentiments; vexed at having afferted the rights of free agency, he counteracted all the influence that doctrine might have had,

[†] Letter to Thiriot, 24th October, 1738.

and gave his definition of liberty* fuch a turn, that Predeftinarians themselves could not have cavilled at it. In a word, he no longer afferted any other liberty than that which has proved such a powerful weapon against sovereignty in the hands of the sect.

The corrections he made in his Epiftle on Equality, had a more direct affinity to the system of the political revolution. In the first edition of that Epistle we read,

Equal the state, in men the difference lies.+

The fect wished him to have said,

Equal are men, in states the difference lies.;

At length Voltaire understood their meaning, and blushed at finding that his own disciples had made a greater progress in the knowledge of Equality than he had himself; and to avoid their future criticisms he changed both his doctrine and his verses. He corrected, and almost reconstructed his Epistle on Equality; nor did he let his poetic genius rest, till he had shown the adepts, that he understood the equality of man as well as they did, and that they could no longer reproach him with not going to the point. It was then that he wrote the following verses, which contain all that the revolu-

^{*} If we are to believe this definition, Liberty confifts in the power of doing what we will. A true metaphylician would fay, The power itself, the faculty of willing or not willing, that is to fay, of determining one's will, of chufing and willing any thing, or the contrary. These two definitions are very different. It is not the power but the will which is culpable. A righteous man has frequently the same power of committing the same crime as the wicked man; but one wills it, while the other does not. The wicked man is at liberty not to will it, as the upright man is at liberty to will it; otherwife, there can be no moral difference between the good and the bad man. For how could the latter be culpable, if he had not had it in his power to will the contrary? Suppose three men-the first can commit a bad action, but his will freely rejects it: The second can accomplish the same, and he freely wills it : The third not only can but he itrefifibly aville it. The first of these men will be a virtuous man, the second a wicked man, the third a mere brutal machine, a madman who is neither mafter of his will nor of his reason. The wicked man and the mad one could and did will the fame action. The difference does not lie in the power or the action, but in the will itself more or less free to will or not to will. But Voltaire and his fophistical school had their reasons for not making such distinctions.

[†] Les Etats font égaux, mais les hommes différent; ‡ Les hommes font égaux, et les états différent!

tionary populace have alledged against the wealthy, the nobility, and kings, in proof of its equality.

With calm indifference let my friend furvey
The pomp of riches and despotic sway;
This world's a ball, where his undazzled eyes
Pierce thro' each filly actor's vain disguise.
My Lord, your Highness, are the masks that hide
Their little beings and exalt their pride;
But, men are equal; pride do what you can,
The mask may differ but the same the man.
The five weak senses by us all possest,
Of good, of evil, are our only test.
A slave has sive, six can the monarch claim?
The same his body and his foul the same.*

This is precifely what the democratic rabble of Paris was wont to fay, lefs elegantly indeed, when it asked whether kings and nobles were not made of the same clay as the simple clown? Whether those who enjoyed large fortunes had two stomachs? And of what use were all those distinctions of Sovereigns, Princes, or Chevaliers, since all men were equal?

It was with reluctance, it must be confessed, that Voltaire became the Apostle of Equality. For without having a body or soul of a different species from that of Pompignan, Freron, or Dessontaines, or of so many other men whom he was perpetually overwhelming with his farcasms, he nevertheless was aware that in the same species, and with the same nature, there existed no small inequality among men; that without being endowed with a fixth sense, he selt the great distance there was between himself and the rabble he so much despised. At length he submitted to the criticisms of the adepts, and after having declared

* Tu vois, cher Ariston, d'un œil d'indisterence La grandeur tyrannique, et la fiere opulence. Tes yeux d'un faux éclat ne font point abulés; Ce monde est un grand bal, où des sous deguisés, Sous les risibles noms d'Eminence et d'Altesie, Pensent ensier leur être et hausser leur basses. Envain des vanités l'appareil nous surprend; Les mortels sont egaux, le masque est différent. Nos cinq sens impartaits, donnés par la nature, De nos biens, de nos maux sont la seule mesure. Les Rois en ont-ils six ? et leur ame et leur corps Sont-ils d'une autre espèce ? ont-ils d'autres resserts?

ANTIMONARCHICAL COMPRESCY.

Equal the flate, in men the difference lies."

he writes in absolute opposition,

The malk may differ but the same the man. +

Recomes a Republican :

As to that liberty which commences in the love of Republicanism, and ends in the hatred of Kings, it is probable that Voltaire would never have adopted it, had it not been necessary to establish that liberty which was effential to the hatred of Christ; but he had found himfelf too much thwarted by the authority of Kings in his first publications against Christianity. In Holland he enjoyed a greater liberty for printing his blasphemies; and it was to that circumstance, that he owed his bias for Republicanism. Those who have read his correspondence while in Holland, and particularly the following letter to the Marquis D'Argenson, dated from the Hague, will not have a doubt that this was the cafe. "I am, fays he; better pleased even with the abuses of " the liberty of the press here, than with that fort of " flavery under which the human mind is kept in France. 46 If you continue on that plan, the simple remembrance of the glorious age of Lewis XIV, will be all that will er remain. This degeneracy almost inclines me to fet-" the in the country I am now in. The Hague is a " charming refidence; liberty alleviates the rigors of the " winter. I like to fee the Rulers of the State no more than " plain Citizens. There are factions, it is true, yet they must exist in Republics: But faction does not damp " patriotilm, and I fee great men contending with great " men On the other fide I fee, with equal admiration, " the chief members of the state walking on foot with-" out servants, living in houses worthy of those Roman "Confuls who dreffed their own roots; you would " like this government extremely, notwithfianding all " those imperfections which are unavoidable in it. " is entirely municipal, and that is rubat you admire !"

All these expressions naturally denote a man declining towards a Republican Liberty and Equality, and who impatiently bore the yoke of Kings. A few years after, we may observe this passion much more predominant in

^{*} Les Etats font égaux, mais les hommes différent.||
† Les Mortels font égaux, le malque est différent.|
† Let. 8th August, 1743.

¹ zft and 2d Edit. S See the variations, edit. of Kelk

Voltaire, especially in a letter which he is supposed to have written to an Academician of Marfeilles, and mentioned in Mr. de Bevis's Memoirs. " I should accept " your invitation, were Marseilles still a Grecian Re-" public; for I greatly admire Academies, but am much " more partial to Republics. How happy are those " countries where our malters vilit us, and are not af-" fronted when we do not return to wait on them !"

In all this, however, we fee nothing more than a partiality for Republics; it was not politively a hatred of Kings, nor an imputation of tyranny and defpotifin in the regal government. But a few years after this, that fame rancour is directed by Voltzire against the throne, which he had already conceived against the Such at least is clearly the purport of a confidential letter which he writes to D'Alembert, wherein he fays, " As to Duluc (the King of Pruffia,) fometimes " biting sometimes bitten, he must be a most unhappy Hissocree " mortal; and thefe men who put them selves in the way of a on Kings " mushet or a sabre for such gentry, are most abominable fools. " Don't betray my fecret either to Kings or Priests."

This, however, could be no fecret to those who had observed the modern Sophisters trying to cast all the odium of war and its miseries on Kings and the nature of their governments, and wishing to persuade the people that their only way of acquiring happiness, and everlasting peace, was, to take the government into their own hands by wresting it from their Royal Masters. proposition, so evidently contradicted by that perpetual state of warfare, interior or exterior, so common to Republics, evinces that Voltaire had no care about proof, when he decided in so peremptory a stile, that those who were perfuaded they were fighting for their country when rallied under the standard of their King, were most abominable fools.

We should particularly remark in this letter, how much his fecret with regard to Kings is connected with that respecting the Priesbood; and he had more than once publicly divulged them both. The latter he had expressed in the verses already quoted from his Tragedy of Œdipus,

> Priests are not what they seem to sulgar eyes, In our credulity their feience lies of

12th December, 1757.

† Les pretres ne font pas ce qu'un vain peuple pense; Notre credulite fait toute leur science:

and as to the former, we see Voltaire by the same means teaching the people what they are to think with regard to Sovereigns, their rights, and their origin; or with regard to the Nobility, who are perpetually led and spurred on to the desence of their country in emulation of those services by which their ancestors distinguished themselves. It would be in vain to excuse the poet: it is a hatred of Kings, and not the genius of poetry, which inspires such artful turns, and makes the dramatic actor speak the sentiments of the Sophister. It certainly was not the love of Monarchy which distated the following verses, and caused them to be spoken on the stage of a nation under the dominion of a King, and proud of the atchievements of its Nobility. In his Tragedy of Mérope, he says,

His principles against Kings.

> Some lucky foldier was the first of Kings; Who serves the state, no matter whence he springs.

When Voltaire taught this doctrine to the French. people, the Antimonarchical Revolution had made as great a progress in his mind, as the Antichristian formerly had, when the verses already quoted had been spoken against the Clergy. But nothing short of the most abandoned Jacobinism could testify applause when Voltaire continues, Do you wish to be happy? Never own a master.*

It was thus that Voltaire, carried away by his System of Liberty opposed to the Altar, daily cherished the sentiments of that liberty which was to combat the throne. Nor was it inadvertently that these maxims escaped from his poetic genius. In his correspondence with D'Alembert, his intention appears clearly when he points out to his consident, all those verses which may teach the subject to rise in judgment against his King, or even to become his affassin or executioner, should he ever chuse to view his Prince in the light of a tyrant or a despot. Exactly such are the passages which he wishes D'Alembert to notice, when he writes, "Last year I hurried over a Play castled The Laws of "Minos, which presently you will see hissed. In those

Laws of Minos, Teucer fays to Merion the Senator,"

[†] Le premier qui fut Roi, fut un soldat heureux, Que sert bien son Pays, n'a pas besoin d'ayeux.

^{*} Dialogues of the Philosophers on Happiness.

Our laws a change, our state a King requires.*

The Senator answers :

Of me, my treasures and my life dispose, But should the pow'r this sovereign rank bestows Be turn'd against our laws and native land, Then shall my arm that guilty pow'r withstand.

Had Voltaire ever met with fuch verses in the writings of a Clergyman, he would immediately have attacked him as an affaffin and a traitor; he would have exclaimed, Behold the subject who raises himself in judgment against his Sovereign, who takes upon him the right of deciding between his King and the Laws, the right of attacking and combating his King, and of turning his fword against him, every time it may please him to believe, or to perfuade the people, that the death of the Prince would reftore energy to the laws .- Voltaire would have immediately added, there we fee the people decidedly created both judge and fovereign over their Kings; fuch are the maxims which form Rebels, and produce Revolutions with all their concomitant horrors of democratic anarchy.

What Voltaire would very properly have faid on this affectation of their making a distinction between the King and the Country, history may as properly apply to His feeret Voltaire himself; more particularly as nobody knew and indithe consequences and danger of such maxims better than against the he did; nor did he even make any fecret of their dange-throne. rous tendency when writing to his friends. He begins his letter to the Count D'Argental on sending him some of those seditious publications, by saying, "In the first " place, promife me upon oath, that you never will let " my petit patés out of your hands, that you will fend " them back to me, and inform me whether they are " too highly feafoned, or whether the general talte of " the day is more depraved than my own. The force-" meat of my petit patés is not quite palatable to a monarchy; " but you fold me that a difb of Brutus had been lately " ferved up at the Count de Falkenstein's (the name un-

[&]quot; Il fant changer de loix, il faut avoir un maitre."

^{† &}quot; Je vous offre mon bras, mes tréfors & mon fang;
" Mais fi vous abulez de ce fuprême rang,

[&]quot; Pour fouler a vos pieds les loix & la patrie,

[&]quot; Je la defends, Seigneur, au péril de ma vie." ‡ Letter of 13th Nevember, 1772. Vol. II.

" der which Joseph II. travelled.) and that none of the " guests had left the table." Such language is not very enigmatical; but it paints Voltaire in very different colours from those we have seen him in, when reproaching his Parifian brethren with feeing every thing top/y-. turvy in their attack on the King's power. It denotes an author who dares not yet show his sentiments so opposite to that power, but who wishes to go as far as posfible without exposing himself to danger. We fee him flattering himfelf that he has not been too daring, as Jofeph II. had been imprudent enough to let a dift of Brutus be ferved up at his table; that is to fay, that monarch had heard broached at his table, without shewing his displeasure, doctrines the most dangerous and threatening to the lives of Sovereigns.

He wishes for and foretells the Revolution.

There are many other letters extant, which indicate how deeply this Antimonarchical liberty had rooted itfelf in the heart of Voltaire, and even how much he despised that love for their Sovereign at that time so univerfally prevalent among the French people. There is one in particular, in which he complains most bitterly, that strangers perfectly conversant in the catechism of liberty, and equal to the task of teaching it to the Parifians, are obliged to carry their fystems elsewhere, before they have succeeded in teaching them to the French people; that if man was created to ferve God, be was alfo created to be free. + In thort, what displeased Voltaire more particularly was, that while he was making fuch progress in this catechism of liberty, the French people, whom he calls his Velches, did not keep pace with him. 1 When the Historian shall treat of the progress which Voltaire was making in the arts of liberty, he shall not extenuate his error, by faying that Voltaire was not aware of the fatal confequences of a revolution, or that the would have started back from his purpose could he by possibility have foreseen them. Certainly his soul could not be so ferocious as to have aspired after the bloody reign of a Robespierre; but he complacently foretells, and offers up his prayers for a revolution, which he knows to be big with bloodshed and surrounded with firebrands; and however difastrous such revolutionary scourges may appear to him, he nevertheless deems those persons happy, who, from their juvenility, may live to

1 Ibid. & passim.

^{* 27}th July 1777.

⁺ Letter to Damilville, 23d March, 1764

fee them. He writes to the Marquis de Chauvelin,
Every thing is preparing the way to a great revolution,
which will most undoubtedly take place; and I shall not
be fortunate enough to see it. The French arrive at
every thing slowly, but still they do arrive. Light
has so gradually diffused itself, that on the first opportunity the nation will break out, and the uproar will
be glorious. Happy those who are now young, for they
will behold most entraordinary things."

Let the reader notice the date of this letter, which is twenty-five years anterior to the French revolution. During the whole of that long period we shall never observe Voltaire reproaching the adepts with seeing every thing topsy-turvy, when they attack the Royal prerogative.

Whether it was that the victories he had obtained over the altar gave him more confidence in his attacks against the Throne; or that the success of his farcastic attacks gradually made against kings with impunity, had pursuaded him that they were not so formidable as he had believed them, either to himself or to his adepts; which of these was the true reason we cannot now determine. This however is certain, that so far from being startled at the principles of insurrection inculcated throughout the writings of his disciples, he hugs himself in the idea that their productions were becoming the catechisms of all nations.

When Diderot published his System of Nature, it was neither his attacks nor his frantic declamations against kings, that the Philosopher of Ferney sought to combat; but a kind of metaphysics the absurdity of which he Yet, notwithfeared, would reflect on Philosophy. flanding this absurdity, and the violent declamations against sovereignty, we find him exulting with D'Alembert in the success of that abominable work, and bragging of its being fo greedily read throughout all Europe, that people fnatched it from each other. When he faw the courtiers and princes, encouraging new editions of Helvetius's work on man and his education, notwithstanding the feditious and antimonarchical principles it contained, and which will be noticed in the course of this work, Voltaire, fo far from fearing the indignation of kings, which fuch writings would naturally draw down on his school of Philosophers, smiles exultingly with D'Alembert at the great success of the work, and

^{*} ad March, 1764

receives it as a proof that the flock of fages filently in-

Thus it is that all his fears of irritating Sovereigns, by this apostleship of Liberty and Equality gradually subside, and are succeeded by that thirst of revolution, of riot, and of those tempessuous scenes which were to accompany the downfal of Emperors and Kings, in a word, of all Sovereigns, or, in their philosophical cant, of tyrants and despots.

D'Alembert's fentiments against the throne. Our readers, and future ages, will naturally inquire, whether D'Alembert walked in the footsteps of his dear master; whether, as zealous as Voltaire for the Anti-christian liberty, he also adopted that liberty so inimical to royalty. Let D'Alembert speak for himself: His answer is contained in a letter already quoted, but which may throw now light on this question.

which may throw new light on this question.

"You love RBASON AND LIBERTY, my dear brother; and a man can hardly love the one without loving the ether. Well then, here is a worthy Republican Phisolopher whom I present to you, who will talk with you on Philosophy and Liberty: It is Mr. Jennings, chamberlain to the king of Sweden, a man of great mort and enjoying a high degree of reputation in his own country. He is worthy of your acquaintance, both for his own merit, and for the uncommon esteem he has for your writings, which have so much contributed toward differentiating those two princi-

What an avowal is this for a man like D'Alembert, who was extremely cautious in his expressions, and always on his guard, less the should utter any thing that might expose him to danger. You love Reason and Liberty; and a man can bardly love the one, without loving the other. A few lines lower, we find this Reason to be Philosophy; and the subsequent Liberty to be that of a Republican Philosopher; who nevertheless lives under a monarchy, loaded with the favore, and enjoying the considence of his Sovereign. It is D'Alembert then who avows, that one can hardly love his pretended Philosopy, without loving Republicanism, or that liberty which he believes not to exist under Monarchy.

It is D'Alembert again who selects from among the numerous claims which may entitle the sophistical cour-

^{*} Letter to D'Alembert, 16th July 1770. No. 114 and 117, anno 1773, and to the Duchess of Choiseul, 1770.

† Letter to Voltaire, 19th January 1769.

cier to Voltaire's or his own efteem, that of his love for Republican Philosophy; though he certainly could not cultivate such a disposition, without secretly with-

ing to betray the cause of his King.

In short, it is D'Alembert who extols the writings of his dear and illustrious brother, as peculiarly adapted to disseminate those two principles of Republican Liberty and Republican Philosophy among persons worthy of feeling them; or, in other words, as peculiarly adapted to fulfil the wishes of those pretended sages, who can find no liberty under the government of Kings, and who detest Monarchy in proportion to their love for Republics. He who believes himself worthy of feeling this two-fold sentiment, he who acknowledges no Philosophy as true if void of these two sentiments, could he, I ask, demonstrate in a more forcible manner, how ardently they glowed in his heart, or how much he panted after those revolutions which were to crush the throne, and establish Republicanism on its ruin?

. In drawing these inferences, let not the reader suppose that we mean to confound in all cases a bias for Republics, or the love of Liberty, with the hatred of Kings, and the defire of subverting every Throne. We are perfectly aware, that there exist many worthy Republicans, who, while they love their own Govern-ment, are not unmindful of the respect due to those of other Nations. Nor are we ignorant that true Civil Liberty is no less compatible with Monarchies than with Republics: indeed, it might not be difficult to prove, that the subject frequently enjoys a more real and extensive Liberty under a Kingly, than under a Republican Government, especially if a Democracy. But when we behold the Sophisters perpetually complaining of the Government of Kings under whom they live, flyling their Sovereigns Despots, and fighing after the Liberty of the Republican Philosopher, we are certainly entitled to view their love for Liberty and Republicanifm as blended with the hatred of Kings. If their blasphemies against Christ, if what they call their Philosophy be by any means thwarted, impatient of the rein, they burst forth into complaint, and they exclaim, that Reason is shackled; that Despotism, Decius like, perpetually persecutes them; or, that man is unfortunate indeed when he lives under the eye of a Monarch, or of his Ministers.*

See Voltaire's and D'Alembert's correspondence pession.

But to confine ourselves to D'Alembert, let us recal to mind, that in the warfare against the altar, he acted the part of the fox. We shall see him employing the fame cunning in his attack against the Throne: will excite and stimulate others, he will even guide their pens; but he carefully avoids every thing by which he might himself be eventually endangered. It is thus that he lauds Voltaire, that he extols the zeal with which his dear brother propagates that Republican Liberty and Philosophy; and fearing left this zeal should fornetime abare, he adds, " Continue to fight as you " do, pro aris et focis; as for me, my hands are tied by w ministerial and sacerdotal tyranny; I can only follow * the example of Moles, and raise up my hands to "heaven while you contend in fight."+

Again, we find him Informing Voltaire of the eagerness with which he reads and devours all those writings in which that Premier Chief had combined his attacks against the Altar and the Throne. We see him applauding his farcastic wit, and thus addressing him:

I am almost angry when I learn from public report,
that without informing me of it you have given a
flap to Fanaticism and Tyranny, and that without
detriment to the swinging blows which you apply in
formasterly a manner on other occasions. You enjoy
alone the privilege of covering with odium and ridi-

" cule those two pelts of society.";

During this warfare, it was not the good fortune of all the adepts to gain the applause of D'Alembert. They had not, like Voltaire, the art of pleasing or amusing Kings, who did not perceive that the sarcastic wit and satire of his romances and historical productions fell on their own heads, though seemingly aimed only at

the persons of other Kings.

It was not every one of the adepts that had the art of throwing the living into contempt, by striking at the dead; of flattering the person of the Sovereign, and rendering sovereignty odious; nor shall we find D'Alembert equally pleased with all those who appear in array against the Royal cause. Some of them, too eager, said too much; others were awkward in their attacks, and these he styles bunglers who are to be found every where. Others again were not sufficiently bold. He

^{† 19}th January, 1769. I Letter from D'Alembert, 14th July, 1767. § 24th January, 1778.

will allow them wit, but he withes them to be left favorable to Deftotism: and the reader will easily conceive what he would have written himfelf if his bands had not been tied, when he confidentially writes to Voltaire, I hate

Despots almost as much as you do yourself.+

It would be futile to object, that the hatred of Despotism does not infer the hatred of Kings. We know that; but who are the Despots implied by our Sophisters, if not the Kings under whom they lived. Were the Emperor of the Turks, or the Grand Mogul, who had nothing to do with our Philosophers, the objects of their repeated complaints and hatred? Such objections are unworthy of being noticed. Their language is known; and fufficient proofs will occur to show, that with the fect Despots or Tyrants and Sovereigns or Kings are fynonymous terms. The very affectation of confounding them together shows that the hatred of the one and of the other were blended in the hearts of the Chiefs and of their Adepts.

In thore, the compliments of D'Alembert are not the fole proofs with which the adepts have furnished us of the great part. Voltaire had taken in that revolution so fatal to Monarchy, and which he so exultingly foresaw. Had he never aimed his farcastic wit, so much admired by the fophisters, at the persons of Kings, still he would have been the man, at least in the eyes of his school, who had smoothed the way, who had scaled the rampart, to affail the Throne and shiver the Scepter of the pretended Tyrants; in a word, to contrive what the French Revolution has fince accomplished, both with respect to the crown and person of the unfortunate

Lewis XVI.

These important services are thus appreciated by Con- Avewal of dorcet : " Shall (fays he) men who would still have the feet been slaves to prejudice if Voltaire had not written, Voltaire. accuse him of betraying the cause of Liberty !--"They cannot understand that if Voltaire had inser-" ted in his writings the principles of the elder Brutus, " that is to fay, those of the American Act of Inde-" pendence, neither Montesquieu nor Rousseau could " have published their works. Had he, as the Author " of the System of Nature did, obliged all the Kings of " Europe to support the ascendancy of the Clergy, " Europe would still have remained in the bonds of flave-

^{† 23}d January, 1770.

" ry and buried in superstition. They will not reflect, that in our writings, as in our actions, we are to make no more than a necessary display of courage."

Condorcet, in writing this, feems to have confidered himself as having displayed a sufficient courage, as he did not think it necessary to say, that the throne would have remained unshaken, if Voltaire had not begun by eradicating religion from the minds of the people. His brethren the hebdomadary adepts, criticized the panegyrift as not having fufficiently extolled the fervices which Voltaire had rendered. At that period the French Revolution was at its fummit. Lewis XVI. was reduced to a mere phantom of royalty in his palace, or rather prison, of the Thuilleries. The literary part of the Mercure was conducted by La Harpe, Marmontel, and Champfort; and these reviewers undertake to inform the unfortunate Monarch of the hand which had wrought the downfal of his throne. In giving an account of the life of Voltaite, written by the Marquis de Condorcet, the hebdomadary Philosophers speak in the following terms:

It appears that it would have been possible to show in a clearer light, the eternal obligations which human " nature has to Voltaire. Circumstances were favorable. He did not foresee all that he has done, but he has done all " that we now fee. The enlightened observer and the " able historian will prove to those who are capable of " tessexion, that the first Author of the great Revolution," which assonishes all Europe, which insufes hope into the " hearts of nations, and difquiet into courts, was, without " doubt, Voltaire. He was the first who levelled that " formidable rampart of Despotism, the religious and " facerdotal power. Had he not broken the yoke of " Priests, that of Tyrants never could have been shaken " off; both equally weighed upon our necks, and were 46 fo intimately interwoven, that, the first once flackened, st the latter must soon have lost its hold. The human " mind is no more to be impeded in the career of inde-" pendence than it is in that of flavery; and it was Woltaire who shook off the yoke, by teaching it to 46 judge, in every respect, those who kept it in subjec-" tion. It was he who rendered reason popular; and ss if the people had not learned to think, never would " it have known its own strength. The reflexions of

^{*} Life of Voltaire, edit. Kell.

" the lage prepare Political Revolutions, but it is the arm

" of the people which executes them."*

Had I no other object in view than to demonstrate that these men, styling themselves Philosophers, and glorying in the school and name of Voltaire, chiefly aimed at the overthrow of Monarchy when they attacked religion; that it was to the successful warfare which Voltaire had carried on against the religion of Christ that they peculiarly attribute their success against the Throne; that by the appellation of Tyrant and Despot they pointed at the best of Kings and most rightful of Sovereigns: had this been my only object, I say, it would have been useless to continue these Memoirs on the Antimonarchical Conspiracy, or that of the Sophisters of Rebellion against every King.

And who are these Sophisters that declare so openly and so expressly the secret of the sect? First view Condorect, the most resolute Atheist, the dearest of the brethren, the steady support of Voltaire's hopes, the most intimate considers of D'Alembert. It is he who sets out by declaring, that, if Voltaire had not combated Religious prejudices, or that if he had attacked Regal authority in a more direct manner, France would

have remained enflaved.

Next on the lift we find the Journalists La Harpe, Marmontel, and Champfort, who, in the most celebrated journal of the sect, complain that Condorcet has not shown sufficient courage, and that he is not sufficiently explicit on the pretended eternal obligations which mankind have to Voltaire, who by shaking religion to its foundations has overturned the Throne, who by the ruin of the Pontiss has struck the Tyrant.

And who is the Tyrant, the Despot over whom they so loudly triumph? A King whose very name echoes to that of justice and goodness; a Monarch almost adored by his people, and who loved them to a degree of weakness; for he very often repeated, that he would not suffer one drop of his subjects blood to be spilt in his defence.

Will history believe, that the unfortunate Lewis XVI. was the Despot over whom they triumph? And yet if any King upon earth should believe that he is not

Vol. II.

^{*} Mercure de France, Saturday, 7th August, 1790. No. 18, p. xxvi. † See the first part of these Memoirs.

comprehended in the general subversion aimed at by the conspirators, let him hearken: It is not of France alone that they speak, but of all mankind: it is mankind that they pretend to behold enflaved under Kings; and that hope which they had infused into the heart of man, is the same which they joyfully observe expanding itself through all nations I If now tranquil on his throne, let him remember, that he is deflitute of the prudence which even the Conspirators suppose him to be endowed with. They believe disquiet to be insused into every Court: for they well know, that their principles and their lawless attempts openly menaced monarchy. Yes, that their confpiracy was univerfal, is already evident; history needs no farther proof: But before they dared proclaim it, that conspiracy had its gradations; its means are to be laid open. The first step is that hatred against the throne, slowing in the hearts of the chiefs, from the hatred they had conceived against their God. The second will be found in the investigation of those: fustems devised by the adepts to overthrow regal authority, and substitute another in its stead. The teachers of the fect had applied the vague principles of Liberty and Equality to Religious tenets; and hence originated the hatred of Christ and his Church. the same principles applied to politics arose those theosics and lystems of subversion, with which the sect affails every throne.

CHAP. II.

Second Step of the Confpiracy against Kings .- Political Systems of the Sect. - D'Argenson and Montesquieu.

MONG the adepts who must have foreseen the D'Argenconfequences which naturally enfued from the ap- fon's lyfplication of a pretended equality of rights, and of an temirreligious liberty, to politics, none could have done for more intuitively than the Marquis D'Argenson. man, minister of the foreign department, had lived during the greater part of his life near the person of his Sovereign, and enjoyed that favour, to which he was thought to be entitled by having confecrated his life in the Royal fervice. Yet he was the man who, during the reign of Lewis XV. drew the outlines of those Sophisticated Systems, which were to oppose Regal authority, and gradually metamorphole the French Monarchy into a Republic.

We have feen Voltaire, as early as the year 17431 extolling the affection which this Marquis bore to Equality, to Liberty, and to the Municipal Government. These praises of the Premier Chief evidently show, that Mr. D'Argenson had already conceived his Municipalizing Syftem, and all those wild plane, which the future rebeis, under the title of a Constituent Assembly, were to adopt as one of the leading features of their Royal Democracy, at once the most senseless and most seditious as well as the most heterogeneous form of government that could be conceived, and more efpecially for Frenchmen: They also prove, that he made no fecret of his plans to his confidents and cooperators.

His fystem confists in the division and subdivision of the Provinces into small States, first called Provincial Administrations by Necker, and afterwards termed Departments by Target and Mirabeau.

According to D'Argenfon's plan, refumed and correched by Turgot and Necker, each of those petty flates was, under the inspection of the King, to be charged with the interior administration of its districts. and the levying of taxes; to superintend the different plans adopted for the relief of the people; to inspect

the hospitals, the high roads, the establishments useful to commerce and other such objects. The administrators could not determine on any subject of importance without the orders of his Majesty, and this was judged a sufficient sence to the Royal prerogative, especially as at the first formation of these provincial administrations, one half of the members were to be nominated by the King, which half when assembled chose the remaining moiety. The distinction of the three orders, of the Clergy, the Nobility, and the third Estate, was preserved, as it used to be in the States General.*

The towns and boroughs, and even the villages were to have their respective municipalities, all acting on the same plan, and under the direction of the Provincial

Administrations, in their secondary districts.

Natural effects of this fystem. Though at first fight this system appears extremely advantageous, yet, on examination, we shall find, that its sole tendency was to apply Republican forms, as much as circumstances would permit, to a Monarchical government; that its object was to cramp the authority of the Monarch, to clog and weaken it; and to annihilate the power of his officers, or direct agents, the intendants of provinces.

Soon was France by means of these affemblies and their committees, or permanent offices, to be filled with ambitious men flarting forth in the new political career; men indeed who, in the first instance, would have recognized the authority of a King, but who would foon have confidered themselves better informed of the wants of the people (being nearer to them) than his ministers, and therefore more fully acquainted with the means of alleviating their diffresses. Remonstrances and philosophic reasonings would soon have followed, and fufficed to justify disobedience. The people, under a fond perfusion, that these provincial administrators supported their interests against the court, would easily have been brought to believe them the bulwark of their liberties and privileges, assigning every happy event to them, and attributing every misfortune to the King and his ministers. Each municipality coalescing with the administrators, a hundred petty Republics start into existence, ready to league against their Sovereign, who, under the title of King, would fearcely have retained the authority of a Doge.

^{*} See D'Argenson's plans, &c. on the nature of governments,

In time we should have seen a swarm of politicasters, or petty tribunes, fallying forth from these administrative bodies, who would have left no means untried to perfuade the populace that fuch a King was rather a burden than an advantage to the state; that it would be proper to lay him afide, fince he was unnecessary; that the provincial and municipal administrations would then be able to follow up in a more effectual manner, the falutary measures they had conceived for the good of the people : and thus, step by step, the Monarchical government would have been overthrown, and a municipal administration established, with the freedom of which Voltaire and D'Argenson had been so sascinated in Holland. The man who could not readily forefee that fuch would be the confequence of this municipalizing fyltem, must have been very ignorant of the character of Frenchmen, and especially of French Philosophers when drawn into the vortex of modern poli-

Even the admission of the clergy into these provisional administrations must have proved a fatal boon to the church, as it necessarily tended to change the spirit of its ministers. Priests and bishops were admitted, or rather called upon, to form a part of these administrations, so foreign to their facred functions, for the conspiracy had not yet attained sufficient force to cast them The zeal for falvation was to be superseded by the wild ambition of moving in a sphere so contrary to their calling. Already were feveral prelates diftinguished by this new title of Administrators. Soon should we have feen them become rather the disciples of D'Argenson, Turgot and Necker, than of Christ; soon seen the bishopricks conferred upon none but Morellets and Beaudeaux, with whom religion would have been a very subordinate object, when compared to the glorious enterprize of system-making, or of resisting the Ministers and the Sovereign. This was a fure method of ruining the church, by robbing her of the real bithops, and fabilitating petty politicians, who would easily be carried away by the torrent of impiety and ambition, and join with heart and hand a Brienne or an Expilli.

Whatever might have been the consequence to the church, it is very evident that all these new forms of administration tended directly to republicanize the state. Each of these petty administrators would soon have swelled himself into the representative of the province,

and the aggregate would have styled themselves the Representatives of the Nation. The bare appellation of National Representative, combined with Modern Phi-

lofophism, sufficed to crush the Monarchy.

D'Argenson did not live to witness the experiment of his system; some may suppose that he had not sore-seen its consequences. But it plainly appears, that if he even had foreseen them, so great an admirer of municipalized Republics would not have been much alarmed. At a time when the Sophisters had not sufficiently erased the love of religion from the hearts of the French to efface their affection for their Monarch, this system appeared to make but little impression; but we shall see the Sophisters afterward making it the particular object of their differtations, to accustom the people to the idea of governing themselves.*

Montelquies.

To the great misfortune of France, a man far more capable than D'Argenson of giving to any system the appearance of deep thought and erudition, engaged in thefe political speculations. The love of the commonweal may appear to have directed him toward this study; but the real cause is to be found in the restlessness of Philosophilm, and in that liberty of thinking which is difgusted with every thing around it, and which would continue reftless even after having attained the object of which it was in fearch. This man, who by fo many claims commands the public veneration was Charles Secondat. Baron de la Brede and De Montesquieu. He was born on the 18th of January 1689, in the Chateau de la Brede, within three leagues of Bourdeaux; and in 1716, became prefident à mortier of that patliament. already mentioned, that his first productions were those of a young man who had no fixed principles of religion; and this is clearly perceptible in peruling the Letters Personnes. At a riper age his duty called him to the fludy of the laws; but not content with the knowledge of those of his own country, and desirous of making himfelf converfant in those of foreign nations, he made the tour of Europe, stayed-sometime in England, and then returned to France full of those ideas which he has developed in the two works that have chiefly contributed to his fame. The first is entitled, Considerations on the Causes of the Grandeur and Decline of the Roman Empire, and was published in 1733; the latter was, The Spirit of Laws, which appeared in 1748.

^{*} Suppl. to Social Contract, part 3. chap. 2. by Gudin.

It was obvious, on the first appearance of his work Monteson the Romans, that Montesquieu had not acquired quieu's field from his travels an additional efteem for the government on the of his own country. One of the prime causes to which Theore. he attributes the eclat of the Romans, is their love of a Liberty which begins by dethroning all Kings. Sophisters, who were still less favorable to Monarchy, did not fail to adopt this idea, to make it the leading principle, and to inculcate it in all their ducourfes.*

Both Montesquien and his panegyrifts would have been more correct, had they traced back to this love of liberty all those scourges and intestine broils which harraffed Rome, from the expulsion of its Kings until the neign of the Emperors. Liberty perpetually convulfed the people, and the senate could only free themselves from their clamours by habitual war and foreign pillage. This perpetual state of hostility rendered the Roman the most warlike of all nations, and gave them that immente advantage which they enjoyed over all other people. To the man who has read the Roman history. nothing can be more evident. But if such he the merits of that liberty which expelled the Kings from Rome. that antifocial spirit, which, fowing discord in the interior occonomy of families, drives them from their homes, inures them to fatigue and the inclemency of the weather, and gives them all the advantages and firength of robbers, by forcing them to live on plunder, after having denied them the fweets of focial life,—the Antifocial spirit, I say, must needs possess the very same advantages.

Montesquieu was so strangely misled by his admiration His Parafor liberty, that he did not perceive the strangely para-the Kings doxical politions that he advanced. After having spoken of Rome. of the public edifices, which even to this day give us a great idea of the power and grandeur of Rome under its Kings, after having faid, " that one of the causes of its prosperity was, that its Kings were all great men, " and that no country could ever shew fuch a continued feries of flatesmen and great generals;" he adds, nearly in the same page, " that on the expulsion of the "Kings it must necessarily follow, either that Rome would change its government, or remain a poor and " petty monarchy." In a word, that if Rome arrived

Eloge de Montesquieu by D'Alembert. † Confiderations, &c. &c. on the Romans.

at that very high pitch of greatness, it was owing to its having substituted annual Consuls to the dethroned Kings.

This work teems with fatyrical remarks on Rome, when again brought under the dominion of a Monarch; and his frequent expressions of regret for the loss of the Republican Liberty, could not but tend to diminish that love, that admiration, that enthusiasm so natural to Frenchmen for their King. One might really suspect that he wished to instil into the minds of the people a belief, that what Sovereigns call establishing order, is another term for riveting setters on their subjects.*

His Spirit

But the work that we have been confidering was merely a prelude to the doctrines which he was about to teach (in his Spirit of Laurs) to all nations governed by a Monarch. Let us premile, and with great fincerity we fay it, that had we to perform the talk of a panegyrift, causes for admiration would abound; had we to answer those critics who reproach Montesquieu with having taken the motto, prolem fine matre creatam, and giving his work as if it were an original, though he may appear to have followed the footsteps of Bodin, celebrated for his work on Republics, we nevertheless think we may triumphantly answer, that the dross he may have borrowed from others cannot alloy the sterling value of his own production; and that in fpite of the errors contained in the Spirit of Laws, it will for ever continue to be confidered as the work of a wonderful genius.1

But it is not for us to assume the character, either of the critic or of the panegyrist. Our object is to inves-

^{*}Chap. 13.

† We may fafely affert, that if Montesquieu has borrowed such dross as the System of Climates from Bodin, he has thrown asside many articles which by no means coincided with his ideas: For example, the definition of a Sovereign given by Bodin could never agree with Montesquieu's notions of a free people, or of its representatives. The former is exaggerated. In Bodin's language, we might say, that the covenant by which the Sovereign is constituted, gives him the right of disposing at pleasure of the lives and fortunes of every citizen: That the sole distinction between the Tyrant and the lawful King is, that the former exercises his authority for the fibiguation, while the latter exerts his for the happiness of the people. The generality of Montesquieu's principles appear not to recognize a sufficient Sovereignty in the real Monarch; but the opposite excess into which Bodin had fallen may, by disgusting Montesquieu, have driven him into the opposite extreme. In short, whether this criticism be carred or not is of little consequence, our object being to represent Montesquieu's ideas exactly as he has expressed them, in whatever part of the work they may be found.

tigate how far Montesquien broached or influenced revolutionary ideas. It is the misfortune of a great genius, that his very errors are too often converted into oracles. Truth must often submit to error, when that error is supported by a celebrated name | That victory which he would have disclaimed, resulted merely from the celebrity of his name, and the weight of his authority. The distinction which he makes between the principles of Monarchy and those of Republicanism may convince the reader. In an ordinary writer, the whole of that part of the Spirit of Laws would have been looked upon as the fport of imagination playing upon words. from Montesquieu they are received as the result of profound thought, fanctioned by the great name of histoxy. Let us examine whether the notions branding Monarchy with difgrace can originate from any thing but the abuse of terms.

Honour, in the general acceptation of his country- His diffinemen, was the fear of being despised, and a horror para tion beticularly of being looked upon as a coward. It was the tween the fentiment of Glory and of Courage. When a more of Monarmoral fentiment attached itself to bonour, it was conver- chies and ted into the shame of having done, or of hearing one- of Repubfelf reproached as having done, some act unworthy of lice. an honest man; for instance, as having broken one's Montesquieu, observing the despotic influence which this word exercised over his countrymen, adopted honour as the first principle, the main spring, the prime mover of Monarchies, and flatters Republics with having virtue for their first principle.* The chivalry of the French, pleased with the idea, applauds Montesquieu, but does not perceive that in adopting the word he falfifies the fentiment and metamorphofes it into a false honour, a prejudice, a thirst of fame, an ambition for distinctions or for favor; in a word; into all the vices of the courtier. This was bewildering benour; it was telling those bold Knights, so zealous for their King, that they were no more than effeminate courtiers, ambitious men, and flaves to a prejudice the fource of all the vices of Courts: an affertion the more evidently false, as many a Frenchman replete with true honour was entirely free from any of those vices. Such a diftinction was not only odious and difgraceful, it was al-

* Spirit of the Laws, Book III. Chap. 3. and following. 1b. Chap. 7, & paffim, Book III. and V.

fo delutive, and the delution feems to have prevented Montesquieu from perceiving that hereafter Philosophism would adopt the principle, but would only repeat the word bonour as the opposite to virtue, the principle of Republics, and brand the Royalists with all the false prejudices, the ambition, and other vices, which he had arefully ascribed to bonour.

This first error therefore was the offspring of delusion. Though, in one sense, as much may be said of the pretended principle of Democracies. In another point of view, however, this principle may be introduced with more correctness; and this latter sense appears to be that to which Montesquieu at first alluded. It is undeniable, that virtue ought to be more particularly the principle of Democracies than of any other self of Government, they being the most turbulent and the most vicious of all; in which virtue is absolutely necessary to control the passions of men, to quell that spirit of cabal, anarchy, and saction inherent to the Democratic form, and to chain down that ambition and rage of dominion over the people, which the weakness of the laws can scarcely withstand.

But it would have been fatyric in the extreme to have adopted this latter fenfe; and Montesquieu's great admiration for the ancient Democracies would never permit him to give fuch an explanation of the principle. He therefore generalizes or particularizes his definitions as fuits his purpose. At one time this virtue, the prime mover of Republics, is the love of one's country-that is to fay, of Equality -is a political, and not a moral virtue.* At another, this political is a moral virtue, 28 it is directed to the public good. + In one place it is not the wirtue of individuals, though in another it is every thing that can be underditood by good morals, or by the virtue of a people subo are preferred from corruption by the goodness of their maxims. Again, it is the most common virtue in that flate where, " theft is blended with the foirit of " justice; the hardest fervicude with excess of Liberty, " the most atrocious sentiments with the greatest mod-" eration;" in short, it is the virtue of that state where " natural fentiments are preferved without the " tie of son, husband, or father, and where even chas-" tity is denuded of modelty and shame.

^{*} Advertisement of the Author to the new Edition.

[†] Note to chap. 5, Book III. ‡ Ibid. || Chap. 2, Book I. £ Chap. 6. Book IV.

Whatever idea the reader may have formed of virtue through the mift which appears to have enveloped the genius of Montesquieu in enigmatic darkness, let us aft. which principle will be adopt, or which will be conceive to be the most clearly expressed? If asked, whether virtue was not also to be found in Monarchies, he will answer. "I know that virtuous Princes are no uncom-" mon fight; but I venture to affirm, that in a Monarchy 🕶 it is extremely difficult for the people to be virtuous ;"t and this fentiment, so odious and so injurious to all Royalists; will in the end be the most clearly deduced of all the new opinions he has broached upon Monarchical Government. Whether such were his intentions or not, a day will come, when the Sophisters, repeating his affertions, will fay to the people, " You only " love your King because you have not a sufficient sense of Philosophy to raise yourselves above the prejudices of ambition and of false bonour a because you are deftitute of those moral virtues which direct to the public # good; because you are not inflamed with the love of s your Country; because you admire that form of Gowernment, where it is extremely defficult for the people to 4 be oirtuous. You would admire Democracy were your es morals good, and were you fired with the amor patria-44 but, deflitute of virtue and unacquainted with Phi-" lofophy, you are only capable of loving your Kings."

Such, as every reflecting reader must perceive, is the weal explanation of these principles. The Revolution has only brought them into practice. We have heard a Robefpierre and a Sieves, proclaiming to the people, that in crushing the Scepter, murdering their King, and constituting France a Republic, they had only put wirtue on the order of the day. In the midft of maffacres and bloodshed, they profuned the facred name of virtue; and with virtue in their mouths they plunged the people into the most horrid scenes of vice and debauchery. But have we not feen Montesquien teaching them how to blend virtue with the most atrocious fentiments, and how it may reign amidit the bardeft fervitude, or the encels of Liberty? Attributing such intentions to this celebrated writer would most certainly be doing injustee to his memory; but still it is our duty to speak unreservedly on what he has written, and to shew what sentiments nations may have imbibed from his writings. It is aw-

[‡] Chapter 3, Book III.

ful to reflect (whatever may have been his intentions) on the terrible ravages which his opinions, supported by the authority of his name, have operated in the minds of men. Error is in its infancy with Montesquieu; but it is the same error that was afterwards, in the state of manhood, adopted by Robespierre. Montesquieu would have thrunk back with horror had he heared that Democratic villain place virtue for the order of the day with his sanguinary Republic; but what could the astonished master have replied, on being told, that it was extremely difficult for the people to be virtuous under a Monarch, or under Lewis XVI.?

Let genius iffink back with horror at feeing its errors traverse the immense interval between Montesquieu and Robespierre; let it tremble at its despotic influence ower the public opinion. Without designing any convalson, by its very name it may raise the most dreadful storm. At first, its errors may be tender shoots; but, daily gaining bulk and strength, will not at length a Condorcet, a Petion, or a Sieyes, wield the massive

limb ?

During a long period Montesquieu's opinions on the principles of Monarchies and Republics were entirely everlooked, and they might have remained in oblivion at any other time, when Philosophism was less active in its research after every means of rendering the Throne odious.-Almost as much may be said of that Equality. which, he believed, " in Democracy limited ambition to the fole defire of doing greater fervices to our " country, than the rest of our fellow-citizens:" a virtue far too sublime for Monarchies, " where nobody sims at Equality; it does not so much as enter their # thoughts; they all aspire to superiority. People of st the very lowest condition defire to emerge from their " obscurity only to lord it over their fellow-subjects." Genius may have been so led away, as not to perceive how powerful a weapon it was forging for the Jacobin. who, extolling the merits of this Equality, and perfuading the people that it was impracticable under the dominion of the Monarch, would also paint in glowing colours that ambition of ferving the country, arising from the ashes of the Throne and the destruction of the No-But there appeared another system in the Spirit of Laws, deeper laid, and replete with weapons more

^{*} Chap. 3, Book V. + Chap. 4, Book V.

directly pointed at the Throne. They were the first on which Philosophism seized, while others adopted them through ignorance, from want of reflection, or from imprudence. They were too fatal in the hands of the first rebels not to claim a place in these Memoirs.

To form a correct idea of the Revolutionary tenden-State of the cy of Montesquieu's system, we must revert to the French time at which it was published. Whatever may have Monarchy, been the Legislative forms in the primitive days of the when his fystem on French Monarchy, it is certain that at the time of his the distinction (and he avows it) not only the King of tion of France, but most of the crowned heads united in their Powers appersons the rights of executing the laws, of enacting peared. those which they conceived necessary or conducive to the welfare of the State, and of judging those who had infringed the law.*

The re-union of this Triple Power constitutes an absolute Monarch; that is to say, a real Sovereign who an his perion concentrates the whole power of the law. At that period the French were far from confounding this absolute power with the arbitrary power of the Tyrant or the Despot. This power was to be found in Republics and in mixt States. Here it existed in the Senate, or in the affembly of Deputies; there in the compound of the Senate and the King. The French ration beheld it in their Monarch, whose supreme will, legally proclaimed, was the utmost degree of political

authority.

This supreme will, construed into law by the requi- Difference fite forms, was equally binding on the King and on his between an subjects. It is not only Henry IV. and his Minister absolute Sully, who declare that the first law of the Sovereign is bitrary to observe them all; but it is Lewis XIV. that Prince power. whom the Sophisters affectedly style the Despot, who at the height of his glory openly proclaims this obligation in his edicte: " Do not let it be faid," are his words, 4 that the Sovereign shall not be subject to the " laws of the flate. The rights of nations proclaim " the contrary truth, which has fometimes been at-" tacked by flattery, but which all good Princes have " defended as the guardian of their states. How much more accurate is it to fay, that to constitute the perse fect happiness of a kingdom, it is necessary that the " Prince should be obeyed by his subjects, that the

Chap. 6, Book XI.

" Prince should obey the Luws, and that those laws " should be just and directed to the public good !"+

This obligation alone in the Sovereign immediately destroys all despotic or arbitrary power. For, in the idiom of modern languages, the Despot is the man who rules only by his passions and captice; under whom no fabject can be at eafe, as he is ignorant whether his mafter will not punish him to-day for having executed the orders he had received from him yesterday.

In short, it may be justly said, that Political Liberty consists in two points: 1st, That every Citizen should be free to do all that is not forbidden by the law: adly. That the law should prescribe or forbid any particular action for the public good only. Experience will youch for the correctness of this definition. And where could the honest and upright man, obedient to the laws of his country, enjoy greater fecurity and freedom than he wild in France?

It may indeed, be objected, that there existed many abuses, but did they not originate from the genius of the French, or from an excess rather than a want of liberty? Were the conspirators to exclaim against the immoral and impious Minister for having abused the power with which he was entrusted, when these Sophisters had during many years conspired against the morals and piety of the whole nation? No 1 they had no right to complain that the law was often facrificed to private passions; the exact observance of the law should have been their prayer, but they only fought after ruin and revolution.

Of Latires de Cacbet, abufe.

One real abuse had crept into the French Government, which sayoured much of Despotism. This was and of their the use of Lettres de Cachet. Undoubtedly they were illegal. On a bare order from the King the subject loft his liberty. I will not defend fuch an abuse by saying, that none but the higher classes or seditious writers were exposed to the effect of this arbitrary power. But, perhaps, few are acquainted with the origin of those Letters. It was to the moral character of the French. and to the notions particularly of the higher classes, that this abuse owed its origin; and it was necessary either to do away those notions, or to leave so formidable a power in the hands of the Monarch.

[†] Edict of Lewis XIV. 1667; also the Treatise of the Queen's Rights on Spain.

Such was the received opinion in France, that a family would have thought itself dishonored, if any child, brother, or near relation were brought to justice. Hence it was that families, fearing the arm of the law, applied to the King to obtain an order to imprison any profligate youth whose irregular condust might diffrace the family. If any hopes of reformation could be conceived, the Letter de Cachet was only temporary, and served as a correction; but where the offence was criminal and infamous, the culprit was imprisoned for life.

The reader must not be missed to suppose, that these Letters were granted on a mere request and without any inquiry into the case. After Mr. de Malesherbe's administration, the Petitions sent to the King were transmitted to the Intendant of the Province, who immediately ordered his sub-delegate to call a meeting of the relations and witnesses, and to take minutes of their proceedings. On these informations, which were forwarded to the Ministers, his Majesty granted or refused the Lettre de Cachet.*

Under such restrictions it was evidently rather the authority of a common parent, which the King exercised over his subjects, than that of a despot enslaving them. With the notions which the French nation had adopted, it was the necessary means of preserving the honor of different families; and sew were victims to this authority but those who were dangerous either to private or public society. From the use to the abuse of a thing, however, the distance is but small: a prossigate minister might exercise this power against the citizen or the magistrate who had suffilled his duty with the greatest integrity. Nor was it unexampled, that a

^{*} Although these Lettres de Cachet did not generally regard the commonalty, yet the king, when petitioned, did not always resuste them to the lower classes. I was once ordered to attend one of those meetings as interpreter for an honest German, who, though low in life, had requested his Majesty to grant a Lettre de Cachet for his wise, who, violent and choleric, had attempted to stab him, but sortunately he had stopped her hand. The poor man, unable to live in peace or safety with this woman, and unwilling to bring her before a tribunal, had recourse to the King, who ordered the Intendant to take all the proper evidence. The relations and witnesses were secretly assembled. I saw the Subdelegate examine the sacts with the greatest humanity. The whole being verified, the minutes were laid before his Majesty, and the Lettre de Cachet granted. The lady was confined; but in a few months she was permitted to return, and was ever after a model of gentleness and submission.

minister, solicited by powerful men, rather consulted their private animolities, than public justice, or general utility. But a profligate minister abusing his authority does not make his King a despot. The morals of the higher classes being perverted, as we have feen, by Phisolophism, the abuse of this prerogative might loudly call for reform; but are the Sophisters thence justifiable in feeking to overthrow the Monarchy?

the Spirit of Laws was publithed.

In thort, whatever may have been the cause of these The French abuses at the period when the Spirit of Laws appeared, attached to it had never entered the minds of Frenchmen, that at the time they lived under a despotic government. Let us hear Jean Jaques Rouffeau lay down the law, he who created fystems to overthrow it; and let the candid reader judge how far the Sophisters are authorised to represent the French government as arbitrary, oppressive, and tyran-"What, (fays Jean Jaques,) is the true end of " a political affociation? Is it not the prefervation and " prosperity of its members? And what is the most " certain fign that they are preferved, and that they prof-" per? Is it not the increasing population? We need " feek no further for the fign in difpute; but pronounce 44 that government to be infallibly the best (provided " there is no particular circumstance to make it stand " an exception to a general rule) under which, with-" out the application of any improper means, without " the naturalization of strangers, without receiving " any new colonists, the citizens increase and multi-" ply; and that to be the worst under which they lef-" fen and decay. Calculators, it is now your affair ; " count, measure and compare them." The same author adds, " It is a long continuance in the fame fitu-" ation that makes prosperity or calamity real. When 46 a whole nation lies crushed under the foot of despo-" tism, it is then that the people perish; and it is then " that their mafters can hurl destruction among them with impunity, ubi folitudinem faciunt, pacem appellant 46 (and call peace, the filence of the defert they have When the factions of the chief men of " France had arisen to such a height as to agitate the " kingdom, and the coadjutor of Paris judged it ne-" ceffary to carry a dagger in his pocket every time he " went into the parliament, the French people lived " free and at ease, they were happy and their numbers

Social Contract, Chap. 9, Book III.

increased. The prosperity of a nation and its population depends much more on liberty than on peace."*

Thus, without taking on himself the task of calculator, Jean Jaques confesses that the French people, even in the midft of civil broils, lived free and at eafe. But let us attend to one of his most faithful disciples, who undertook to calculate, and that at a time when the revolution had done away every idea of exaggerating the happiness of the French people under the government of their Kings. The revolutionist Gudin, in his annotations on the above text, and in his Supplement to the Social Contract, has examined and calculated, year by year, the state of the poulation, the deaths, births, and marriages of all the principal towns in the kingdom during the course of this century, and then proceeds: "The author of the Social Contract spoke a grand " truth when he exclaimed: Calculators, it is now your " affair; count, measure and compare. His advice has been followed; we have calculated, measured, and compared, and the refult of all these calculations has " demonstrated that the population of France is really " twenty-four millions, though it had always been " supposed to be under twenty; that the annual births amount to one million; and that the population is daily " increasing.

"Hence we may conclude, after Rousseau, that the government was very good. It really was better than it ever had been at any period fince the destruction of that which the Romans had established in Gaul." Such are the words of the same author, and according to his calculations it was in the reign of Lewis XIV. whom the Sophisters represent as the haughtiest of despots, that the population of France began to increase regularly and universally throughout the whole kingdom,

notwithstanding all his wars.

"The long reign of Lewis XV. (another alledged delpot, under whose reign the Antimonarchical Confirmacy was begun and indefatigably conducted) was not exposed to such calamities; and it is certain, continues the revolutionist Gudin, that during the whole monarchy there has existed no period when population increased in a more constant and uniform progression throughout the whole kingdom, than during

^{*} Social Contract, Chap. 9, Book III. in the note.

"that reign. It increased to that amazing height, that
from twenty-four to twenty-five millions of souls
were spread over a surface of twenty-five thousand
fquare leagues, which makes about a million of souls

to a thousand square leagues, or a thousand inhabitants to every square league, a population so unparalleled in Europe, that it might be almost looked upon as a prodigy."

Let us hear the same author on the state of France at the time when the Revolution broke out, which he is perpetually extolling; and let us remark, that the work whence we have extracted our documents was so acceptable to the Revolutionary Assembly, that by a particular decree of the 13th of November 1790, it accepted the homage of it; a stronger contrast cannot be sketched between that Revolution and its authors, whether distant or immediate, and the necessity of those plans by which they pretended to work the happiness of the Empire. The same author continues:

"The French territory is fo well cultivated, that its annual produce is estimated at four thousand millions.

"Its currency amounted to two thousand two hun"dred millions, and the gold and filver employed in
plate and jewels may be estimated at a similar amount.

"The Records of the Affinage Office in Paris atteft, that the annual confumption or rather waste of refined gold, in gilding furniture, carriages, pasteboard, china, nails, fans, buttons, books, in spotting stuffs,

or in plating filver, amounted to the enormous fum of eight hundred thousand livres.

"The profit on trade was annually computed at be-

" tween forty and fifty millions.

"The taxes paid by the people did not exceed fix hundred and ten or twelve millions, which does not amount to one third of the circulating medium nor to one fixth part of the gross territorial produce, and which probably cannot be computed at more than one third of the neat produce, a fum which in that proportion could not have been exorbitant if every one had paid according to his means.*

* As this last fentence alludes to the privileges and exemptions of the Clergy and Nobility, I cannot but refer my reader to a work attributed to Mr. Senac de Meilhan, and which is very fatisfactory on this point. It contains the following passage: "Mr. Necker at length, in a moment of piqué against his usurgrateful children, disclosed the whole truth, and declared before the National Assembly, that the exemptions of the Clergy and Nobility, which had been represented in so odious a light,

" In this kingdom were annually born upwards of 928,000 children; in short, nearly a million. town of Paris contained 666,000 inhabitants. " riches were fo great, that it paid annually one hundred millions into the King's coffers, about one fixth " of the whole taxation of France.

Sur even this immense taxation did not overburthen Paris. Its inhabitants lived in affluence. If its daily confumption amounted to one million, at least from eighty to one hundred millions were necessary for its " interior circulation.

se In short, calculators have estimated, that during the reign of Lewis XV. the population of the country was increased by one ninth, that is to say by two mil-" lions five or fix hundred thousand souls.

Such was the state of France and of Paris at the " time the revolution took place; and as no other state Supplein Europe could exhibit fuch a population, nor boaft ment to the

of fuch revenues, it was not without reason that it Social Conse passed for the first kingdom on the Continent."

The revolutionist Gudin, to whom we are indebted Population. for all these particulars, concludes by faying, "I thought it necessary to state in a precise and exact manner the of population and riches of the kingdom at the period when so grand a revolution took place. I apprehended " that this investigation would shew the future progress " of the nation, and ferve as a table by which we might " calculate the advantages that will accrue from the " constitution when brought to perfection." Without doubt our author has by this time formed his opinion on the advantages of that constitution; but we can plainly

tract. See note

" did not exceed feven millions of livres (318,1811.) that the " half of that fum belonged to the privileged persons of the " Tiers Etat-and that the tax on enregistering, (droit de con-" trêle) which only bore on the two first orders, amply balanc-" ed the privileges they enjoyed with regard to the ordinary " taxes. These memorable words were spoken in the face of " all Europe, but were drowned in the cries of the victorious "demagogues. The Clergy, the Nobility, and the Monarchy, "all have perished,"—and perished under the pretence of an inequality of privileges (an empty affertion,) which was more than amply compensated by a single tax on the privileged orders. This was the tax on all public acts. It was rated in proportion to the fum specified in the act, or to the titles inserted. " Thus " the Most High and Puissant Lord, Marquis, Count or Baron, " was rated according to his birth, or rank, while a citizen only paid in the ratio of his obscurity." Vid. that work, and note to chap. 6.

fee by his enthufialtic admiration of the revolution, and of the Philosophers to whom he attributes the honor of having effected it," that he was very far from wishing to exaggerate the liberty and happiness of France under the Monarchy. By the foregoing long extract we have no other object in view, than that of furnishing the historian with the proper materials (all extracted from the greatest admirers or chief authors of the French Revolution) to enable him to judge of those systems in which the Revolution originated, and to appreciate properly the wildom or the imprudence of its authors.-But to return to Montesquieu.

Precifely at that period when L'Espris des Loix was published, the French were so happy and so pleased with their King, that the furname of well-beloved (bien aimé) had resounded from one extremity of the nation to the other. And, unfortunately for Montesquieu, it is from this publication that we are to trace all those Philosophical reveries on Liberty and Equality, which at first only produced disquiet and doubt, but which foon after created other systems, that milled the French people in their ideas on government, that weakened the tie of affection between the subject and the monarch, and generated at length the monster of Revolutions.

There is an effential difference to be perceived between Voltaire and Montesquieu. Voltaire, as we have shown, would willingly have endured a Monarch that should have connived at his impiety. He would have thought himself sufficiently free, had he been allowed publicly to blaspheme; and, generally speaking, he was more partial to the forms of Monarchy, or of Aristocracy, than to those of Democracy. It was his hatred to religion (and he hated religion more than he loved Kings) which plunged him into the municipalizing fystem.

His admiration for foreign laws. His fystems inapplicable try,

With Montesquieu it was far otherwise. was not indifferent on the subject of religious liberty, it was nevertheless Monarchy itself that he meant to investigate. He proposed to regulate all kingly power and authority according to his ideas of political liberty, tohis coun- Had religious liberty been carried to excess, still he would have looked upon himself as immersed in slavery in every state where the public authority was not subdivided, according to his system, into three distinct powers, the Legislative, the Executive, and the Judiciary.

Book III. Chap, on the Philosophers,

This distinction was new to the French nation, which had been accustomed to view its Monarch as the central point of all political authority. The peaceful ages they had passed under their Legislative Kings little inclined them to envy the boisterous liberty of a neighbouring country, perhaps more celebrated for its civil broils in quest of liberty, than for the wisdom of its constitution, which, at length fixing every mind and every heart, had scarcely terminated a long struggle between the Monarch

and the People.

Without doubt we may admire, as much as Montesquieu. the wisdom of that nation which has known how to model its laws according to the experience it had acquired during those struggles. Laws, indeed, congenial to the manners which characterize it, to its local fituation, and even to its prejudices. But is that conflitution, the most perfect perhaps existing for a nation furrounded by the ocean, to be equally perfect when transplanted into a continental state? Has not nature, by diversifying the foil, varied its culture? Are men, to heterogeneous in their characters, men that may be viewed under so many different points, are they, in order to attain happiness and freedom, to be reduced to one only mode of government? No; it would have been madness to adopt the English conftitution in France. The genius of the French nation must have been totally changed before a Frenchman would believe himfelf free where the Englishman does not even perceive the yoke of the law; before the former would refrain from abusing that liberty which the latter will scarcely taste of; and particularly before the Frenchman could be kept within those limits where the Englishman rests content.

We are willing to believe, that Montesquieu had never made these reflections, when, carried away by his admiration for foreign laws, he was inventing new principles, and presenting as constant and general such truths, as would make his countrymen view their Sovereign in the light of a real Despot, and the mild government they lived under, though so conformable to their interests and their genius, as that of a most horrid

and shameful flavery.

It is painful to apply such a reproach to this celebrated writer; but can history refrain from observing the fatal impression which such doctrines must have made on a people so long accustomed to say, so veil le Roi, for French from their King.

His systems weut la loi, (as the King wills, so wills the law;) the alienatethe doctrines, I say, of him who dared affert as a demonstrated truth, that " when the legislative and execu-" tive powers are united in the fame person or in the " fame body of magistrates, there can be no liberty; " because apprehensions may arise lest the same Mon-" arch or Senate should enach tyrannical laws, to execute them in a tyrannical manner."* But in laying down this principle he had taken care to fay immediately before, " the political liberty of the subject is a st tranquillity of mind, arising from the opinion which se each one has of his fafety. In order to have this liber-" ty, it is requifite that the Government be so constituff ted, as that one man need not be afraid of another."+ Either Montesquieu must have believed the French reader incapable of uniting thefe two ideas, or elfe he meant to fay, " Frenchmen! You believe that under the government of your King you are in fafety, and enjoy liberty. Your opinion is erroneous, it is fhameful. Amidst that calm which you seem to enjoy there is no liberty; and none can exist so long as you repeat a veut le Roi, si veut la loi; in short, so long as the Legislative and Executive Powers are united in the perfon of your King. He must be deprived either of the one or the other; or elfe you must submit to live in the perpetual terror of tyrannical laws, tyrannically executed."

This language is not held out to the French alone, but to every people governed by Kings, even to most Republics, where, as he himfelf remarks, these powers were often united. The whole universe was then in a state of slavery, and Montesquieu was the apostle fent to teach them to break their chains, chains for light that few were even fenfible of their existence! A general Revolution was then necessary, that mankind might affert its liberty! I could with to exculpate Montesquieu; but if on the one side I am afraid of attributing intentions to him which he never had, on the other I dare not revile genius by separating it from reason; by faving that he had laid down new principles without even perceiving their most immediate consequences. is a hard talk to represent Montesquieu brandishing the torch of discord between nations and their Kings, between the subjects even of Republics and their Senates, -

Chap. 6, Book XI. + Chap. 6, Book XI.

or their Magistrates; but would it not be something more or less than kindness, to behold the torch, and the man who wields it, without daring to intimate the intention of kindling a blaze? How chimerical must have been that terror of tyrannical laws tyrannically executed, in a country where the legislator himself in bound by pre-existing laws, whose sole object is the prefervation of property, liberty, and the fafety of the fubject !- What a phantom fuch a supposition must be in a country where the King was omnipotent in the love of his subjects, and null in tyranny; in a country where, if the representations of the Magistrates were infufficient, the Monarch could never relift those of the people, whose very filence was sufficient to disarm him, and he would abrogate any number of laws to make them return to their noify acclamations. Montesquieu, who attributes so much influence to climates, might very well have taken into confideration the manners, the character, and the received opinions, acting to much more powerfully 'among his countrymen than in any other nation. But the fact was, that the French laws enacted by their Legislative Monarchs were not to be surpassed either in wisdom or mildness by the laws of any country; under those Legislative Kings they had feen their liberties, to far from being contracted, ascertained and extended, and facts are better authorities than fystems.*

The same error, the same delusion shows itself when His errors Montesquieu believes every thing to be ruined, if the on the Ju-Prince who has enacted a law has the power of judging Power. the man who transgresses it. Such a sear might be reafonable in a country where the Legislative Monarch could be both judge and plaintiff, thus fitting in judgment on his own cause, and over those of his subjects of whom he might have reason to complain; or where the Legislative King becomes fole Magistrate and sole Judge, or violates the accustomed forms requiring a

^{*} On this occasion we may cite Mr. Garat, a lawyer, whose opinion cannot be mistrusted, having with many other of his brethren diftinguished himself by his philosophical zeal for the Revolution; and before that period he was one of the most ob-flinate sticklers for the sovereignty of the people.—Neverthe-less he says, " at present all laws emanate from the supreme will " of the Monarch, who no longer has the whole nation for his " council. But his throne is so easy of access, that the wishes " of the nation can always reach it." Garat's Repert : de jurifprud. art Souvebain.

eertain number of Magistrates and votes to condemn or absolve a subject. This was a chimerical terror in every true Monarchy, where, as in France, the first law is to observe those of nature, which will always preclude either Sovereign or Magistrate from sitting in judgment on their own capies, and on their private differences with the subject. A terror still more futile wherever, as in France, the King might be cast in his own tribunals, and where equally with any fubject he was bound by the law. Hence nothing could ever have made the French unite the idea of Despotism to that of a Monarch the judge of his subjects. With what romantic ideas and tender affection they were wont to paint those happy days when Lewis IX. furrounded by his subjects as if they had been his children, would, under a shady oak, hear and determine their differences, with all the authority and justice of the first magistrate of his kingdom! How new must it then have been for the people to hear Montesquieu affert, that " there is no liberet ty, if the power of judging, be not separated from " the Legislative and Executive Powers | Were it joined " with the Legislative, the life and liberty of the suject " would be exposed to arbitrary control, for the Judge " would then be the Legislator. Were it joined to the " Executive Power, the Judge might behave with all "the violence of an oppressor. There would be an " end of every thing, were the same man, or the same "body, whether of the Nobles or of the people, to " exercise those three powers, that of enacting laws, 46 that of executing the public refolutions, and that of " judging the crimes, or determining the disputes of " individuals."+

Montesquieu appears to have selt the danger of such lessons, when he really seeks to console nations by telling them, that "most kingdoms in Europe enjoy a"moderate government, because the Prince who is invested with the first two powers leaves the third to his subjects." But such a distinction can little avail; of what consequence can it be, that the Prince should leave this third power to his subjects, when about twenty lines higher Montesquieu has laid down as a constant principle, that when the two first powers are united in the same person there can be no Liberty? And why does he immediately add, "In Turkey, "where these three

^{*} See Joinville's Memoirs. † Chap. 6, Book XI.

" powers are united in the Sultan's person, the subjects er groan under the weight of the most frightful oppres-" fion ?"* Is it not very well known, that the Sultan generally leaves the judiciary power to the tribunals? Could the illustrious author have meant to address his countrymen in faying, "You who in every age of your " history behold your Kings exercifing this power, such " as Hugues Capet judging Arnould de Rheims; as 66 Lewis the Younger, the Bishop of Langres, and the "Duke of Burgundy; as Lewis IX. administering justice to all those of his subjects who had recourse " to him; as Charles V. judging the Marquis of Salu-" ces, or Charles VII. condemning the Duke of Alen-" con; as Francis I. pronouncing on the Connetable de Bourbond, and Lewis XIII. judging the Duke de " la Valette; in fine, all you, I fay, who behold your " Monarchs exercising the judiciary power, learn that there was an end of every thing under such Princes, " who were real Sultans, by whom the subjects was ande to groan under the most frightful despotism, and " that you are in danger of feeing it revived every st time your Kings shall exercise the same powers."+

Would it not have been wifer and more correct if Montesquieu had said, that what constituted the despotic power in the Sultan was the power of capriciously and instantaneously pronouncing on all points, following no other guide but his passion and his momentary interest? He sends the bowstring and it is an order to die; but can such an order be deemed a judgment. He sends it because he wills it, little regarding the letter or decisions of the law; and it little imports whether such a will be assented to by a senate which may bear the title of judges, or whether he wills it alone, and in direct opposition to such a body of Magistrates.

* * Chap. 6, Book XI.

[†] It might be objected, that some of the Kings, as in the case of Francis I. who sat is judgment on trials for High Treason were judges in their own cause. But in reality those are causes which interest the whole state. It might as well be objected, that a French Parliament could not judge a traitor to the state, because it is the cause of every Frenchman. This was an objection made against Francis I. in the case of the Marquis de Saluces. It was quashed by the Attorney General. But its having been made is sufficient to prove that the King was no despot, since the laws of the country, and a court of justice were to decide, whether he could exercise his power in that particular case.—Report: do Jurisprud. art Roy, per M. Polverel.)

Such is the power which creates a Sultan, and which conflitutes Despotism. But is it not chimerical to suppose, that in France the power of making a law and then pronouncing according to the decisions of that law antecedently made and promulgated, could constitute Despotism?

This erroneous affertion of lo celebrated a writer is the more extraordinary, as we find it fully refuted in that part of his work where he treats of those ancient Dukes and Counts who, under the ancient government of the Franks, exercifed, the three powers. " It may " be imagined perhaps, (he fays) that the government of the Franks must have been very severe at that time, " fince the same officers were invested with a military " and a civil power, nay, even with a fifcal power over " the fubjects, which in the preceding books I have observed to be distinguishing marks of Despotic Au-" thority. But it is not to be believed, that the Counts " pronounced judgment by themselves, and administered justice in the same manner as the Bashaws do in "Turkey. In order to judge affairs, they affembled " a kind of affizes where the principal men appeared. "The Count's affiftants were generally feven in num-" ber, and as he was obliged to have twelve persons " to judge, he filled up the number with the principal " men. But whoever had the jurisdiction, whether " the King, the Count, the Grafio, the Centenarian, the " Lords, or the Clergy, they never judged alone; and " this usage, which derived its origin from the forests ss of Germany, (as also did the beautiful system of the " admirable constitution,) was still continued even af-" ter the fiefs had affumed a new form." He was not then to come and tell the French people, whose Kings did not judge alone in modern more than they had done in former times, that all was over with them, that Liberry was at an end, because the judiciary power was not separated from the legislative and executive powers. It is easy to see what disquiet such principles must

Further error which begets the States-General, It is easy to see what disquiet such principles must have created in the minds of his country-men, and how they exposed the Royal Authority to odium and mistrust. But, alas! this work contains the origin of far greater evils.

Forewarned by experience of the troubles which accompanied the States-General, the French feldom re-

^{*} Chap. 18, Book XXX.

called them to mind but to enjoy the peace and glory they had acquired under Monarchs, who by their wifdom had supplied the want of those ancient States. Montesquieu not only spread his false alarms on the legillative and executive powers of the Sovereign, but he was unfortunate enough to lay down as law to the people, that every flate that withes to believe itself free must only conside in itself, or its representatives, for the enacting of its laws. He was the first who said, 46 As in a free State every man, who is supposed a free agent, ought to be his own governor, so the legislative so power ought to relide in the whole body of the peo-" ple. But fince this is impossible in large States, and in small ones is subject to great inconveniences, it is st fit that the people should execute by their Representatives " what they cannot execute by themselves."

This is not the place to observe what a multitude of errors these affertions contain: the chief is that of having converted into a principle what he had observed in England, without confidering that often what has conducted one nation to Liberty, may lead another into all the horrors of Anarchy, and thence to Despotism. On feeing this opinion laid down as a general principle, the French believed, that to become a free state it was neceffary for them to return to their former States-General, and vest them with the legislative power. And in order to throw the fiscal power also into their hands Montesquieu adds, " If the legislative power were to se fettle the fubfidies, not from year to year, but for ever, it would run the rifk of lofing its Liberty, because the executive power would no longer be dependent; " and when once it was possessed of such a perpetual er right, it would be a matter of indifference, whether " it held it of itself, or of another. The same may " be faid, if it should fix, not from year to year, but of for ever, the fea and land forces with which it is to " entrust the executive power."+

When we consider how little such a doctrine was ever thought of in France before. Montesquieu had written; when we behold that swarm of scribbling copyists, who all repeat that Liberty is at an end wherever the people do not exercise the legislative and siscal powers, either by themselves or by their representatives; when we compare this doctrine with that of the sirst revolution-

^{*} Chap. 6, Book XI.

ary tebels, whether under the denomination of Conftitutionalists or Monarchists; when we restect that it was on such principles that Necker, Turgot, Barnave, Mirabeau, and La Fayette founded their systematic rebellion, do we not immediately infer (an awful truth indeed for Montesquieu, but which History can never hide,) that it is to Montesquien the French must trace that fystem which disjoints the sceptre and throws the Monarch into the hands of the people, who by means of their representatives proclaim their pretended laws; that fystem which recals the States-General, who, soon ftyling themselves National Assembly, leave nothing to their King but the theatrical show of royal pageantry, until, carrying their confequences still further, the people affert their unbounded fovereignty by dragging the unfortunate Lewis XVI. to the scaffold.

History will be astonished when it beholds Montesquieu, ignorant of his system having been precisely that which the most inveterate enemies of his country had formerly adopted, in hopes of diminishing the lustre and grandeur which it enjoyed under the dominion of its Kings. For ever will the memory of those service copyists, the Constitutionalists and Monarchists, be odious to their country, when it shall be remembered that their main object was to subject their Monarch to the authority of the States-General, and thus consummate the very plan concerted by the foreign enemy.

His fystems coincide with those of the greatest enemies of the State.

All these wonderful men, who were so well versed in the English constitution, might during their researches have learned what every English school-boy was acquainted with, who, in his most tender years, on receiving Salmon's Geography must have read the following passage, " January 16th, 1601, at the Congress of "the Hague, consisting of the Princes of Germany, " the Imperial, English, Italian, Spanish and Dutch " ministers, a declaration was drawn up, wherein they " folemnly protested before God, that their intentions " were never to make peace with Lewis XIV. until " the Estates of the kingdom of France should be es-" tablished in their ancient liberties; so that the Clergy, " the Nobility, and the Third-Estate, might enjoy " their ancient and lawful privileges; nor till their kings for the future should be obliged to call together st the faid estates when they defired any supply, without " whom they should not raise any money, on any preif tence whatever, and till the parliaments of that

** kingdom and all other his fubjects were reflored to their inferior in the fubjects of France to join with them in this undertaking for refloring them to their rights and liberties, threatening ruin and devastation to these who refused."*

It is thus that, after thirty years of the most learned discussion and research on the part of Montesquieu, and forty years of new discussion on the part of his learned disciples, the Constitutionalists and Monarchists, that they adopt that plan for restoring their country to liberty which every English school-boy knew to have originated in the mind of the enemy, who wished to overturn the Throne, and tarnish the lustre which France had acquired under its Legislative Monarchs.

Had I already faid it, I should nevertheless repeat, that the object here in debate is, not what the ancient constitution of France has been, nor whether their kings enjoyed the legislative power, (which has been very ill discussed by our modern politicians;) still less are we disposed to agitate the question, which is the most perfect constitution in itself? Nobody will deny that government to be the best, under which the people are happiest at home, and most formidable abroad; and fuch a reflection will suffice to show how baneful the doctrines broached by Montesquieu and repeated by the Sophisters of Rebellion must have proved to France: They who came to flun their countrymen with the pretended fears of despotism, alienating their minds from their own constitution to excite their admiration for foreign laws, and that at a time when the love of the subjects for their King was carried to enthusiasm after the tranquil ministry of the Cardinal Fleury, and the brilliant compaigns of the Marechal de Saxe in Flanders.

It may be difficult to decide how far this imprudent doctrine is to be looked upon as the error or as the perversion of genius; were we to appeal to the testimonies of his greatest admirers, we should not hesitate at the latter decision, and rank him among the Sophisters of Rebellion, as the sect appears to have done. D'Alembert rather accuses than defends him, when, answering those who complained of the obscurity of the Spirit of Laws, he says, "All that may appear obscure to com-

^{*} Edit. 1750. Page 309.

" particularly in view. Befide, a voluntary objectity " ceases to be obscure. Mr. de Montesquieu, often " wishing to advance certain important truths, which, " boldly and absolutely expressed, might have given " offence to no purpole, very prudently difguised them, " and by this innocent artifice hid them from those who " might have been offended, without destroying their " intended effect on the fage." It is difficult to pals over this voluntary obscurity in a man who has advanced principles to subversive of the laws and government of his country. His pretended innocent artifices would almost convince the reader, that all those protestations of Montesquieu were hypocritical and sophistical, when we fee him, after having strained every nerve to prove to most nations that they are perfect strangers to liberty, and that their kings are real despots, seeking every means to dispel any suspicion of his being of that disquiet, morofe, and feditious temper which thirfts after revolutions.

Nor is the suspicion removed by D'Alembert when he compliments him as having "diffused that general light on the principles of government which has rendered the people more attached to what they ought to leve." What can be the signification of "what they ought to leve." What can be the signification of "what they ought to "love" in the mouth of this artful Sophister? Why should he not have said more attached to their King and the Government of their country? But we have already seen how little this Sophister was attached to either the one or the other.

It is equally unfortunate, that his panegyrift, now that the name of Encyclopedist is so justly covered with opprobrium, should extel his zeal for that monstrous digest, whose object remains no longer a secret, or when the most revolutionary among the Sophisters positively affert, that Montesquies would not have written had not Voltaire written before him. Condorcet, by advancing such a proposition, clearly means, that if Voltaire had not succeeded so well in his Antichristian Conspiracy, Montesquieu would not have contributed so powerfully towards the political revolution; that if the one had been less daring against the Altar, the other would have dared less against the Throne.

In folving this unfortunate problem, what " damn-" ing proof" would be acquired against Montesquieu

^{*} Montesquieu's Blogy by D'Alembert at the head of the 5th volume of the Encyclopedia.

if the authenticity of a letter which appeared in one of the London papers could ever be ascertained! Voltaire and D'Alembert conspired against the Jesuits, because they believed that society to be one of the structure, presses to religion; Montesquieu, if the letter be genuine, presses for their destruction, because he thought them too much attached to the Royal authority. "We have a Prince," says he, "who is good, but weak. That society employs every art to transform the Monarch into a Despot. If it succeeds: I tremble for the consequences, civil war will rage, and streams of blood will inundate every part of Europe.—The English writers have thrown so great a sight upon Liberty, and we have so great a desire of preserving what little of it we enjoy, that we should make the worst slaves in the world."

Were those violent and extreme measures which we have since witnessed already taken? This letter would indicate as much; beside, it is entirely written in the style of a conspirator. It is full of such expressions as these: "If we cannot write freely, let us think and act freely. We must wait patiently, but never cease working for the cause of Liberty. Since we cannot

" fly to the pinnacle, let us climb."

Could it be possible that Montesquieu had already formed the plan of driving out the Swifs guards, and of calling forth the national guards of the revolution? The following lines strongly denote such a plan: "What a point should we have gained, if we could "once get rid of those mercenaries and foreign sol- diers! An army of natives would declare for Liberty, at least the greater part of them would. But that is the very reason why foreign troops are maintained." However difficult it may appear to vindicate Montesquieu from being a conspirator, if it be true that he was the Author of the above letter, still I must say what may

^{*} It is earnessly requested of all persons who may have any further knowledge of that letter, or are in possession of the Newipaper in which it was published, that they will be kind enough to give such information to the Author at Mr. Dulau's, Bookseller, No. 107, Wardow-street. He cannot question the veracity of the Abbé le Pointe, who gave him the translation of it, taken from an Evening Newspaper about the laster end of 1795; but, not attaching the same importance to the letter which the Author would have done, the Abbé neither remarked the title nor the date of the paper which he translated it from, and that the Author hopes will plead his excuse for troubling his readers.

absolutely excuse him. This letter may have been written in a moment of anger, and be the effect of one of those fantastical contradictions from which the greatest genius is not always exempt. Montesquieu had bestowed the highest encomiums on the Jesuits in his Spirit of Laws it but that did not hinder them from condemning feveral of his propositions. The resentment of the moment might have induced him to wish for their destruction. It is generally known, that he was much more tender to criticism than could be supposed for a man of his superior genius. All his love of Liberty could not hinder him from applying to the Marquise de Pompadour to obtain the despotic order for supprefling and even for burning Mr. Dupin's Refutation of his Spirit of Laws. 1

We may observe various traits in this celebrated genius which are irreconcileable. He was very intimate with the Encyclopedian Deifts and Atheifts, but always very defirous that his friends should die good Christians, and that they should receive all the rites of the church. At that awful period he was an Apostle or Divine, he would exhort and insist until the fick person assented; he would run, though it were at midnight, to call the clergyman whom he thought the most proper to complete the conversion; at least such was his conduct with re-

spect to his friend and relation Mr. Meiran.

His works are equally fantaltical. He speaks of religion in terms of the highest panegyric; nevertheless we have to guard against many an attack which he makes against it. In defending Christianity against Bayle, he tells us, that perfect Christians " would be citizens in-" finitely more enlightened with respect to the various " duties of life. That the more they believed themof felves indebted to religion, the more they would " think due to their country; that the Principles of " Christianity deeply engraved on the heart should be " infinitely more powerful than the false honor of " Monarchies, than the human virtues of Republics, " or the servile fear of Despotic States." And yet he lays afide that religion, and continues to make this false honor and these human virtues the prime movers of Monarchies and Republics! He represents the Christian religion as the most conforant to Monarchy : ¶ and he has faid before, " There is no great share of

[†] Chap. 6, Book IV. † See Feller's Historical Dictionary. § Ibid. || Chap. 6, Book XXIV. ¶ Chap. 3, Book XXIV.

er probity or virtue necessary to support a Monarchical Government-That in well regulated Monarchies, is they are almost all good subjects, and very few good men-That in a Monarchy it is extremely difficult for the people to be virtuous;" that is to fay, that the Christian religion is the most consonant with Monarch. ies, but that it is the most difficult for the people to follow under that government. He writes in the midft of a people then the most distinguished for its love to its Sovereign, and his whole system appears to be calculated for a nation enflaved under the feverest Despotifm, and of which Terror is the prime agent. tainly, either the beloved Monarch is not a Despot, of fear is not the prime agent of Despotism. Might not all this be comprised under what D'Alembert calls innocent artifices? but another cause may be furmised.

Montesquieu declared in his last moments, that if he had hazarded any expressions in his works which could cast a doubt on his belief, " it was owing to a taste " for novelty and fingularity; to a wish of passing for " à transcendent genius soaring above prejudice and " common maxims; to a defire of pleating and of ob-" taining the plaudits of those men who directed the " public opinion, and who were never more lavish of theirs than when one appeared to authorize them to " throw off the yoke of all dependence and restraint."+ This avowal would lead us to infer, that there was a greater tafte for novelty and fingularity in his political fystems than in his religious ideas. He always preferved a fufficiency of his religious education to respect Christianity, though not enough to guard against those political fystems which might and really did gain him that applause which he so much sought for, I mean that of the modern Sophisters, who, with their newfangled ideas of Liberty and Equality, thought themselves authorized to shake off the yoke of all dependence. I cannot believe that he conspired with them; but that he forwarded their plans is too certain. And fuch will be our opinion till the before-mentioned letter can be authenticated. T He did not conspire by

^{**} Chap. 3 and 6, Book III. † See Historical Dictionary.
† It is certainly a most extraordinary coincidence, that while our Author, though obliged to state the revolutionary principles said down in Montesquieu's works, does all he can to exculpate him from any evil intention, Bertrand Barrere, the sanguinary Vol. II.

fetting up his fystems, but his fystems formed conspirators. He created a school, and in that school systems were formed, which, improving on his, rendered the latter more satal.

Reporter of the fuccessive Committees of General Sasety which have butchered France, and who was himself at length involved in the downfal of Robetpierre, after having been his agent during his whole reign of terror, should have been writing precisely at the same time a long declamatory pamphlet under the title of Montesquieu peint par lui-nume, claiming the honors of the Pantheon for him, as one of the Doctors of Democracy and a Progenitor of the French Revolution. He even declares his object to be no other than to form an Edition of Montesquieu for the use of Republicans. Could it be possible that men of Barrere's stamp were the persons whom D'Alembert meant to defign when he said, "All that may appear obscure to common readers is not so to those whom the author had particularly in view; besides, a voluntary observing ceases to be obscure." T.

CHAP. III.

Jean Jaques Rouffeau's Syftem.

TOWEVER cautiously Montesquieu may have expreffet himself, the grand principle of all De-quences mocratic Revolutions was nevertheless laid down in his not obser-writings. He had taught in his school, "that in a fed over by 46 free state, every man who is supposed a free agent Montesought to be his own governor." This axiom evident- quiesly implies, that no man nor any people can believe themselves free, unless they are their own legislators; and hence it was natural to conclude, that there hardly existed a nation on earth that had a right to believe itfelf free, or that had not some bonds to burst in order to extricate itself from flavery.

Scarcely could England even flatter itself with the real enjoyment of this liberty; and we see Montesquieu not venturing to affert it when he adds, " It is not my bufiness to examine whether the English acer tually enjoy liberty or not. It is sufficient for my se purpose to observe, that it is established by their is laws, and I inquire no farther."+ Though this may have fatisfied the mafter, it might not be fufficient for all the disciples; and some one of them might answer, that according to his principle the English laws were far from granting that liberty inherent to a people governing itself.

It is evident, that to believe in their own freedom the English were obliged to deny this principle as too general, and certainly they were entitled to reply, With us liberty confifts in the right of freely doing all that the law does not forbid; and every Englishes man, whether rich or poor, is equally free, whether 46 he have the requisites for being an elector or not, whether he make the law by his direct vote, or by shis deputies; or even if he does not in the least con-"tribute toward it. For in all these cases he is certain es of being judged by the same law. The Foreigner even is as free among us as ourselves, when he is 44 willing to observe our laws, for he may do as freely se ourselves all that is not forbidden by the law.*

^{*} Chap. 6, Book XI. † Chap. 7, Book XI.

If England could justly repreach Montesquieu with the generality of his principle, what must have been the case with other nations, such as France, Spain, Germany, or Russa, where the people do not partake, either by themselves or by their representatives, of the power of enacting laws? What was to be said of all those republics, either in Switzerland or Italy, where the three powers are united in the senate, where, to use Montesquieu's expression, the power being one, he thinks he discovers and dreads at every step a Despatic. Prince?

It was a necessary consequence, either that this principle must have been done away; or that all Europe, persuading itself that it groaned under slavery, would attempt, by a general Revolution in all Governments, to cast off the voke. Some great genius must have arisen who could have counteracted the satal shock given by this illustrious author. But for the missortune of

Europe the very reverle came to pals.

Montesquieu was not only admired and extolled, as he deserved, in consideration of many parts of his Spirit of Laws, but he was more especially venerated for those passages in which, by means of his principles on Liberty, Equality and Legislation, he aspected the existing governments with the imputation of Slavery. The Sophisters easily overlooked his restrictions, his protestations, his obscurities and his innocent artifices, because they conceived it to be sufficient that he had open-

ed the path, and shown how far it might lead.

The first who undertook to widen this path was Jean Jaques Rousseau, that samous citizen of Geneva, whom we have already seen so powerfully forwarding the confipracy against the altar. He was in every shape the man of whom the Sophisters of rebellion stood in need to conduct them in their attack against the Throne. Horn a citizen of a Republic, he imbibed with his milk, as he says himself, the hatred of Kings, as Voltaire had done that of Christ. He was better versed than Montesquique in that dangerous talent of propagating error with the tone of importance, or of presenting paradox as the result of deep thought. He possessed, above all, that boldness which neither admits principles by halves, nor shrinks at their consequences. He surpassed him.

Jean Jaques following up Montefquieu's principle, and more daring in his confeguences.

The Spirit of Losus appeared in the year 1748, and The Social Contract in 1752. Montesquien had revived the ideas of Liberty and Equality; but Jean Jaques conftrues them into supreme happiness. " If we ex-" amine," fays he, " in what the supreme bappiness of ALL confilts, which ought to be the grand object of se every legislature, it will appear to center in these two " points, LIBERTY AND EQUALITY. In Liberty, because all private dependence is so much strength subse tracked from the body of the flate; in Equality, be-" cause Liberty cannot subsist without it."

Montesquien had not dared to decide whether the Man every English were free or not; and at the very time when flavery, ache was palling the most severe criticism on other gov- cording ernments, he sheltered himself under the intention of to June not wishing to vilify or debase any one. Jean Jaques Jaques was above fuch cautions; he begins his work by faying,

Man is born free, and yet we fee him every where in chains.

Montesquieu had furmised, that to believe himself free it was necessary that man should be bis own governor; that he should act according to his, own laws, and according to his own will. But he judged the means of execution to be difficult in a small flate, and impossible in a large one. Jean Jaques would have believed the principle false had he found it impossible in practice. But he believed the principle, as laid down by Montesquien to be true in theory; and to furpals his mafter he had only to demonstrate its possibility, and to facilitate its execution. This constitutes his favourite problem :

To find a form of affociation which " will defend Object of and protect with the whole aggregate force the perfor Jean Jaand property of each individual; and by which every quers fyf-" person, while united with ALL, shall obey only HIM-14. SELF, and remain. as free as before the union; fuch. " is the fundamental problem, fays Jean Jaques, of

" which the Social Contract gives the folution." 1. This was in other terms precisely feeking to realize Montesquieu's principle; to give to each man who feels himfelf a free agent the means of being his own governor, and of living under no other laws than those which he has himfelf made.

How a man, after having entered into the Social Con- His object tract, is to find himfelf as free as if he had never enga- erroncoue.

^{*} Social Contract, Chap. 21, Book II.

T:Chap. 6, Book I. † Chap. z, Book I.

ged in it, is not easily conceived; or, how a man who has subjected himself to the will of the majority can be as free as when his actions were to be directed folely by his own will, is equally inconceivable. This was preeifely faying, that the object of civil fociety is to preferve that Liberty which is anterior to government, or of the state of nature; though the Social Contract, according to all received ideas, expressly imports the facrifice of part of that Liberty to preserve the rest, and to obtain at that price, peace and fecurity to one's person, property, and families; in short, all the other advantages of civil fociety.'

The folution of this problem became more difficult when Jean Jaques afferted, that " it is evident, that " the first wish and littention of the people must be. that the flate should not perish."+ According to their fecond maxim, it was not effentially necessary to be one's own governor, or to act always according to one's own will, and to live under laws enacted by onefelf; but to have good laws, whoever might have been the legislator, and to be governed so as to save the State.

Confe fola legicator.

But contradictions could not thwart Jean Jaques in He wished to realize Montesquieu's princihis career. The people pic. He fets off on the supposition, that every man, a free agent, is to be his own governor; that is to fay, that every free people are to obey those laws folely which they have themselves enacted: and in suture he never views the law in any other light than as the act of the Such a proposition immediately annuls all general will. laws which had ever been enacted by any King, Prince, or Emperor, without the participation of the multitude; nor does Jean Jaques hesitate in faving, " It is unnese ceffary to inquire to whom belongs the function of " making laws, because the laws are but the acts of the e general will. The legislative power belongs to the " people, and can belong only to them. Whatever is ordered by any man of his own accord is not law. " For the people, to be subjected to laws, must enjoy " the right of making them. ‡

fovereign.

Such was the first principle which Jean Jaques de-The people duced from his mafter's distinction of the three powers. The fecond was not less flattering for the multitude. All Sovereignty, according to Jean Jaques, refided in In giving this power to the the power of Legislation.

people, he concluded the people were Sovereign; and fo much fo, that they had not the power of submitting to another Sovereign. All fubmission on the part of the people is represented in this new school as a violation of the very act by which every people exists; and to violate this act was to annihilate their own existence; and as a further confequence he concludes, that all submission on the part of any people is null in itself, for this great reason, that by nothing nothing can be performed.

Lest he should not be understood, we see Jean Jaques frequently repeating both the principle and the confe-"The Sovereignty, he fays, being no more " than the exercise of the general will, can never alien-" ate itself. If therefore a people promise uncondition-" ally to obey, the act of making such a promife dif-" folves their existence, and they lote their quality of a " people; for at the moment that there is a mafter " there is no longer a Sovereign, and the body politic

is destroyed of course."

It was impossible to say in a clearer manner to all nations, Hitherto you have been governed by Kings whom you looked upon as Severeigns; if you with to ceafe being flaves, begin by taking the Sovereignty to yourfelves, that you may enact your own laws; and let your Kings, if you wish to keep them, be no more than servants, to ohey your laws, and to see them observed by others.

Montesquien seared that a legislative people would not be fufficiently enlightened for the difcussion of laws The people and affairs in general; but this fear had not made him infallible in relinquish the principle. Jean Jaques, infifting on the principle, could fee nobody more proper than the people to carry both principle and consequence into practice. In this new system, the general will of the people was not only to frame the laws, but in the making of those laws became infallible. For he says, " the " general will is always right, and tends always to the " public advantage. The people can never be bribed, " yet they may be deceived." But in whatever manner they may be deceived, this Sovereign people, by its nature, must, while it exists, be every thing that it ought to be. +

To compensate for the incapacity of the people in the framing of laws, Montesquieu proposed representatives, Sole repreor men who should make the laws for them. Jean tentative

Jaques would not allow these men to be representatives Chap. 7, Book I. || Chap. 1, Book II. Chap. 3, Book II. + Chap. 7, Book I.

in any thing but in name: He contended, that Morttesquieu, in causing deputies to be chosen, placed the people under attornies and barrifters, that is to fay, under men who were to plead their cause as a guardian does that of his ward. But neither attornies nor guardians could be looked upon as real representatives. That these men, whose judgment the people would be obliged to receive as law, might differ both in will and opinion from the people; in fine, it was giving absolute legislators to the people, and thereby divesting it of the legislative power. He further observes, that the wift of the people could be no more represented by these deputies than that of a ward by his guardian. And he adds, in spite of his master, " The Sovereign, (the to people) which is only a collective being, cannot be repreferted but by itself , the power may be transmitted, but not " the will. Belides, the Sovereign power may fay, " my will at prefent agrees with the will of fuch a " man, or at least with what he declares to be his will;" " but it cannot fay, our wills shall likewise agree to-" morrow,' as it would be abfurd to think of binding " the will for any time to come."*

above the

From these reasonings certain qualities and rights The people are inferred, which Montefquieu would not perhaps have refused to the Sovereign people, but which he had not dared to express. This Sovereign made the law ; and, whatever might be the law made by the people, it could not be unjust, as no person can be unjust towards himfelf.

> The Sovereign people make the laws, but no law can " For, continues Jean Jaques, in every case the people are masters, to change even the best laws: for, if that body is disposed to injure itself, " who has a right to prevent it?"

pie.

In short the great difficulty which Montesquien found In free men being their own governors and legislators lay in the impossibility of holding, especially in great flates, the affemblies of this legislative people. These inconveniences, or even impossibilities, vanish before Jean Jaques, because he felt that either the principle was to be abandoned, or the confequences to be followed up; and neither Parliaments nor States General could fuffice for him; he withed for real affemblies of the whole people. " The Sovereign, having no other

^{*} Chap. 1. Book II.

[†] Chap. 12, Book II.

se force but the legislative power, acts only by the laws; s and the laws being only the authentic acts of the " general will, the Sovereign can never all but when the " people are affembled. Some will perhaps athink, that " the idea of the people affembling is a mere chimera: se but, if it be so now, it was not so two thousand se years ago; and I should be glad to know whether " men have changed their nature? The limits of pofse fibility, in moral things, are not so confined as many are apt to suppose them: it is our weakness, our so vice, and our prejudice, that narrow the circle. The 46 abject mind distrusts the very idea of a great foul; and vile flaves hearken with a fneer of contempt " when we talk to them of Liberty." +

However confidently Jean Jaques may have laid down Examples this doctrine, still the examples which he adduces to of a fovecorroborate at were far from demonstrating that these reign peoaffemblies of the Sovereign had ever existed. The citizens, for instance, of Rome or Athens were perpetually flocking to the forum; but those citizens, especially the people of Rome, were not the Sovereign people The Empire was imand every where Sovereign. mense, and the people in this immense Empire, so far from being Sovereign, were a people enflaved by a Defpotic Metropolis, by an army of four hundred thousand foldiers called Citizens, always ready to bufft forth from an entrenched camp called Rome, to crush any town or province which should dare to affert its own liberties. Athens followed the same conduct with respect to its colonies and allied towns.

These examples adduced by Jean Jaques only showed what the French Revolution has, fince, fo well demonstrated: that when the inhabitants of an immense town, like Rome or Paris, take up arms, they may style their Revolutions by the names of Liberty and Equality, but all the real distinction is, that in place of one King whom they may have banished or murdered, the inhabitants are transformed into four or five hundred thousand Despots and Tyrants over the Provinces, while they in their turn are tyrannized by their tribunes. Are not the ashes of Lyons, are not the unfortunate people of Rouen or Bourdeaux the unhappy examples that may be cited to show what fate awaited the miserable town that might attempt to shake off the yoke of

† Chap. 12, Book III. Vol. II.

Jean Ja-

ques re-

proaches

Montei-

quieu.

the suburbs of St. Marceau, St. Antoine, or of the citizens of Paris? And has not that immense town paid its tribute to a Robespierre at one time, and at another

to the five Kings?

At some times, however, Jean Jaques was sensible of these inconveniences. But he-would not on that account abandon his grand principle of the Sovereignty of the people, nor even the general affemblies. would, after Montefquieu's example, have recourse to the virtue of Republics or of the Sovereign people; but he would even reproach Montesquieu with a " fre-" quent want of precision in not making the necessary " distinctions, and not perceiving, that, the Sovereign " authority being every where the fame, the fame principle must prevail in every well constituted state." Then he would add, " that there is no government for " fubject to civil wars and internal agitations, as the de-"mocratic or popular one;" (that is to fay, as the state of which virtue is the basis) "because there is not one " which has fo ftrong and fo continual a tendency to " change its form, which can only be preferred by the vigilance and courage employed to maintain it."*

He even then confesses, that " if there were a nation of Gods, they might be governed by a Democracy; but so perfect a government will not agree
with men." + Yet then, lest, after Montesquieu's
example, he should be wanting in precision, he proscribes all great empires from the sweets of liberty; he
would allow of none but small states; t of one town in
each state; and capitals are in his plan particularly ex-

cluded.§

VII. Division of states. His doctrine on this point is precise enough, when he says, " no city, any more than a nation, can be lawfully subjected to another, because the essence of the body politic consists in the perfect union of obesidence and liberty, and because the words Subject and Sovereign are the identical co-relatives whose meaning is united in the word Citizen." That is to say in a plain style, that all the Sovereigns and Subjects of a given state are only the burgesses of the same town. That a Citizen, subject and sovereign of London, has no authority at Portsmouth or Plymouth, and the citizens, subjects and sovereigns of these latter or any other towns cannot be subject to a sovereign which

^{*} Chap. 4, Book III. † Ibid. † Ibid. † Ibid. † Chap. 13, Book III. || Çhap. 13, Book III.

inhabits another town. And Jean Jaques continues, " It is always wrong to unite many cities in one (that " is to fay in one empire;) it would be abfurd to speak of the abuses prevalent in great states, to those who " would with to form only fmall ones. But it is proper to confider, how sufficient strength can be commu-" nicated to small states, to defend them from the ates tacks of great ones? The reply here is, that they must follow the footsteps of the Grecian cities, which formerly relifted the power of the great King; and of Holland and Switzerland who more recently withfood the house of Austria."+ All which meant, that in this system of Liberty and Equality applied to the fovereign people it was necessary to subdivide the greater states into small federative democracies.

" In fine, if it be impossible to reduce a state within or proper limits, (notwithstanding his admiration for « Rome,) there is still one measure to be adopted-** that of not allowing a capital, or fettled feat of government, but moving it in rotation to every city, and affembling the states of the country alternately

" in the fame manner.t"

Left it should be objected to our Philosopher, that to form these little democracies, would only be subdividing the larger states into so many lesser provinces. which would be for ever a prey to civil war and intestine divisions, and always tending to change their form, which he declares to be the lot of all democracies, he is pleafed to grant existence to aristocracies. Thefe, and particularly " the Elective Aristocracy, which is the true one, are the best of all governments." But whether Democracy, Aristocracy, or Monarchy be adopted, the people always remain fovereign; the general affemblies of the fovereign are always requilite, and they were to be frequent, " and so ordered as to assemble of course " at the stated period, without being formally conve-" ned, not leaving it in the power of any Prince or " Magistrate to prevent the meeting without openly de-" claring bimfelf a violator of the laws, and an enemy " to the state."

Jean Jaques, more consequent than his master, fol-Questions lows up the principle he had borrowed from Montes- to be made quieu, and continues, " at the opening of these assem- at the as-" blies, whose object is the maintenance of the focial semblies of

the people.

[†] Chap. 13, Book III. || Chap. , Book III.

¹ Ibid. ↑ Chap. 18, Book III.

"treaty, two questions should always be proposed, and in ever on any account omitted; and the suffrages should be taken separately on each—The first should be, Does it please the Sovereign (the people) to preserve the present form of government? And the second, Does it please the people to leave the administration with those who are at present charged with it?" That is to say, to continue the Magistrate, the Prince, or the King, whom they had chosen.

These two questions in the system of the sovereignty of the people are only consequences of the great principle laid down by Montesquieu, that every man feeling bimself a free agent ought to be his own governor. For this man, or people, seeling themselves free agents, might not chuse to be governed to-day after the same manner they were governed yesterday. If they were unwilling, how could they be free agents, when obliged to maintain that government and those chiefs which

they had formerly chosen.

Such a confequence would have made any Philofopher less intrepid than Jean Jaques abandon the principle. Without pretending to Philosophy, one might have told him, 'that every people which forefaw the misfortunes that perpetual revolutions in their government exposed them to, might without villifying or enflaving themseves, have chosen a Constitution and sworn to maintain it. They might have chosen Chiefs, Magistrates, or Kings, who were bound by oath to govern according to that Constitution: a compact which it would be no less criminal to violate, than the most facred oath (and equally fo to-morrow as to-day.) the people are supposed to facrifice their Liberty by a compact of this nature, you will call every honest man by the degrading name of flave, who shall think himfelf bound by the promise he made yesterday, or the oath he took to live according to the laws of the state?" But such reasonings would have had little weight with Jean Jaques. In his opinion, it was a great error to pretend, that a Constitution equally binding for the people and their chiefs was a compact between the people and the chiefs they had chofen; because (says he) " it would be absurd and contradictory to suppose, that " the Sovereign should give itself a superior; and that, to oblige itself to obey a master, would be to reinif state itself in the fulness of Liberty."+

^{*} Chap. 18, Book H. + Chap. 16, Book HI.

Such was the consequence naturally flowing from the idea of the fevereignty of the people, of the people effentially fovereign, who to be free must be their provisional. own governors, and who must retain, notwithstanding all their eaths, the right of annulling to-day those very laws, which yesterday they swore to maintain. conclusion, however strange it may appear, is nevertheless that in the application of which the Revolutionary Sophister particularly exults when he says, " when it , happens therefore that the people establish an hereditary government, whether it be Monarchical in famsily, or Aristocratical in one order of Citizens, it is se not an engagement which they make, but a provisional form given to Administration, until it shall please the 66 Sovereign to order otherwife."* That is to fay, until it shall please the people to expel their Senate, Parliament, or King.

Let not the reader be aftonished at seeing me infift so much in these memoirs on the exposition of such a system. The application of the causes to the effects will be more evident when the Historian treats of the acts of the French Revolution. But should he wish to know more particularly, how much our Philosopher of Geneva influenced the warfare which the Revolution had kindled against every throne, let him examine how this Sophister applies his principles to Monarchies, and the leffons that he teaches to all nations respecting their

Kings.

Here again it was Montesquieu who had laid the Every ground-work, and Jean Jaques raised the superstruc- Monarchy ture. He, walking in the footsteps of his master, ad- a real Demits the absolute necessity of separating the Legislative mocracy. from the Executive Power, but, always more daring than Montesquieu, he scarcely leaves to Monarchy its very name. " I therefore denominate every State a Republic which is regulated by laws, under whatever form of administration it may be; for then only the « public interests governs, and the affairs of the public " obtain a due regard .- To be legitimate, the govern-" ment should not be confounded with the Sovereignty, " but be confidered as its administrator; and then Mo-" narchy itself would be a Republic."+

These last words seem to imply, that Jean Jaques recognized at least the legitimacy of a King who would

^{*} Chap. 18, Book III. † Chap. 6, and Note to Book II.

receive the law from the people, and who, acquieleing in their fovereignty, would fubmit to be a fimple administrator, in a word their slave. For, according to this fustem, the only free man is he who makes the laws. The people and the only flave he who receives them. were to make the law, the King to receive it; the King therefore is only the flave of the fovereign people.

XĬ. without Kings if postible.

On fuch conditions Jean Jaques consents to recognize To govern a King in great empires; but he teaches the people at the fame time, that it is owing to their own faults if a King be necessary in such a state. They would have learned to govern themselves without one if they had reslected, that the greater the enlargement of the State, the more Liberty is diminished; * that their real interest would have been to occupy a space of ground a hundred times less extensive, in order to become a hundred times more free; that if it be difficult for a large state to be properly governed, it is fill more to fer it to be well-governed by one man.

XII. Kings mere Officers which may depofe.

In fine, whatever states these may be, we are never to forget, according to this Philosopher, that the whole dignity of those men called KINGS, 40 is certainly no more the People " than a commission, under which, simply as officers of " the fovereign power, they exercise in the name of " the Sovereign the power delegated to them, and " which may be limited, modified, or recalled at the " will of the Sovereign."+

> Even on these conditions, had Jean Jaques succeeded according to his wishes, Kings, though reduced to mere Officers or Commissioners for the Sovereign people, would not have had a long existence. This with is clearly expressed throughout the whole of his Chapter on Monarchy. There he has heaped up every argument against Royalty, whether hereditary or elective; there, extelling the supposed virtues of the multitude, he beholds the throne invaded by Tyrants, or vicious, covetous and ambitious Despots. Nor did he seam to add, that if we were to understand by KING him who governs only for the welfare of his fubjects, it would be evident that there had never existed one from the commencement of the revorld.

> The direct consequences of this whole system evidently were, that every nation defirous of preferving its rights of Liberty and Equality, was in the first place to endeavour to govern itself without a King, and to

^{*} Chap. 1, Book III. † Ibig. 1 Chap. 6, Book III. Note to Chap. 10, Book HI.

adopt a Republican Conflictation; that nations who judged a King necessary, were cautiously to preserve all the rights of Sovereignty, and never to lose light, in quality of Sovereigns, of their inherent right of depoling the King they had created, of thivering his fcepter, and of overturning his throne, whenever, and as often as they pleafed. Not one of these confequences startled the Philosopher of Geneva. He was obliged to admit them, left it should be objected (as he had done against Montesquieu) that be sometimes wanted preeision ! and once more to leave the world a prey to flave-Fy. Had it been objected, that it was precifely among those nations who carried their ideas of Liberty, Equality, and Sovereignty to the greatest lengths, that the greatest number of slaves were to be found, he would have contented himfelf with answering, " Such, it is se true, was the fituation of Sparta. But as to you, er people of the prefent day, you have no flaves, but All nations " are yourselves enslaved. You purchase their Liberty flaves at at the expence of your own. Forbear then to exult present. " in a preference which discovers, in my opinion, more " of indolence than of humanity."*

It is evident that Rouffeau, always more lively and more daring than his mafter, could not suppress any of the confequences which flowed from the principle laid down by Montesquieu. He brands every nation, even the English, with flavery, declaring them all to be flaves

under their Kings.

To have furpaffed his mafter in politics was not fuffi- His reii-Montesquieu is often lax, even infinuates error, gion Deand, notwithstanding all the eulogy he bestows on ifm. Christianity, appears sometimes to facrifice the religious virtues to politics; yet he appeared too timid to his disciples. Jean Jaques, more dogmatic, declares openly that he knows of no Religion more destructive of the focial spirit than that of the Gospel; and he paints a true Christian as a being always ready to bend his neck under the yoke of a Cromwell or a Catiline.

Montesquien had mentioned the Catholic Religion as particularly adapted to moderate Governments and Monarchy; the Protestant Religion as appropriate to Republics.+ Jean Jaques will neither allow of the Catholic nor of the Protestant Christian, and finishes his system with Bayle's famous paradox that Montes-

* Chap. 15, Book III.

f Spirit of Laws, Chap. 5, Book XXIV.

quieu had refuted. He conceived no Religion but Deism to be worthy a Sovereign, equal, and free people; and in order to undermine every throne, he banishes from the state every altar where the God of Christianity was adored.1

This conclusion alone raised Jean Jaques far above Montesquieu in the eyes of the Sophisters. Time was to decide which of these two systems should bear away the palm of victory. Let the historian compare the effects of each, observing their nature and successive progress of opinion. He will then be less surprized at beholding that school triumph which is regardless of the sanctity of the Altar and of the authority of the Throne.

¹ See Social Contract, Chap. 8, Book IV.

CHAP. IV.

Third Step of the Conspiracy.—The general Effect of the Systems of Montesquieu and Jean Jaques.—Convention of the Sophisters—The Coalition of their Plots against the Ihrone, with their Plots against the Altar.

N comparing the two Systems that we have just ex- Why Monposed, it is easy to remark, that the respective au- resquieu thors of those Systems have been biassed in their appli- aims at Arcation of the ideas of Liberty and Equality to polity by iftocracy. the different stations which they held in life. The first, born of that class in society that is distinguished by riches and honors, participated less of those ideas of Equality which confound every class of citizens. Notwithstanding his great admiration for ancient Republics. he observes, that " In every state there are always se persons distinguished by their birth, riches, or honours; but were they to be confounded with the comso mon people, and to have only the weight of a fingle wote like the rest, the common liberty would be their flavery, and they would have no interest in sup-" porting it, as most of the popular resolutions would " be againft them."

It was this fystem which was at an after-period to induce the Jacobin Club to style Montesquieu the Father of Aristocracy; and it appears that he was led to the adoption of this idea by the supposition that the class of citizens (the parliament) to which he belonged, would become legislators; and thus, enjoying his diftinctive mark of liberty, would be their own governors, and would never obey any but their own laws. The care he had taken not to generalize his ideas, excepting when treating of the illand where he had learned to admire them, foreened him from all centure, and removed any imputation of his wishing to overturn the constitution of his country, in order to introduce that of another. But such a precaution did not repress that defire which he had kindled in the breafts of many of his readers, a defire of feeing that conflitution, which

Vol. II.

^{*} Spirit of Laws, Chap. 6, Book XI.

he fo much extolled, established in their own country, a defire also of the only laws congenial to liberty, those of a country where each person is his own governor.

Why his fystem is extolled, and by whem.

The French at that period, little accustomed to political discussions, rather enjoyed the advantages of their government under the laws of their Monarch. than cavilled at his authority. They were free under their laws, nor did they lose their time in disquisitions on the possibility of being so, though they had not participated in the making of them. The novelty of the fubject irritated the curiofity of a nation with whom the bare title of Spirit of Laws was sufficient to captivate their fuffrages. Belides, it contained an immense fund of learning; and in spite of many witty reflections, even bordering on epigram, a strong feature of moderation and candour laid further claim to the public The English also admired it. Notwithstandesteem. ing Montesquieu's reserves, it was but natural for them to extol fo great a genius, whose chief error lay in having believed that their laws and their constitution were sofficient to impart liberty to all nations, whatever might be their moral or political position on the globe.

The effects in which a nation, perhaps at that time its most worthy rival, had always held Great-Britain, added much to the high repute of the Spirit of Laws. It was translated into feveral languages; and it would have been a difgrace for a Frenchman not to have been acquainted with it. I hope the expression I am going to make use of will be forgiven; that poison, that true fource of the most democratic of all revolutions. infused itself without being perceived. The groundwork is entirely comprised in the principle, that Every man who is supposed a free agent ought to be his own governor, which is absolutely synonimous with another, viz. " it is in the body of the people that the legislative " power refides." Those members of the aristocracy who admired Montesquieu, had not sufficiently weighed the confequences of this grand axiom. not perceive that the Sophisters of rebellion would one day only change the terms, when they proclaimed that the law was but the expression of the general will, and hence conclude, that it is a right inherent in the people or multitude to enact or abrogate all laws; and that should the people change and overturn every thing at pleasure, they would do no more than exercise a right.

When Montesquieu passed over these consequences, He soror rather pretended not to see them; when, viewing wards Dethe different Monarchies of Europe, he finds himself obliged to confess that he knew of no people, one excepted, who exercised the pretended right of governing themselves, and of making their own laws; when he adds, that the less they exercised that right, the more the Monarchy degenerated towards Despotism; when, declaring that Liberty was at an end wherever those powers which were generally concentrated in the person of the Sovereign, were not diffinct, he feems to confole nations, by flattering them with a greater or fmaller portion of Liberty, for which they were indebted to what he calls prejudices, to their love of the Subject's. the State's, and the Prince's glory; in what cloud could he have enveloped himfelf? After having laid down principles which stigmatize all nations as in a state of flavery, will he pretend to appeale their minds by speaking of what little Liberty prejudice may have left them? Are not these some of the voluntary obscurities which D'Alembert styles innocent artifices? Or, are we to join with Jean Jaques in accusing Montesquieu of not being precise, and being often obscure?

Be this as it may, such were Montesquieu's principles, that it was impossible to adopt them either in France or elsewhere, without inviting those awful fevolutions which, fnatching the most important branch of the Royal prerogative from the Monarch, in left the people with his spoils. After the Spirit of Laws only one thing was wanting to operate such a Revolution; and that was, a man who, fufficiently daring, would affert these consequences without fear, perhaps even complacently, because he beheld in them a means of annihilating all titles or distinctions, which decorate stations of life superior to his own. The son of a poor artizan, in a word Jean Jaques Rousseau, bred in a watchmaker's shop, proved to be this daring mangrasped the weapons which Montesquieu had forged to affert the privileges of the multitude, and afcertain the rights of legislation and sovereignty in the poor workman as the former had in the rich man; in the commoner as in the nobleman. The whole aristocracy of Montesquieu was no more than a scaffolding for the Sophisters of rebellion; and if he ever uses the word

^{*} Chap. y. Book XI.

Aristocracy as expressing the best government, it was only in its original signification; he does not understand by it the government of the wealthy and noble classes, but that of the best of each, whether rich or poor, who were to be chosen magistrates by the people; and then in the very aristocracy he constitutes the

people Legislators and Sovereigns.

Comparifon and natural effects of the two fyltems.

Montesquieu believed the Nobility to be necessary intermediates between the King and the People. Jean Jaques detefted these intermediate bodies, and thought it abfurd that a fovereign people should stand in need of them. Montesquieu parcels out the authority of Kings. to adorn the aristocracy of riches and nobility with one of its fairest branches. Jean Jaques, pennyless, shivers the scepter of his King, and proscribes the prerogative of nobility or wealth, and to assimulate himself to the Peer or Nobleman he invests the Sovereignty in the multitude. Both foreboded Revolutions; both taught nations that they labored under the yoke of flavery, whatever may have been their protestations to the contrary; both led nations to believe, that the liberty of the subject could never be ascertained until they had adopted new Constitutions and new Laws, and had chosen chiefs, who, more dependent on the people. would enfure the liberty of the subject at the expence of their own.

Both, in giving their ideas upon Liberty, instructed nations in what they ought to do to acquire this supposed Liberty. Public opinion, like the two systems, was to be restrained within certain limits with Montesquieu, or expand itself to any lengths with Jean Jaques, according to the strength, preponderance or multitude of disciples which interest might have enrolled under the banners of either of these modern politicians. Every reslecting person could already foresee, that all the rebels of Aristocracy would follow Montesquieu as their chief, but that all the lower classes, and all the enemies of Aristocracy, whether from hatred or jealous, would fight under Jean Jaques.

Such must have been the natural effect of these two systems according to the progress they made in the public opinion. This effect, it is true, might have been counteracted by opinions still predominant among many nations, whom these salse ideas of Liberty had not misled so far, as to make them believe they lived in slavery, because they were governed by the laws of their Princes.

All these revolutionary principles must have been fruitless in nations whose religious tenets teach and ordain submission to their lawful Sovereign, in nations where the Gospel was followed and respected, a Gospel which equally proferibes injustice, arbitrary and tyrannic power in the Prince, and rebellion in the Subject, which, teaching the true worthip of the King of Kings, does not inftil pride into nations by stunning them with the repeated proclamation of their fovereignty.

But the Sophisters of Impiety had undermined the foundations of the Religion of the Gospel, and numerous were their impious adepts. Many had been led to implety by their ambition, and by the jealousy they had conceived against those who enjoyed distinctions or exercised power, and they soon perceived that by means of these two systems, the same ideas of Liberty and Equality, which had proved fuch powerful agents against Christianity, might prevail also against all political Gov-

ernments.

Till this period, the hatred which the school of Vol. The Sophtaire, or the brethren of D'Alembert, had conceived ilters confpire, and against Kings was vague and without any plan. In adopt the general, it was a mere thirst after Liberty and Equality, system or a hatred of all coercive authority. But the necessity against of a civil government stifled all their cries. Here they were convinced, that to destroy was not sufficient, and that in overturning the present laws, it was necessary to have another code to replace the former. - Their writings teemed with epigrams against Kings, but they had not attacked their rights; Despotism and Tyranny were represented in the most farcastic light, though they had not yet declared that every Prince was a Despot or a Tyrant. But this was no longer the case when these two (ystems had appeared; Montesquieu taught them to govern themselves, and make their laws in conjunction with their Kings; and Jean Jaques persuades them to expel all Kings, and to govern and make their laws themselves. The Sophisters no longer hesitate, and the overthrow of every throne is resolved on, as they had before resolved on the destruction of every altar. From that period the two conspiracies are combined and form but one in the school of the Sophisters. It is no longer the isolated voice of a Voltaire, or of any particular adept who, following the explosions of his brain, raises a farcastic cry against the authority of Kings; it is the combined efforts of the Sophisters leagued in plots of

rebellion and impiety, aiming all their hatred, their means, their wishes and their artifices, at teaching all nations to destroy the throne of their Kings, as they had formerly excited them to overturn the alters of their God.

Such an accusation is important, it is direct; and the proofs are taken from the words of the conspirators themselves. It is not only the simple avowal of the conspiracy, but the exulting pride of the Sophister who glories in his crime. He paints the hypocrify, the wickedness, the hideousness of his crime in as glowing colours as if he had delineated the triumph of genius and wisdom, in a word of true Philosophy, in the cause of the happiness of mankind. Let us attend, and we shall hear them tracing the history of their plots, which they represent as the climax of human understanding in Philosophical learning.

Proofs of the confpiracy.

The French Revolution had hurled the unfortunate Lewis XVI. from his throne, when the most unrelenting conspirator, that monster Condorcet, thinks it incumbent on him to celebrate the glory of Philosophism, and trace the progess of this fiend which had kindled the torch of discord and had reared the Republic on crime, blood-shed, and the ruins of the throne. Left the school whence these horrid deeds had issued, should not be known, he describes it from its origin, and hiftorifies all the monsters of iniquity and rebellion which each century had produced. He then descends to the new Republican æra. That history may carefully weigh his evidence and appreciate his avowal, his words shall fuffer no alteration: without interruption from us he may extol his school and its pretended benefactions. He supposes us at the middle of this century, considers his reader as arrived at that period when the delirium of fuperstition is dispelled by the first rays of modern Phi-Then it is that he developes the following plot lofophy. as the history and triumph of his false Philosophy.

Avowal of Condorcet.

"There was a class of men which soon formed itself in Europe with a view not so much to discover and make deep research after truth as to diffuse it: whose chief object was to attack prejudices in the very asylums where the Clergy, the Schools, the Governments, and the ancient Corporations had received and protected them; and made their glory to consist rather in destroying popular error than in extending the limits of science: this, though an indirect method

" of forwarding its progrefs, was not on that account

" either less dangerous or less useful.

" In England Collins and Bolingbroke, in France " Bayle, Fontenelle, Voltaire, Montesquieu, and the " schools formed by these men, combated in favour of " truth. They alternately employed all the arms with " which learning and Philosophy, with which wit and " the talent of writing could furnish reason. Affuming " every tone, taking every shape, from the ludicrous to " the pathetic, from the most learned and extensive compilation to the Novel or the petty Pamphlet of " the day, covering truth with a veil, which, sparing " the eye that was too weak, incited the reader by the " pleafure of furmifing it, infidiously caresling prejudice " in order to strike it with more certainty and effect; " feldom menacing more than one at a time, and that " only in part; fometimes flattering the enemies of reason by feeming to afk but for a half toleration in Religion " or a half Liberty in polity; respecting Despotism when " they impugned religious absurdities, and Religion when " they attacked tyranny; combating these two pests in their " very principles, though apparently inveighing against ri-" diculous and difgusting abuses; striking at the root of those the pestiferous trees, whilst they appeared only to wish to lop " the straggling branches; at one time marking out supersti-" tion, which covers despotifm with its impenetrable shield, " to the friends of Liberty, as the first victim which they are to immolate, the first link to be cleft asunder; at anoth-" or denouncing it to Despots as the real enemy of their pow-" er and frightening them with its hypocritical plots " and fanguinary rage; but indefatigable when they " claimed the independence of Reason and the Liberty of the " Prefs as the right and fafeguard of mankind; inveigh-" ing with enthusiastic energy against the crimes of " Fanaticism and Tyranny; reprobating every thing " which bore the character of oppression, harshness, or " barbarity, whether in Religion, Administration, " Morals or Laws; commanding Kings, Warriors, " Priests and Magistrates in the name of nature to spare " the blood of men; reproaching them in the most " energetic strain with that which their policy or in-" difference prodigally lavished on the scaffold or in the " field of battle; in fine, adopting reason, toleration, " and humanity as their fignal and watch-word.

" Such was the Modern Philosophy, so much detested by those numerous classes whose very existence " were drawn from prejudices-Its chiefs had the art " of escaping vengeance, though exposed to hatred; se of hiding themselves from persecution, though sufficiently

conspicuous to lose nothing of their glory."*

Refult of this avowal -

Had rebellion, impiety, and revolt wished to trace their means and afcertain their object, could they have made a better choice than the pen of Condorcet to delineate the actors, describe their detestable plots, and fix the epoch of their double conspiracy, which, first aiming at the altar, is afterward directed and pursued with fury against all Kings and Rulers of nations. How could their means and plots have been rendered more manifest? How could the hero of the plot, or the adept most intimately initiated in the mysteries of the conspiracy, have more evidently pointed out the object, the double tendency of the Sophisticated school; or shown in a clearer light the with of destroying the throne foringing from the league which they had formed against the altar?

Let the historian seize on this avowal or rather on this eulogy of plots. He will find concentrated and flowing from Condorcet's pen, every thing that the most daring and the deepest initiated conspirator could have let fall, to characterize the most authenticated and most universal conspiracy planned by those men called Philosophers, not only attacking the persons of particular Kings but of every King, and not Kings only, but the very effence of Royalty and all Monarchy. commencement of this conspiracy was when Collins, Bolingbroke, Bayle, and other masters of Voltaire, together with that Sophister himself, had propagated their impious doctrines against the God of Christianity.

We fee it fast rising into eminence when Montesquieu and Jean Jaques, nearly his contemporary, applying their ideas of Liberty and Equality to Polity, had given birth to that disquiet spirit which sought to investigate the rights of Sovereigns, the extent of their authority, the pretended rights of the freeman, and without which every subject is branded for a flave-and every King styled a Despot. In fine, it is that period when their fystems, by means of empty theories, furnish the Sophifters with a means of supplying the want of Kings in

the government of nations.

Until that period the fect feemed to have carried their views no farther, than to the establishment of Phi-

Esquisse d'un tableau historique de l'esprit humain, 9 Epoque.

Insophic Kings, or Kings at least who would let themselves be governed by Philosophers; but, despairing of success, they league in the oath of destroying all Royalty, the very instant they shall have found in any system

the means of governing without Kings.

The persons who compose this school of conspirators are strongly marked. They are the authors and adepts of this Modern Philosophy, who, before they resolved on the destruction of Monarchy, began by raising their heads against Religion; who, before they depicted every Government in the colours of Despotism and Tyranny, represent fanaticism and superstition as the sole

growth of Christianity.

The extent, the means, the constancy of the conspispiracy all are shown in the clearest light.—Our conspiring Sophisters pretend to ask but for a half-toleration in Religion or a half-liberty in Polity: respecting authority of Kings when they impugned Religion, and Religion when they attacked Royalty. They pretend to inverigh only against abuses; but both Religion and the authority of Monarchs are but two pestiferous trees, at whose very roots they strike. They are the two giants whom they combat in their principles, that every vestige of their existence might be annihilated.

They assume every tone, they take every shape, and artfully slatter thase whose power they wish to destroy. They spare no pains to deceive the Monarch whose throne they undermine. They denounce Religion as the real enemy of their power, and never cease reminding their adepts, that it is Religion which covers Kings with an impenetrable shield: That it is the first victim to be immolated, the first link to be cleft asunder, in order to succeed in shaking off the yoke of Kings, and in annihilating Monarchy, when once they should have succeeded in

crushing the God of that Religion.

The whole of this wicked game is combined among the adepts; their action, their union cannot be better delineated. Their watch-ward is Independence and Liberty. They all have their fecret, and during the most vigorous protecution of their plots they fedulously conceal them. They nevertheless covertly pursue them with an indestigable constancy. What can be called conspiracy, if this is not conspiring against all Kings; and how could the Philosophers more clearly demonstrate, that the war which they waged against Christ and his Altar, Vol. II.

against Kings and their Thrones, was a war of exter-

I still fear its being objected, that the Philosophers did not mean to point at Royalty by the words Despotifin and Tyranny. I have already said, that the Despots and Tyrants whom the Sophisters were to destroy could be no other than those Monarchs under and against whom they did conspire; and if the unfortunate Lewis XVI. was a Tyrant and a Despot in their eyes, the mildest and the most moderate of Monarchs must have been guilty of Tyranny and Despotism. But let it not be thought that these conspiring Sophisters were always restrained by a sense of shame from casting aside the veil of Despotism and Tyranny with which they had shrowed the hatred they had conceived against Royalty. The same Condorcet who may be supposed (at the head of the Sophisticated bands) to have attacked only Tyranger and Despotism.

my and Despotism, leaves us no room to deubt. Scarcely had the original rebels called Conditutionalifts left the name or phantom of a Monarch to France in the unfortunate Lewis XVI. to greatly had they shridged the regal authority; and most unjustly could that unfortunate Prince, in his degraded state at least, be accused of Despotism or Tyranny; nevertheless the defigns of the Sophisters had not been fulfilled, and it is Condorcet who undertakes to thew the extent of their Royalty was fill preferred as to the name; and Condorcet now no longer exclaimed " Deftroy the To-" rant, the Despot," but " destroy the King." Speaking in the name of the Philosophic sect, he proposes his problems on Royalty in the most direct language. He entitled them Of the Republic; and the first question he propoles is, Whether a King is necessary for Liberty? He answers it himself, and declares that Royalty is not only unnecessaryand useless but even contrary to Liberty, that it is irreconcileable with Liberty; and after having folved this problem, he continues: " As to the reasonings " which may be brought against us, we will not do " them the honour of refuting them; much less shall • " we trouble ourselves to answer that swarm of mercenary writers, who have such good reasons for be-" lieving that a Government cannot exist without a " civil lift, and we will give them full liberty to treat " those persons as madmen who have the missortune to

" before them."*

" think as the fages of every age and nation have done

Of the Republic, by Condorcet, an. 1791.

Le is thus that, from the mouth of that Sophister, who was the most deeply initiated of the adepts, we learn, without the least subterfuge, the extent of their plots; fuch were the wishes of his pretended fages. It it not only Despotism but Royalty itself, it is even the empty name of an imprisoned King, that is incompatible with Liberty. What then is necessary to accomplish their last views with respect to Kings as well as to the Priesthood? These views are not confined to France alone, no, not even to Europe; but they extend to all nations, to the whole globe, to every region on which the fun thines. It is no longer a with it is a hope, it is the confidence of success, which makes the same Sophister, adopting the prophetic strain, announce to Kings and the Priefshood, that, thanks to the union, toils, and unrelenting warfare of the Philosophers, " the 46 day will come when the fun shall thine on none but free men, a day, when man, recognizing no other mafter than his reason, when Tyrants and their Slaves, when Priests, together with their stupid and hypoeritical agents, will have no further existence but in bistory or on the stage."* At length the whole entent of their plots is revealed, and revealed by that dept who was at the head of the Sophisticated school; by him, whom the original mafters had judged to be the most proper person to succeed them and as most strongly fired with their spirit; by him, in fine, who proves to be their greatest constation in their last moments, as they leave a chief to their school worthy of themselves.+ That their conspiracy might be complete, the Royal Authority and the Prinkbood were not to exist but in history or on the stage. In the former, as the subject of calumny and all the imprecations of the fect; on the latter, as an object of public derition.

Condences is not, however, the only one of the Evidence. Sophisters, who, exulting in the success of their double of many conspiracy, lay open its source and shew it springing ether adepts. from that concert and understanding of the Sophisters, uniting their means, their labours, and directing them at one time against the throne, at another against the altar, with a common with of cruthing both the one and the other. Condorcet is, without doubt, the Sophister who betrays the greatest vanity on the subject; because he is the adept who, scotling at all shame and

^{*} Of the Republic, by Condorcet, epoch ro.

[†] Voltzire to D'Alembert, let. 2017 anno. 1773.

disclaiming every moral sentiment, would blush the least in describing those artifices which he so complacently relates; for it was he that could with the least embarrassment reconcile that atrocious distimulation, those tortuous plans, those snares laid at once for Priests, Kings, and Nations, to the rules of honour, probity, and truth; while the whole conduct of his school exhibits a concatenation of guilt and cunning, unworthy of the Philosopher, and becoming the odious conspirator only. Many other adepts speak their true sentiments, when they declare their belief that the publication of their proceedings can be no bar to the success of the conspiracy.

La Harpe and Marmontel

The Editors of the Mercure, La Harpe, Marmontel. and Champfort, had nearly been as explicit as Condorcet, when they published the following sentence, " It ss is the arm of the people that executes Revolutions, " but it is the meditations of the fage that prepare st them." These adepts, like Condorcet, represent our pretended fages as directing by filent and tortuous means, the minds of the people toward that Revolution which was to thiver the fuepter of Lewis XVI. and whose grand object was to break the pretended yoke of the Priestbood in order to break that of the Pretended Tyrants, of Tyrants such as Lewis XVI. the most humane and just of Kings, and whole fondelt pursuit was the happiness of his subjects. Before Condorcet and our Sophisters of the Mercure many other adepts had shewn this concert and union, and had claimed the honor of this Revolution menacing every throne, as the glorious atchievements of their school. Let us hearken to a man illustrious in the annals of Philosophism, and whom as such we may suppose well informed as to their plots.

L4 Me, therie Mr. de la Metherie is not one of the common class of adepts; on the contrary, he was one of those who had the art of infinuating Atheism with all the seduction of natural science. So early as on the 1st of January 1790, this adept, who was deservedly looked upon as one of the most learned of the sect, begins his observations and memoirs with these remarkable words; At length the happy day is come when Philosophy triumphs over all its enemies. They are obliged to own, that it is the light which Philosophy has spread, more especially of late years, that has prodused the great events which will distinguish the end of this century. What are these great events which the

learned Atheift claims in the name of Philosophy? They are those of a Revolution which discovers man breaking the shackles of slavery, and shaking off the yoke with which audacious Despots had burthened them. It is the people recovering their inalienable right, of making alone the laws, of deposing Princes, of changing or continuing them according to their will and pleasure, and of viewing their Sovereigns in no other light than as men who cannot infringe thefe popular laws without being guilty of treason to the people. Lest the principles on which these pretended rights were founded should be forgotten, he repeats them with enthuliastic eloquence; left the glory of fuch leffons and their confequences should be attributed to any but the masters of his school; left, in thort, the intention and concert of its authors should not be fufficiently evident, he tells us, and that at the very moment when the unfortunate Lewis XVI. is the sport of that legislative and sovereign populace. It is these truths repeated thousands and thousands of times by the Philosophers of humanity, that have operated those precious effects, so long expected;" he carefully adds, that if France is the first to burst the fetters of Despotism, it is because the Philosophers had prepared them for fuch noble efforts by a multitude of excellent writings. And that we might be acquainted to what extent these successes prepared by Philosophy are to be carried by the concert of these lessons repeated thousands and thousands of times, the adept La Metherie continues, " The fame lights are propagating through-" out other nations, and foon they will cry out like the French, we are determined to be free-Let the brilliant · fuccess which Philosophy has just gained be a new sour to their courage-Let us be perfuaded that our labours will not be fruitless."

The foundation of this hope (and never let the hifterian lose fight of this observation, since the Philosophers incessantly repeat it) rests on the prospect of an approaching Revolution in religious matters. It is because sects equally inimical to Royalty and Christianity are daily increasing in numbers and strength, particularly in North-America and in Germany. It is because the new tenets are filently propagated, and that all these sects unite their efforts with those of Philosophism.

He delineates the extent of their hopes, by declaring that Philosophy, after having conquered Liberty in America and France, will carry its conquests on the one fide into Poland, on the other into Spain and Italy. and even into Turkey; nay, more, that it will penetrate into the most distant regions; and that Egypt,

Syria, and India itself, shall be tributary to it.

Were it necessary to seek further proof that this Revolution had been the work of the combined efforts, of the wishes and labors of our modern Sophisters, La Metheric will tell us, that he had clearly announced it to all Sovereigns when he faid, " Princes, do not de-" ceive yourselves... TELL raises the standard of Liberty. " and he is followed by his fellow citizens. The whole " power of Philip II. could not prevail against Hol-" land; and a cheft of tea liberates America from the " yoke of the English. In all energetic nations Lib-" erty railes itself on the ruins of Despotism; but Jo-" feph II. and Lewis XVI. were far from thinking " this warning regarded them. May Kings, Aristose crats, and Theocrats profit by this example!" Should they continue deaf to his voice, the fame fage will shrug his shoulders, and, pitying, say, " These privise leged persons are bad calculators of the course of " the human mind and of the influence of Philosophya " and let them remember that their fall in France was " accelerated by the neglect of fuch calculations."

Another Philosopher not less vain than La Metherie. extolling and revealing the plans, intentions and plots of the fect, with nearly as much perspicuity as Condorcet, is also acknowledged by it for one of its profoundest adepts. This is Gudin, who, adding his reveries to those of Jean Jaques, makes the glory of his masters consist not only in the principles and the wish of the revolution, butin all they had done to bring it about,

and which enabled them to announce it as infallible.

This adept Gudin goes much farther; for he tells us. that it was not the intention of the Philosophers to operate this Revolution by the arm of the people, but by means of the King and his Ministers; that they had forewarned them that it was in vain for them to pretend to flop it. According to him, " thate fame Philoso-" phers who, under the ancient order of things, had " told the King, his Council, and his Ministers, that " these changes would take place in spite of them, if they " would not adopt them; fay at this present day to those

† Idem, January 1791, page 150.

Gudia.

^{*} Observations on Experimental Philosophy and Matural Hiltory, January 1790. Preliminary Discourse.

who oppose the constitution, that it would be impos-" fible to return to the old form of government, whichever might be the party that carried the day, it being 45 too imperfect and too much difcredited even by the

" enemies of the new constitution."

These men therefore, whom we see to-day under the name of Philosophers, so numerous and such zealous partizans of that Revolution which dethrones Kings; which invests the Sovereignty in the hands of the people, and executes, fystems the most directly opposite to the authority of Monarchs; these men, before they attempted to accomplish their plans by the arm of the people, had already revolutionized the public opinion to that degree, and were so certain of their success, that they boldly threatened both Kings and their Minifters, if they would not adopt their Revolutionary ideas, with the completion of that long wished for Revolution, in spite of all opposition.

It would be endless to quote the multitude of proofs which atteft, that Philosophism only waited for the succefs of its plots, to glory in having contrived them. The historian will find those proofs in the numerous discourses pronounced by the adepts, either at the legislative club called National Assembly, or at the regulating club called the Jacobins; scarcely will he hear the name of Philosophers pronounced in these revolutionary dens, without the grateful acknowledgment of their

being the authors of the Revolution.

I could adduce proofs of a different nature. The adepts, for example, who many years before the Revolution entrufted with their fecret those whom they wished to gain over to their party. I could name that Bergier. Counsellor, that Sophister Bergier, whom Voltaire mentions as the most zealous adept. + I am acquainted with the person to whom this secret was entrusted five years before the Revolution, in the Park of St. Cloud, to whom Bergier without the least hesitation said, that the time was not distant when Philosophy would triumph over Kings and the Priesthood. That as to Kings, their Empire was at an end, and that the downfal of the grandees and nobility was equally certain. That the plans had been too well laid, and things were too far advanced, to leave room for any doubt of fuccess. But the man who has fince entrusted me with these se-

+ Gen. Correspondence.

^{*} Supplement to the Social Contract, Chap. 2, Part III.

crets, though he gave them to me in writing, will not confent to have his name mentioned. He, like many others, at that time believed the dogmatic affertions of the Sophister, whom he knew to be one of the most profligate of the sect, to be those of folly. And at present like many others, not conceiving how much it imports to history that facts of this kind should be authenticated by witnesses of known veracity, he facrifices that grand object to the delicacy of not betraying what appears to have been but a considential communication.

Alfonfe Le Roi.

Bound by fuch scrupulosities, I am obliged to pass over many fuch anecdotes, that would flow the Sophifters entrusting the secrets of their plots, and foretelling as clearly as Bergier did, the downfal of Kings and the triumph of Philosophy. I will confent even to suppress the name of a French nobleman who, resident in Normandy, received the following letter: " Monfieur " Le Comte, do not deceive yourself. This is not a " fudden (torm. The Revolution is made and confummated. It has been preparing for these last fifty " years, and that by fome of the greatest geniuses in Europe. It has its abettors in every cabinet. There " will be no other Aristocracy but that of wit, and " you certainly will have a greater claim to that than " any body elfe." This letter was written, a few days after the taking of the Bastile, by Alfonse le Roi, a physician. It needs no comment.

Testimony
of the repenting
Le Roi

It is now time to call my reader's attention to that other Le Roi whom we have mentioned in the first part of our Memoirs. He is not the vain Sophister glorying in his plots, not a Condorcet, a La Metherie, a Gudin, or an Alfonse, who exultingly behold the triumph of Philosophy in the crimes perpetrated and in the plots framed against the Altar and the Throne. No, this is the shamefaced and repenting adept, whom forrow and remorfe obliged to reveal a fecret burfting from him in the agony of grief. But both the repentant and the proud adept perfectly agree in their evidence. it would be a strange error to believe, that the declaration of Le Roi and the object of his remorfe were confined to the Antichristian Conspiracy. riod when he made his declaration neither the conflitution nor the oath of apostacy had been decreed. It had not as yet been proposed to plunder and profane the temples, and to abolish the public worship. No blow

had been given to the symbol of Christianity. All was prepared and daily flarting into existence; but as yet the affembly had only trespassed against the political authority and the rights of their Sovereign. It was at the fight of these first crimes that Le Roi is reproached with the miserable effects of his school, and it was to this reproach he answered, To whom do you say so? I know it but too well, and I shall die of grief and remorse. When he disclosed all the heinquiness of the plot framed by his secret academy at the Hotel d'Holbach, when he declares that it was there that the Conspiracy. whose dire effects they then beheld, had been formed and carried on; the plots which he detests are those that he fees attacking the Throne. If he declares those at the same time which had been formed against the altar, it is because they had been the forerunners of the above, because it was necessary to show that the hatred which the people had conceived for their King, arose from that which had been instilled into them against their God. Thus while the declaration of this unhappy adept authenticates the conspiracy of the Sophisters against religion, it equally demonstrates that contrived against the Throne.

It would be in vain to object that this unhappy man loved his King; he calls all present to witness that he is attached to the person of Lewis XVI. how could he then join in a conspiracy against him? But it is in vain, all is confiftent, all is combined in this mind racked with This unhappy Secretary of the Confpiring Academy might have loved the person of the Monarch, but detested Monarchy, detested it at least as it existed. and in the light in which his masters had taught him to confider it, that is to fay, as irreconcileable with their principles of Liberty, Equality, and Sovereignty of the people. We shall see hereafter, that opinions differed very much in this secret academy. Some wished to have a King, or at least to preserve the appearance of one in the new projected order of things; others, and they were to carry the day, objected to the very name or any appearance of Royalty, and both parties were unanimous in their attacks against Royalty as then existing. The one wished for a Revolution partly combined of Montesquieu's system, partly of Jean Jaques's. The other wished to establish it on the consequences which Jean Jaques had deduced from Montesquieu's princi-Vol. II.

ples. But both were leagued in Rebellion, and both conspired to bring about a Revolution. The repenting adept wanted a half Revolution, nor did he believe that the people, when put in motion, would proceed to those excesses which he detested. He stattered himself that the Confpiring Philosophers who stirred up the populace would be able to direct its motions; that they would inspire this populace with a proper respect for the perfon and even for the dignity of a Prince whom he loved and respected as a Frenchman and a Courtier, while as a Sophister he dethroned him. This is all that his remorfe and his protestations of attachment for the person of Lewis XVI. can indicate. He wished to make him a King subservient to the views and systems of the Sophisters, and he reduced the unfortunate Monarch to be the object of the licentious outrages of the populace; fuch are the real causes of his grief and remorse.

But the more this remnant of affection for his King appears in his declaration, the more it corroborates his avowal. It is not without eause that a man accuses himself of having pierced the bosom of the person he loves, or of having been concerned in a conspiracy against a Monarch whose Throne he with regret beholds menaced with ruin. People do not accuse themselves of crimes which they detest. Let us weigh the declaration of the repenting adept. What has Condorcet, proud and vainly exulting in the Conspiracy of Philosophism against the Throne, told us, which the unhappy Le Roi sinking under shame and remorse has not

confirmed?

Their teftimonies compared.

The haughty adept tells us, that of the disciples of Voltaire and Montesquieu, that is to say, of all the principal authors of that impiety and sophisticated polity of the age, a school or sect was formed uniting and combining their labors and their writings to effectuate the successive overthrow of the religion of Christ and of the Thrones of Kings. The repentant adept shows us these same disciples of Voltaire, Montesquieu, and Jean Jaques, uniting and coalescing under the fictitious name of Œconomists at the Hotel d'Holbach; and he fays it was there that the adepts dedicated their labors and their lucubrations to the perversion of the public opinion on the facred subjects of Religion and the rights of the Throne. " Most of those works (his declaration " fays) which have appeared for a long time past against " religion, morality, and government, were ours, or

"those of Authors devoted to us. They were com"posed by the members or by the orders of the socie"ty." The unhappy Le Roi not only says against religion and morality, but also against government; and bad he not said it, the one would be the natural consequence of the other; for the greatest part of the writings issued from this club of the Baron d'Holbach unite both objects. Soon we shall see them equally aiming at the overthrow of the Throne and of the Altar. They were the same Sophisters who had combined in one and the same plot the destruction of both.

The adept Condorcet complacently dwells on the art with which the coalesced Sophisters directed their attacks now at the Clergy then at Kings; covering truth with a veil which spared the eye that was too weak, artfully carefling religious opinions, to frike at them more furely, ftirring up with still greater art Princes against the Priesthood, and the People against their Princes, fully resolved to overturn both the Altar of the Priest and the Throne of the Prince. Are not these the same stratagems which the repenting adept describes when he says, " before these impious and " feditious books were fent to the prefs, they were " delivered in at our office. There we revised and " corrected them, added to or curtailed them ac-" cording as eircumftances required. When our Phi-" lofophy was too glaring for the times, or for the ob-" ject of the work, we brought it to a lower tint; and " when we thought that we might be more daring than "the Author, we spoke more openly." + As to its object, its means, and its authors, we fee the account of this double conspiracy perfectly coinciding, whether given by the haughty Condorcet or the repenting Le Roi. Both demonstrate this school conspiring against their God and against their King, flattering themselves with fuccess against Monarchy, and generating that Revolution which was to overturn their thrones, but not till that period when the faith of nations, long before difordered, weakened, and at length mifled by the fnares of the Sophisters, threatened but a slight resistance to their attacks either against the Altar or the Throne.

The enthuliastic pride of Condorcet, and the shame and remorfe of the penitent Le Roi, certainly had never concerted this consistency in their depositions. The

^{*} See Part the 1st of these Memoits, page 190. + Ibid.

one, hardened in implety and rebellion, preferves his fecret till that period when he thinks he may violate it without endangering the fuccess of his wicked pursuits. He enjoys at length, he glories in this fuccefs, and reprefents his accomplices as men to be revered as the benefactors of mankind. The other, as it were to extenuate his crime, the very instant his eyes are open to the heinousness of his past conduct, names those who have seduced him, discloses the place where they confoired. but to curse it; and throws all the weight of his crimes on his perfidious masters, on Voltaire, D'Alembert, Diderot, and their accomplices. He beholds these men who have feduced him in no other light than as monsters of rebellion. When such opposite passions, such different interests and sentiments agree in their depositions on the same conspiracy, on the same means, and on the same conspirators, truth can require no further proofs: it is evidence, it is demonstration itself.

First steps of the Conspiracy compared.

Such then is the first problem of that Revolution so fatal to Monarchy. Voltaire forwards it with all his might in conspiring against his God, in spreading his doctrine of modern liberty and in artfully attacking with his farcastic wit and satire the pretended despots of his own country and of Europe. Montesquieu traced in his fystems the first steps toward that diforganizing liberty. Jean Jaques adopts Montesquieu's principles and enlarges on their confequences. From the Equality of the legislative people, he deduces the Equality and Liberty of the favereign people; from the people effentially free and exercifing the right of depoling their Kings at pleafure, he teaches the people to govern without them. The disciples of Voltaire, Montesquieu, and Jean Jaques, united and coalefeed in their fecret academy, league also in their oaths; and of those oaths that of crushing Christ and of annihilating Kings form but one. Had the proofs of these plots been supported neither by the hoasting of the haughty Sophister exulting in fuccefs, nor by the declaration of the penitent adept ready to expire at the fight of fuch fuccesses, still what we have to unfold of this mazy coalition, would equally demonstrate both its existence and its object from the publicity of the means employed by the fect.

CHAP. V.

Fourth Step of the Conspiracy against Kings .- Inundation of Antimonarchical Books .- Fresh Proofs of the Con-Spiracy.

THE very fact of the Conspiracy against Monar- The auchy having been carried on by the fame men and thore idenin the same secret academy where the Antichristian Conspiracy had been debated and conducted with such un-both conrelenting fury, will induce the reader to suppose that spiracies. many of the artifices employed against the Altar were equally directed against the Throne. The most fatal attack on Christianity, and on which the Sophisters had bestowed their chief attention, was that which they made with the greatest success to imbue the minds of the people with the spirit of insurrection and revolt. Nothing proves this with more certainty than the care with which they combined their attacks against the Throne with those against the Altar, in that inundation of Antichristian writings which we have seen flowing like a torrent through every class of society. This second inundation of Antimonarchical writings, by which the Sophisters were in hopes of perverting that sentiment of confidence and respect, which the people had for their fovereign, into hatred and contempt, was only a continuation of those means which they had employed. against their God. These writings are issued from the fame manufactory, composed by the fame adepts, recommended and reviewed by the fame chiefs, spread with the same profusion, hawked about from the town to the village by the same agents of Holbach's Club, fent free of cost to the country school-masters, that all classes of people from the highest to the most indigent might imbibe the venom of their Sophistry. As it is certain that these writings were the grand means of the Sophisters in their conspiracy against Christ, so it isequally certain, that these same productions, monstrous digests of the principles of impiety and of those of rebellion, are irrefragable proofs that these same Sophisters had combined the most impious of plots against their God with the most odious machinations against all Kings.

Why their attacks on the Throne are manifested so late.

One only difference is to be observed, that the first productions of the Secret Society were not so strongly tainted with the blast of rebellion. The grand attack against Monarchy was reserved until the sect should have reason to expect that their principles of impiety had prepared the multitude for their declamations against Royalty, as they had gradually swoln in those against the pretended superstitions of Christianity. Most of those violent declamations against Sovereigns are posterior not only to Montesquieu's and Rousseau's systems, but even to the year 1761, when we beheld Voltaire reproaching the Sophisters with seeing every thing topsyturvy, because in some of their writings they trenched upon the Royal Prerogative.

In the divers editions of the Encyclopedia.

The Philosophers of the Encyclopedia had only alluded very faintly, in their first edition of that incoherent compilation, to the principles of that Liberty and Equality which have been fince fo much extolled by the enemies of Royalty; though it was a cause of reproach to D'Alembert, that even in his preliminary discourse be sees but a barbarous right in the inequality of stations; and though the Royalist or even the Subject of every state, of every Government, might have objected to the infertion in the Encyclopedia of that proposition which the Jacobins have fince fo often repeated, " that " the subjection in which every man is born with ref-" pect to his father or to his Prince, has never been! " looked upon as a tie binding unless by his own con-" fent." In fhort, though the Encyclopedists were the first to enter the lists in defence of Montesquieu, yet the fear of alarming the public authorities made them act with great circumspection during many years on this fubject. It was necessary to wait for new editions. That of Iverdun was still too early; and it was in the edition of Geneva that these revolutionary principles first made their appearance. Lest they should escape the notice of the reader, Diderot had repeated and condenfed the poison, had decked them with all the array of Sophistry in at least three different articles.+ There neither Montesquieu, Jean Jaques, nor all the admirers of the legislative and fovereign multitude, could have cavilled at a fingle link in this brilliant con-

+ See Edition of Geneva Articles, DROIT DE GENS, EPI-

^{*} See the Philosophical Memoirs of the Baron XX. Chap. 2, on the Art. Government of the Encyclopedia.

catenation of Sophisms. This perhaps might have given rife to those fears which Voltaire expresses in his correspondence with D'Alembert, lest this edition should not obtain the free circulation which he wished for in These fears, however, were ill grounded, for it became the most common in use; but at that period, that is to fay, in 1773, the Conspirators had begun the inundation of those Antimonarchical Writings from the fecret academy, which the flightest examination will prove to have had no other tendency, as Le Roi has fince declared, than to overthrow religion, morals, and government, and particularly those governments where the chief power is invested in the Monarch.

In order to show their concert on this last object as the Sophis-

we have on the other two, let us suppress, if possible, ters against the indignation which must naturally arise on reciting every govthe lesions of the Sophisters. Let us fay to all subjects ernment of Monarchies, to all subjects of Aristocracies, and even of all Republicans not as yet jacobinized, . If you tremble at the fight of revolutions which menace your government, learn at leaft to know the fect which prepares these revolutions by means of the principles

which it artfully infinuates.'

All religions and all governments are equally doomed to destruction by the Sophisters. They wish to establish every where a new order of things both in church and state. We see them all, or nearly all, teaching us, that there scarcely exists a fingle state on the whole globe where the rights of the equal and fovereign people are not most intolerably infringed. If we are to believe their writings and affertions, almost literally repeated by a fwarm of these Sophisters, " ignorance, " fear, chance, folly, superstition, and the imprudent " gratitude of nations, have every where directed the " establishment as well as the reformation of govern-" ments." These have been the sole origin of all societies, and of all empires which have existed until the present day. Such is the affertion of the Social System which the fecret academy published as a Continuation of the Social Contract of Jean Jaques; such are the leffons taught in the Effay on Prejudices, which they gave to the public under the supposed name of Dumarfais; fuch again is the doctrine of the Oriental Despotism which they attributed to Boulanger; such in fine are the principles of the System of Nature, which Diderot,

with the chosen of the elect, after having given it exist-

ence, so carefully seek to circulate.*

Jean Jaques, teaching that man is born free, and yet that he is every wherein chains, alks how this happens; and answers, that he is ignorant. His disciples of the secret academy were become either more learned or more dar-

ing.

The most moderate of these Sophisters, or at least those who under the standard of the Œconomist Du Quefnay wished to appear so, did not give the people a more flattering account of the origin or of the present state of their governments. " It must be owned." they tell us by the infipid pen of Dupont, " that the " generality of nations still remain victims of an infi-" nitude of crimes and calamities, which could not 46 have happened if a well-conducted study on the law " of nature, on moral justice and on real and true " politics, had enlightened the majority of intellects. " Here prohibitions are extended even to thought; there " nations milled by the ferocious love of conquest, fac-" rifice the stock of which they stand most in need for " the cultivation of their lands, to these plans of usurg pation. Men are torn from their half-inhabited de-" ferts, and the scattered riches which had been sparing-" ly fown are feized for the purpole of shedding the " blood of neighbouring states, and of multiplying else-"where other deferts. On one fide . . . on the oth-" cr Elsewhere Elsewhere "

This fable picture is terminated by twenty or thirty lines of dots, leaving to the imagination of the reader to fill them up, or to tell us, as the gentle author will, Such is fill the state of the world; such has always been the state of our Europe, and nearly of the whole globe."

The reader will remark, that the men who broach fuch doctrines on Governments, and wish to inftil them into the people, take care to insert them in those works which are peculiarly devoted to the instruction of country farmers. He will also remark how exactly they follow the steps of their master Jean Jaques. This latter, resuling to except England from the general sentence, that man was every where in chains, did not hesitate at

Particularly against the English government.

^{*} See these works, particularly the Social System, Chap. 2 and 3, Vol. II.

[†] Chap. 1, Book I. Social Contract.

[‡] Emphemerides du Citoyen, Vol. VII. Operations de L'Europe.

faying; "The people of England deceive themselves "when they fancy they are free: they are so, in sact, "only during the interval between a dissolution of one Parliament and the election of another; for, as soon as a new one is elected, they are again in chains and loss all their wirtue as a people. And thus, by the use they make of their few moments of liberty, they deserve to lose it."*

Reflecting adepts would have questioned Jean Jaques to know how his equal and fovereign people could enjoy a greater degree of Liberty than the English, and how it came to pass that they were not as much enflaved every where elfe as they were in their affemblies, fince it was only in these affemblies that the people could exercife their fovereigty; and in these affemblies even their fovereignty was null, their acts were illegitimate and void unless they had been convoked by the proper Magif-trate; fince on all other occasions the sole duty of this fovereign people was to obey ? But our passive adepts preferred viewing the English Government in the light of one that was to be cried down with the rest. " Nastions even that flatter themselves with being the best " governed, fuch as England, for example, bave no " further pleasure but that of perpetually struggling against the Sovereign Power, and of rendering their " natural imposts inadequate to the public expenditure. " -Of seeing both their present and future revenues, " the fortunes and manfions of their posterity, in short " of half their island, fold and alienated by their re-" presentatives, &c .- England at this price, too dear by three fourths, forms 2 Republic, in which, lucki-" ly for her, a couple of excellent laws are to be found; " but as to her constitution, notwithstanding all that " Montesquien has said to the contrary, it does not ap-" pear much to be envied." 1

Our respect for that nation forbids us to continue our citations from this declamatory work.—What we have already quoted will suffice to show how much the Sophisters wished by means of these scurrilous harangues to persuade all nations, that, since the sovereignty of the people was so strangely violated even in England, and if it was necessary for her to overthrow her consti-

^{*} Social Centract, Chap. 15, Book III.
† Chap. 12 and 14, Book III.
† Dupont on the Republic of Geneva, Chap. IV.
Vol. II.

tution to re-establish the people in their rights, how much greater must be the necessity of a Revolution for all other nations being ther fole hope of breaking their chains.

Hatred of the Sophifters alls finis Kinge.

This was only an indirect attack of the fophisters 2gainst Kings, under whose Government most nations Nor must the reader expect to see Philosophism circumferibing its effects to render every throne odious, within the narrow fphere of commenting on the feditious parts of Montesquieu, Jean Jaques, or Voltaire.

Helvetius and many others

Montesquieu had represented prejudice as the prime mover of Monarchies. He had declared that it was very difficult for a people to be virtuous under that form of Government. Helvetius, fallying forth from his fecret academy, and carry thefe principles to greater lengths, exclaims, " The true Monarchy is no more than a Con-4. Stitution invented to corrupt the morals of nations and to " enflave them; withefs the Romans when they gave a

King or a Despot to the Spartans and Britons."

Jean Jaques had taught nations, that if the authority of Kings came from God, it was by the same channel through which fickness and other public scourges came.+ -Raynal follows him to inform us, that " thefe Kings " are wild beafts who devour nations." A third Sophifter presents himself who tells us, all " your Kings are " the first executioners of their subjects; and force and stu-" pidity were the founders of their thrones." \-- Another tells us, "Kings are like Saturn in the Heathen My-"thology, who devours his own children;" others again fay, " the Monarchical form of Government, placing such great force in the hands of one man, must " by its very nature tempt him to abuse his power; s and by that means, placing himfelf above the laws, " he will exercise Tyranny and Despotisin, which are the " two greatest calamities that can befal a state." The most moderate of their declamations on Royalty supposes too great a distance between the Sovereign and the Subjest for it ever to be looked upon as a wife Government; and that if a King be absolutely necessary, we

^{*} Of man, note to Sect. 9, Vol. II. + Emile, Vol. IV. and Social Contract.

[†] Philotophical and Political Hiftory, &c. Book XIX. Vol. IV.

System of Reason. See Effay on Prejudice, the Oriental Despotism, and So cial System, Chap. 2 and 3. ¶ Ibid.

never should forget, that he only ought to be the first

Commissioner of the nation. **

But this necessity grieved the Sophisters to such a degree, that, to make their countrymen triumph over it, they incessantly repeat that France is under the voke of Despotism, subose peculiar property is to debase the mind and degrade the foul; that their country even, governed by Kings, can find no remedy for its misfortunes but in falling a prey to a foreign enemy; that as long as they are Swayed by the scepter of Kings, " they are invincibly 44 and by the very form of government brought down to " brutal degradation. That it is in vain to diffuse light on the French, as it will only show them the misfor-" tunes of Despotism without enabling them to with-" draw from its oppression."

What they say to their countrymen they proclaim to all the nations of the earth. They have confecrated whole volumes to perfuade them that it is a pufillanimous fear alone that has created and fill maintains Kings on their thrones. They proclaim to the English, the Span-Rayaal. iards, the Prussians, the Austrians, indifcriminately with the French, that the people are as much flaves in Europe as they are in America; that the only advantage they enjoy over the Negroes is, that they may leave one chain to take another. They proclaim that the inequality of power in any state whatever, and particularly the re-union of the supreme power in their chiefs, is the beight of folly: that that spirit of Liberty and of Independence which cannot bear with a fuperior, much less with Kings and Sovereigns, is the instinct of nature enlightened by reason. They brandish that parallel fword which was to glide along the heads of Kings, and mow off those which rose above the horizontal plane.+

If nations, wife in experience, and despising the declamations of a feditious Philosophism, sought an asylum under the protection of a King, or if to crush anarchy they had extended the authority of the Monarch, it was then that one might behold the adepts exclaiming in their rage, " at this humiliating fight (of " a nation of the North, of Sweden, re-establishing " the rights of its Monarch,) who is there that does " not alk himself, what then is man? What is that pro-

^{**} Helvetius on Man.

^{*} See the Oriental Defi-otism in particular.

See Philosophical and Political History, by Raynal, &c. Vol. III. and IV. paffrm.

found and original sense of dignity with which he is
fupposed to be endowed? Is he then born for independence or for slavery? What then is that filly slock,
called a nation. Mean populace! filly slock! What,
content to groan when you ought to roar? cowardly,
flupid populace! since this perpetual oppression gives
you no energy—since you are millions, and, nevertheless, suffer a dozen of children (called Kings) armed with little slicks (called Scepters) to lead you
as they-please; obey, but submit without importuning us with your complaints, and learn to be unhappy, if you don't know how to be free."+

Had every nation murdered its Sovereign at the time when Philosophism broached such doctrine, what would they have done more than practife the leffons of the Sophisters? When we see that it was the very leaders of the fect who held fuch language, an Helvetius or a Boulanger, a Diderot or a Raynal; when we know that it was those very productions in which such sentiments were advanced that endeared them to the fect, what can we suppose was the meaning of this concert, of this union of the most celebrated adepts? What could be their plans? Where did they aim their blows, if not at the Throne as well as the Altar? Was it not against them that their rage was constantly let loose ? What other Revolution did they meditate, if not that which buries the altar and the throne beneath the ruins of the ftate?

I know what is incumbent on History to add with respect to some of these Sophisters, to Raynal for example. I know that when this adept beheld the Revolution, he shuddered at the fight of its excesses, that he even shed tears; and that when he appeared at the bar of the new Legislators, he dared reproach them with having o'er-stepped the limits which Philosophy had prescribed. But this apparition of Raynal at the bar, or rather this comic scene which had been vainly prepared by the humbled and jealous Revolutionists, in opposition to the Revolutionists triumphant in their fuccesses, only furnishes us with a new proof of the plots of the Sophisters .- For it was in their name that Raynal dares address the new Legislators, faying, ' That is not what we wished for; you have broken through the Revolutionary line which we

[†] See Philosophical and Political History, by Raynal, &c. Vol. III. and IV. passim.

had traced.' What can fuch language mean, and are we not authorized to answer the man who holds it. These rebels do not follow the line which you and your fages had traced for the Revolution! There was then a Revolution which you and your fages had meditated and planned. Are the plans of Revolutions against Kings carried on without the plots of rebellion? Could those Revolutions which you planned differ from those which your lessons on Liberty and Equality prognosticated! or, when you brand every nation which fuffers itself to be governed by its lawful King, or which contents itself with groaning when it ought to roar against its Sovereign, with the appellation of a filly flock of cowards?-And when these nations begin to roar why should you complain? So far from having transgressed the bounds you had prescribed, our Legislative Jacobins have not yet attained the goal you had pointed out. The parallel sword has not yet glided over the heads of Kings; wait then till there shall not exist a single King upon earth; and even then, so far from having overthat your doctrines, Jacobinism will only have followed them to the very letter.'

+ Let the reader confult the discouse he pronounced at the bar of the National Assembly, and he will find that the whole drift of his speech turns on those two lines. I know that this Sophister at his retreat near Paris wept bitterly on the excesses of the Revolution, that he threw the fault principally on the French Calvinifes, and cried out, " It is those wretches, I see it clearly, "it is those men for whom I have done so much, that plunge us into all these horrid scenes." These words were related to me by an Attorney-General of the Parliament of Grenoble on the very day he had heard them, and a few days before the famous 10th of August 1792. But what do such tears prove ? Without doubt Raynal and his brotherhood did not wish for all those butcheries, the infuny of which he wishes to throw upon the Calvinists. But Rabaud de St. Etienne, Barnave, and the other Calvinists, whether deputies, actors, or leaders, were not the only men formed by his Philosophy. The masters wished for a Revolution after their fashion, but the disciples consummate it according to their own ideas. And by what right can those men who have formed the rebel, complain of the excesses, crimes, and atrocious deeds of his rebellion! Observe-We are told also, that in the end Raynal returned to his religion. He would be another great example to be added to La Harpe. If this be really the fact, if even those who have so greatly contrib-uted to the Revolution by their impiety acknowledge that to return to that God they begun by deferting, is the only means of explaining their crime, how culpable is it in those who, after having fallen a facrifice to that Revolution, expose even in exile their impicty to public view ! How unfortunate is it for them to be at once the yellim of the Jacobin and the scandal of the Christian?

To fuch an answer, which Raynal so richly deserved. the National Affembly might have added, ' Before you complain, begin by thanking us for the justice we have rendered you. One of our members," friendly to Philosophers like you, has represented to us the injustice of Kings whom you had fet at defiance, he has shown us in your person the facred liberty of Philosophy oppressed by Despotism. At the very name of Philosopher, we discovered our master, the worthy rival of Voltaire, D'Alembert, Jean Jaques, and of fo many others, whose writings and concert hastened our fuccesses. We have listened to the prayer of your friends, we have restored you to Liberty under the eye of that very King, whom you taught us to revile, go and peacefully enjoy the advantages of friendship, and of the decrees of the national affembly, while it will continue to run the courfe which you have marked out.

Thus even the vain protestations of humiliated Philosophism, reduced to blush at the excesses naturally attendant on its doctrines, every thing in short concurs to demonstrate the existence of their Conspiracies.

But partial attacks of the adepts are not fufficient a the reader must behold them encouraging each other, pressing the execution of their plots, and the insurrection of the people against their Sovereigns. Let him hear the same Raynal convoking the adepts, and calling out to them, " Sages of the earth, Philosophers of ALL " NATIONS, make those mercenary flaves blush who " are always ready to exterminate their fellow-citizens " at the command of their masters. Make nature and " humanity rife in their fouls against such a perversion of the focial laws. Learn that liberty is the gift of "God, but authority the invention of man. Bare to the " light those mysteries which encompass the universe with " chains and darkness; and may the people, learning " how much their credulity has been imposed upon, " avenge the glory of the human species."+

The art and solicitude with which the Sophisters seek to preclude Kings from the succour they might one day have drawn from the sidelity of their troops, is worthy of attention. We see in these discourses by what means the French army first imbibed those principles which have been so often and so successfully employed by the revolutionists to restrain and damp their courage and

† Ibid. Vol. I.

^{*} The honour of Raynal's recal was attributed to Mr. Malouet.

their activity. We see how they succeeded in reprefenting as rebels to many of their brethren, against whom humanity, naties, and the focial laws, forbad them to turn their arms, though it were to defend the life and authority of their lawful Sovereign. We fee these Sophisters bearing down all opposition, and preparing a free course for all the fury of that horde of rebels or of pretended patriots, that they might brandish, without fear, the hatchet and the pike. The reader may observe them disposing the armies meanly to betray their Sovereigns under the pretence of fraternizing with rebels and affaffins.

To thefe villainous precautions, which destroyed in the rebels the fear of the Royal forces, let us add the pains they took to rob Kings of what support religion and Heaven itself might have given them, that affectation of extinguishing all remorfe in rebellion, and of pointing out the God who protects Kings as an object of deteftation. How could it be possible for us to mistake the double tendency of doctrines at once dictated by the

phrenzy of rebellion and of impiety!

" It is only in a numerous, fixed, and civilized flate Dideror's of fociety, that, wants daily multiplying, and inter-doctrines efts differing, Governments have been obliged to · " have recourse to laws, public forms of worship, and " uniform fystems of religion. It is then that the gov-" ernors of the people invoke that fear of invisible powers, to refirain them, to render them docile, and to oblige " them to live in peace. It is thus that morality and pol-" icy form a part of the religious system. Chiefs of " nations, often superstitious themselves, little acquaint-" ed with their own interests, or versed in sound mo-" rality, and blind to the real agents, believe they fe-" cure their own authority as well as the happiness and " peace of fociety at large, by immerging their fub-" iects in fuperstition, by threatening them with their invisible phantoms (of their divinity) and by treating " them like children, who are quieted by means of fa-" bles and chimeras. Under the thadow of fuch fur-" prizing inventions, and of which the chiefs themselves " are often dupes, transmitting them from generation " to generation, Sovereigns believe themselves excused " from feeking any farther incruction. They neglect " the laws, they enervate themselves in luxury, and " are flaves to their caprices. They confide in the " gods for the government of their people. They de-

"liver over the instruction of their subjects to priests who are to render them very devout and submissive, and teach them from their easiest youth to tremble

" both before the visible and invisible gods.

"It is thus that nations are kept in a perpetual awe by their governors, and are only restrained by vain chimeras. When the happiness of man shall become the object of real investigation, it will be with the gods of heaven that the reform must begin. No good fystem of government can be founded on a despetic god; he will always make tyrants of his representatives."

Is it possible to combine their attacks in a more villainous manner against the God of heaven and the powers of the earth? Tyrants or Kings have invented a god, and this god and his priests support alone the authority of these Kings and Tyrants. This perfidious affertion is perpetually repeated throughout the famous System of Nature, and this is the work which the fecret academy differinates with the greatest profusion. But neither Dideret nor his affociates will hesitate at going to much greater lengths, notwithstanding the height to which they had carried their hatred in this famous fystem. If we are to believe them, all the vices and crimes of Tyrants, the oppression and misfortunes of the People, all originate in the attributes of the justice of the God of the Gospel. That God of vengeance, so terrible to the wicked; that God, the remunerator, the confolation, and the hope of the just man, is in the eyes of the Sophister no more than a chimerical and capricious being, folely useful to Kings and Priests. It is because Priests are perpetually stunning both Kings and People with this God of vengeance and remuneration that Priests are wicked, Kings despotic and tyrannic, in short the people oppressed. It is prehat account, we see that Princes even the most abjectly superfitious are no more than robbers; too proud to be humane, too great to be just; and who are inventing for their own use a particular code of perfidy, violence, and treach-'erv. It is on this account, that nations, degraded by superstition, will suffer children, or Kings made giddy with flattery, to govern them with an iron rod. With this God of vengeance and remuneration, these children, or foolish kings transformed into gods, are masters of the It lies in their breast to decide what is just or unjust. With this God their licentiousness has no bounds, because they are certain of impunity-Accustomed to no other fear

but that of God, they act as if they had nothing to fear. This God of vengeance and remuneration is the cause who history superms guith wicked and vicious potentates.* .

In transcribing these short extracts, we have abridged prolix chapters tending to infuse that hatred for God and kings into the minds of the people, which animated the leading adepts. Nobody could better express to what degree he was inflamed by it than Diderot himfeif. We have feen Voltaire, in a moment of phrenzy, withing to fee the last Jesuit strangled with the entrails of the last Jansenist. The same frantic rage had insoired Diderot with the fame idea on Priests and Kings. and it was well known in Paris, that in his fits of rage he would exclaim, Ah! when then foul! I fee the last King firangled with the bowels of the last Priest !+

The reader may be furprized at hearing that the Syftem of Nature was not the most virulent production which the Club of Holbach had published to incite the people to rebellion and to perfunde them to confider their Kings and Princes in no other light than as monfters to be crushed. The adept or adepts who had composed the Bocial System availed themselves of the impresfrom Dideror's work had made. They are more referred on Atheism, only to be more virulent against Kings. The object of this work is to perfuade the people that they are the victims of a long state of warfare, which ended by throwing them under the yoke of Kings. But they were not to abandon all hope of breaking their chains, and even of loading their Kings with them. though they had been hitherto unfuccefsful. There the imagination is worked upon, and the meanest lub Instammaject is taught to fay to his Sovereign, " We have pro- trines of wed the weakest, we have submitted to force; but other " flould we ever become the strongest, we would wrest adepta " that usurped power from you whenever you exercised se it for our unhappiness. It is only by your attention " to our prosperity that you can make us forget the in-" famous titles by which you reign over us. If we are " not strong enough to shake off the yoke we will only hear

Vol. II.

88433B

^{*} Ibid. Vol. II. Chap. 8. † It is with regret that I recollect having been credibly informed, that in the north of Ireland the difaffected part of the inhabitants frequently gave as a toolt, May the gut of the last Bishop ferve as a rope to strangle the last King. If this be true, the reader will not be at a loss to know where they imhibit their principles.

" it with horror. You shall find an enemy in each of your slaves, and every instant you shall tremble on the thrones which you have unlawfully usurped."

Such menaces will certainly be looked upon as the last stage of their conspiring sury. Nevertheless they sound a higher tone; and, to teach nations to shudder at the very name of Monaschy, they roar like monsters.

Many years before the French Revolution their productions had teemed with every thing that a Petion, a Condorcet, or a Marat could have invented in their francic rage against Sovereigns to excite the populace to bring the head of the unfortunate Lewis XVI. to the scaffold, since many years after having told us, that truth and not politeness should be the chief object of man, to practise this doctrine they address Kings, saying, is Ye tigers, deisted by other tigers, you expect to pass to immortality? Yes, answer they, but as objects of exercises."+

With the same excess of phrenzy, commenting on

the axiom,

Some lucky foldier was the first of Kings,

full of his Voltaire, like the Pythoness inspired by the devil, from the summit of his stery tripod the same adept, addressing himself to all nations, tells them, to Thousands of executioners crowned with laurel and wreaths of flowers, returning from their expeditions, carry about in triumph an idol which they call King, Emperor, Sovereign. They crown this idol and Prostrate themselves before it, and then, at the sound of instruments, and of repeated, sensels and barbarous acclamations, they declare it in source to be

the Sovereign Director of all the bloody scenes which are to take place in the realm, and to be the first ex-

"ce ecutioner of the nation."

Then swelling his cheft, foaming at the mouth, and with haggard eyes he makes the air resound with the following frightful utterance:

" To the pretended masters of the earth, scourges of mankind, illustrious tyrants of your equals, Kings, Princes, Monarchs, Chiefs, Sovereigns, all you, in

the fine, who, raising yourselves on the throne, and a-

fociability and truth; in whom fociability and good-

^{*} Social System, Chap. 1, Vol. II. + Ibid. note.

se new, the beginnings of the most common virtues, 46 have not even shown themselves, I cite you all at the es tribunal of reason. If this miserable globe, silently or moving through the etherial space, drags away with " it millions of unhappy beings fixed to its furface, and " fettered with the bonds of opinion; if this globe, I 44 fay, has been a prey to you, and if you still continue 44 to devour this fad inheritance, it is not to the wildom of your predecessors, nor to the virtues of the first es inhabitants, that you are indebted for it; but to fu-44 pidity, to fear, to barbarity, to perfidy, to superstition. 46 Such are your titles. I am not the person who prose nounces against you; it is the oracle of ages, it is the annals of history which depose against you. et them, they will afferedly furnish you with better inse formation, and the numerous monuments of our miscries and of our errors will be proofs which neither opolitical pride nor fanaticism can controvert.

" Descend from your thrones, and, laying aside both see feepter and crown, go and question the lowest of es your subjects; ask him what he really loves, and what " he hates the most: he will undoubtedly answer, that " he really loves but his equals, and that he hates his maf-66 ters."*

It is thus that, assuming every tone from that of the epigram, pamphlet, romance, system, or tragic sentence, to the declamations of enthuliasm, or the roar- Confeing of rage, Voltaire's and Montesquieu's school, so quences of well described by Condorcet, had succeeded in inunda- these docting all France and all Europe with works naturally ten-their conding to efface from the earth the very memory of a King, cart.

To place in their true light the intention and the concert of the Sophisters, the Historian must never lose fight of the den from whence these productions were issued, and of the art with which and the men by whom they were spread from the palace to the cottage: By the Secret Society of the Hotel D'Holbach, in Paris; by the numerous editions in the provincial towns; by the hawkers in the country; by D'Alembert's office of instruction, and tutors, in wealthy families; and by the country school-masters in the villages, and among the workmen and day-labourers. + In their various attacks, let him remark the uniformity of their principles, of their sentiments, and of their hatred; and let him par-

^{*} Social System, page 7 and 8.

[†] See Vol. 1. Chap. XVI.

themselves by their hat the same authors who decising most virulently against Kings, had already distinguished themselves by their hatred against religion. Broad he hesteate at declaring the Sophisters of implety to be also the Sophisters of rebellion; should the very evidence of the conspiracy lead him to doubt of its reality; in that case let us not refuse to solve even the doubts of the historian, and may the very objections be turned into fresh demonstrations!

New proofs drawn from the objections.

I feel that it may be objected to me, that my proofs differ in their nature from those which I had chiefly drawn from the very correspondence of the Conspirators. In answer, it may be remarked, that if any cause of furprize existed, it would not be, that the letters of the Conspirators made public should contain dothing respecting the conspiracy against Kings; but it would be; on the contrary, that they had furnished us with fo much evidence. We may be furprized at the affarance of the editors of those letters, who show us Voltalire conjuring D'Alembert not to betray his fecret on Kings, who show us Voltaire panting after Republics; Volfaire bewaiting the departure of those adepts who were expounding the new catechism of Republican Liberty in Paris itself; Voltaire praised by D'Alembert for the art he displays in combating Kings or pretended Defpots, and in preparing Revolutions and their boilterous frenes; Voltaire, in fine, regretting that they were fill too distant for him to flatter himself with living to see them. It is this fame correspondence which points out D'Alembert furious at his hands being tied, and at not being able to deal the fame blows on the prerended Despots as Voltaire did, but seconding him at least with his wilhes in this rebellious warfare. When all these letters were made public by Condorcet and the other editors in 1785, Lewis XVI was still on the throne, and the Revolution at forme distance. They had reason to fear the discovery of their plots; and it is easy to see, that many of the letters had been sup-Most certainly Conducet, and the other preffed. adepts, must have had even then a strange confidence in their fuccess, not to have suppressed many more. Belides, had these letters been entirely filent as to the Conspiracy against Kings, could even that silence invalidate the avowals of Condorcet, and of so many other adepts? The fame artifices, the fame calumnies, the fame wishes against the Throne being combined with

those against the Altar, in the productions of the fect, could that filence weaken the evidence of the common

plot for the destruction of both?

But if these plots were so visible, it will be said, are not the Magistrates to be blamed for their negligence Conspiracy and silence? How was it possible that these Conspirace by the Maturs could have escaped the severity of the laws? Here gittrates. it would be fufficient to recal the favorite maxim of the Conspirators, Strike, but hide your hand ! It would suffice, were we merely to repeat Condorcet's words when, after having exposed in the clearest terms, the double confpiracy, the labors, and the concert of the Philosophers against the Altar and the Throne, he adds, that " the Chiefs of the Philosophets always had the art of " sscaping vengeance, though they exposed themselves to ha-" tred; and of escaping persecution, though sufficiently con-" fpicueus to fuffer no diminution of their glory." But this filence of the Magistracy is a false imputation. The Confpirators may have concealed themselves from the tribunals, but the Conspiracy was not on that account less evident to the fight of the Magistracy; and juridical denunciations will give new force to our demonstrations. If such proofs are necessary for the Hiftorian, let us transcribe the words of a most celebrated magistrate; let us hearken to Mr. Seguier, Attorney-General of the Parliament of Paris, denouncing on the 18th of August 1770 this very Conspiracy of the Philofophers.

Since the extirpation of herefies which have dif-"turbed she peace of the church," faid the eloquent Magistrate, " we have seen a system rising out of dark-" nefs, far more dangerous in its confequences than " those abcient errors, always crushed as fast as they " appeared. An impious and during feet bas raifed its " bead in the midft of us, and it has decorated its falfe wif-" dom with the name of Philosophy. Under this authori-" tative title its disciples pretend to all knowledge. Its " fectaries have taken upon themselves to be the in-" ftructors of mankind. Liberty in thinking is their, " cry, and this cry has refounded from the northern to " the fouthern pole. With one hand they have fought to " shake the Throne, and with the other to overturn the Al-" tar. Their object is to abolish all belief, and to in-" ftil new ideas into the mind of man on civil and refi-" gious inflitutions; and this revolution may be faid to

^{*} Above, Page 74.

"have taken place; the profelytes of the seat have multiplied, and their maxims are spread far and wide. Kingdoms have self their ancient basis totter; and nations, surprized to find their principles annihilated, have asked each other, by what strange satisfy they became so different from themselves.

"have asked each other, by what strange satisficated,
"have asked each other, by what strange satisficated,
became so different from themselves.

"Those who by their talents should have enlightened
their cotemporaries, have become the leaders of
these unbelievers; they have hosted the banner of
revolt, and have thought to add to their celebrity by
this spirit of independence; numberless obscure
foribblers, unable to attain to celebrity by their abilities, have had the same presumption. In sine, religion can number nearly as many declared enemies,
as literature can boast of pretended Philosophers.

And Government should tremble at tolerating in its
bosom such an inflammatory sect of unbelievers,
whose sole object appears to be to stir up the people to
rebellion, under pretence of enlightening them."

This formal denunciation of the double Conspiracy of the Sophisters was grounded on the peculiar attention which they paid to the propagation of their impious and regicide principles in their daily productions, and more particularly in those which this great lawyer prefented to the Court as most deserving of animadversion.

Foremost among those productions stood a work of Voltaire's, the honorary president of Holbach's club. It was one of the most impious of all, and bore the title of "God and Men." The second, Christianity Unveiled, had been written by Damilaville, a zealous adept of that club. The third, the pretended Critical Examination, was published by this same club under the name of Freret, as the repenting Secretary Le Roi declared. The sourch was the samous System of Nature written by Diderot, and two others of this secret academy. So true it is, that most of that pestilential blight both of Impiety and Rebellion which has overspread the greatest part of Europe, proceeded from that den of Conspirators.

" From these different productions," continued the Magistrate, " a system of the most flagitious doctrine

^{*} Suit of the 18th August 2770.

† There were also some sew books translated from the English:
But such only as are cast aside with abhorrence in England for their impiety; that however was the greatest of all recommendations with Voltaire and the club.

may be collected, which invincibly proves, that their proposed object is not to destroy the Christian Religion only-Impiety has not limited its plans of in-46 novation folely to its dominion over the minds of men. Its refliefs and enterprizing genius, overfe to all dependence, afpires at the overthrow of every political institution, and its wishes will only then be fulfilled when it shall have thrown the Legislative and Executive Powers into the hands of the People, when it shall have de-" ftroyed the necessary inequality of ranks and stations, when it shall have reviled the Majesty of Kings, and bave rendered their authority precarious and dependent on ** the caprice of a blind multitude; when, in fine, by thefe " aftonishing changes, it shall have immersed the whole " world in the horrors of Anarchy with all its concomitant " evils."

To these denunciations of the public Magistrate may be added those of the general affemblies of the Clergy, those of a great many Bishops in their pastoral letters, those, in short, of the Sorbonne and of every religious orator or author, who never ceased refuting the Sophisters of the day, whether in their thefes, their writings, or from the pulpit. It would be vain to fay, that thefe denunciations were only made by people feeking to Arengthen their own cause by confounding it with that of Kings. But are we not to hearken to an adversary even, when he speaks for us as well as for himself, and when he produces proofs. It would be imprudence in the extreme not to hearken, and even fecond him, when he comes and fays, ' You are leagued with my greatest enemies, but they are equally yours; I forewarn you of their hoftile intentions; and if they have confpired against me, it is only to ascertain the success of the plots they have formed against you.'* It would have been easy to discriminate, whether the Clergy denouncing these conspiracies were actuated by self-interest or the love of truth; a slight examination of the proofs adduced in testimony of their denunciations would have sufficed. These proofs were all drawn from the productions of the fect, from productions replete with farcastic declamation and calumny against Sovereigns, with invitations to the people to rebellion, fow-

^{*} See the acts of the Assemblies of the Clergy, 1770. The pastoral letters of Mr. de Beaumont, archbishop of Paris. The termons of Pere Neuville, the works of the Abbé Bergier and of many others.

ing in the same page the seeds of Anarchy with those of Impiety. And these were evidently the two-fold productions of the same men, of the same academy of authors, of the same conspirators. Were not the Clergy then authorized to point out these same Sophisters as brandishing the torch, on one side to spread the blaze throughout the temple, on the other to kindle the flames which were to reduce the royal crown and fceptre to ashes ?" Might they not be faid to have conspired more desperately against the throne than against the altar, and might not the latter conspiracy have been merely a preparatory step to the completion of the former? So far then from excluding the destruction of the Throne from their wishes, and confining them to the overthrow of Religion, fay that to overturn Government was their chief object: Examine and compare their doctrines, behold their concert, their constancy, their affurance, and then candidly pronounce.

Testimony of Pruffia.

But the evidence of the Clergy shall, if it be required, be thrown afide as suspicious, though it is now too late to attaint it with falshood. Will the testimony of a of the King man who certainly had every reason to spare the sect be also thrown aside? I have heard it asked, How it was possible, since the Sophisters were faid to have conspired against the throne, that Frederick II. the Royal Sophis. ter, could have been deceived by and could have leagued during so long a time with the sworn enemies of his throne, in thort with the Sophisters of Rebellion? But fuch an objection will only ferve to throw new light on the Conspiracy. Let the Royal Sophister be the accufer, let him cover his Sophistical Masters with ridicule. The inveteracy of his hatted against religion, his protection of the irreligious Encyclopedifis, all his conduct in short, will corroborate his testimony when he paints these Sophisters as empty sages conspiring equally against the altar and the throne. And the time came when Frederick II. perceived that his dear Philosophers, by instiating him into their mysteries of Impiety, had let him into but half their fecret; that by employing his power to crush Christ, they had planned the destruction of his throne and the extirpation of Monarchy. Frederick was not the repenting adept, like the unbappy Le Roi, for

^{*} The barriag of the crown and scepare, with the other attributes of fovereignty, has been one of the favorite ceremonies of the Revolutionary Agents. In France the crown and fceptre, at Venice and Genoa the chair and golden book were burnt. T.

his foul was too deeply immerfed in impiety; but he was certainly ashamed of having been so strangely duped. Indignation and revenge succeed his admiration, and he blushes at having been so intimate with men who had made him their tool to undermine that power which he

was most jealous of preserving.

He became the public accuser of those very Encyclopedists who owed the greatest part of their success to his protection. He warned Kings, that the grand object of those Sophisters, was to deliver them over to the multitude, and to teach nations that subjects may exercise the right of deposing their Sovereign when they are displeased with him.* He gives notice to the Kings of France, that their Conspiracy is more particularly aimed at them.

The denunciation is clearly and formally expressed in the following terms: "The Encyclopedists reform all "Governments. France (according to their plans) is to form a great Republic, and a Mathematician is to be its Legislator.—Mathematicians will govern it, and work all the operations of the new Republic by sluxions.—

This Republic is to live in perpetual peace, and sup-

" port itself without an army."

This ironic and farcastic style was by no means in Frederick's natural disposition. The repute of the pretended wisdom of the Sophisters had given weight to the adepts, and contributed to the feduction of the people; and contempt was the most powerful weapon that could be employed against them. It is on this account that he represents these pretended sages as puffed up with their own merits and their ridiculous pride. But whatever may be his style, it is to guard Kings and Nations against their plots that he writes. " The Encyclopedifts," fays he, " are a fet of pretended Philosophers who have late-" ly started into existence. They look upon themselves " as superior to every school which antiquity has pro-" duced. To the effrontery of the Cynic they add the im-" pudence of uttering every parodox their brain can inwent. They are a let of presumptuous men, who never " will own themselves to be in the wrong. According to their principles, the fage can never be mistaken, he is the only enlightened person: It is from him that the se light emanates which is to diffipate the dreary dark-" ness into which the filly and blind multitude have

^{*} See Refutation of the System of Nature by the King of Pruffia.

Vol. II.

them. At one time it is by unfolding the origin of Prejudices, at another, it is by a book on the Mind, or a System of Nature; in short, there is no end to them. A set of puppies, whether from fashion or an air they assume, call themselves their disciples. They affect to copy them, and take upon themselves to be the Deputy Governors of Mankind!"

While painting in such colours the pretentions and ridiculous pride of both Masters and Scholars, Frederick declares that the madhouse would be their most proper habitation, where they might legislate over their crazy equals; or else, to show the ignorance of their systems, and what innumerable disasters they would engender, he wishes "that some province which deserved a severe punishment should be delivered over to them. Then they would learn, says he, by experience, after having thrown every thing topsy turvy, that they were a fet of ignorant sellows; they would learn that to criticize is easy, but that the art of criticism is difficult; and above all, that no one is so apt to talk nonsee sense as he that meddles with what he does not underse stand."*

Frederick, in support of regal authority, would fometimes lay alide his epigrammatic ftyle and think it incumbent on him to condescend to the refutation of the gross calumnies which his Sophistical Masters had invented against the throne. It is thus that we see him refuting the System of Nature and the Essay on Prejudice, which latter the fecret academy had published under the name of Dumarfais. There he principally devotes himself to exposing the cunning of the Sophisters; he shows with what wicked art the Conspirators, calummiating the Sovereigns and the Pontiffs, only feek to infligate the hatted of all nations against them. Among others we may distinguish the author of the System of Nature, who in an especial manner has undertaken to aparage all Sovereigns. "I can venture to affert," he lays, " that the Clergy have never spoken to Princes all " that confense which the author pretends. If ever they " may have represented Kings as the images of the " Deity, it was doubtless only in an hyperbolical sense, " to guard them by the comparison against any abuse " of their authority, and to warn them to be just and

^{*} See Refutation of the System of Nature, by the King of Prussa:

"benificent, that they may imitate the general attributes given to the Deity by all nations. The author
has dreamed, that treaties have been made between
the Sovereign and the Ecclefiaftic, in which Princes
had agreed to honour and fanction the power of the
Clergy provided the latter preached submission to the
people. I will venture to affirm, that this is a shallow invention, and that nothing could be more ridiculous or void of foundation, than the supposition of
such a fact."*

Though Frederick expresses himself thus on the Ecclefiaftics, still the reader is not to suppose him more favourable to their, cause. On the contrary, his Antichristian prejudices blind him to such a degree, that he does not to much blame the Sophisters for attacking Religion, as for having done it unskilfully; he even points out the weapons with which he wishes it had been affailed. But the more inveterate his hatred against Christianity, the more demonstrative are the proofs he alledges against those from whom he had imbibed it, and of their plots against the throne. He pardons their attack upon the altar, he even supports their advances. but he defends the throne. At length however he difcovered and was convinced, that from the Conspiracy against the Altar the Sophisters passed to that against the Throne. It is this latter Conspiracy which he wishes to lay open; and it is with these latter plots that he charges the whole school in the person of Diderot, when he says, " The true sentiments of the Author, " on Governments, are only to be discovered toward " the end of his work. It is there that he lays down " as a principle that subjects ought to enjoy the right " of depoking their Sovereigns when displeased with them, " And it is to effectuate this that he is perpetually cry-" ing out against great armies, which would prove too " powerful an obstacle to his designs. A person would " be tempted to think, it was Fontaine's fable of the " Wolf and the Shepherd that he was reading. " ever the visionary ideas of our Philosophers could be " realized, it would be necessary to new-mould every Gov-" ernment in Europe, which would be a mere trifle. " would be necessary again, though perhaps impossible, that subjects setting up as the judges of their masters " should be wife and equitable; that those who aspired

^{*} See Refutation of the System of Nature, by the King of Prussia.

" to the crown should be free from ambition; and that neither intrigue, cabal, nor the spirit of independence

" fhould prevail."

Nothing could have been more masterly applied in these observations than the comparison of the Wolf and the Shepherd. Frederick perfectly comprehended that the object of these declaratory repetitions of the sect against the vain-glory of war, was not so much to instit the love of peace into the minds of the Sovereign, as to deprive him of the necessary forces to repress that rebellious spirit which Philosophism sought to insuse into the people. He overlooked all those common truths on the miseries of war, which the Sophisters described, as if solely capable of describing them; but when he clearly perceived their plots, the hatred he conceived for the sect made him dedicate his talents to counteract the Philosophists in his own states, and to render them elsewhere as contemptible as he judged them dangerous.

It was then, that he composed those Dialogues of the Dead, between Prince Eugene, the Duke of Mariborough and the Prince of Lichtenstein, in which he particularly developes the ignorance of the Encyclopedists; their absurd pretension of governing the universe after their own new-fangled doctrines; and, above all, their plan for abolishing the Monarchical form of Government, and of beginning by the subversion of the throne of Bourbon

to transform France into a Republic.

At that period it was in vain for Voltaire or D'Alembert to solicit his protection for any of the adepts. Frederick would answer in a dry and laconic style, Let the scribblers of the sect go and seek a refuge in Holland, where they may follow the same trade with so many of their equals. His indignation and contempt was expressed in such strong terms, that D'Alembert often thought it necessary to soften the expressions in his correspondence with Voltaire.

Then it was that D'Alembert perceived the great mistake which Philosophism had committed in re-uniting the Civil and Ecclesiastical power against them. It was then that Diderot and his co-operators in the System of Nature were nothing more than a set of blunderheads. Then it was that Frederick lost his title of Solomon of the North, and D'Alembert depicts him as a peevish man, or

See Refutation of the System of Nature, by the King of Prussia.

† Letter of D'Alembert to Voltaire, 27th December 1777.

as a fick person whom the Philosophers might accost as Chatilion does Nerestan:

My Lord, if thus it is, your favour's vain.

"Befides, he fays, Mr. Deliste (the adept who was ec recommended and fo ill received) might not have so been happy in the place we wished to procure for * him (to attend on the King of Prussia.) You know as es well as I do what a master he would have had to do with." As to Voltaire, who was equally in difgrace, he confoles himself by writing to D'Alembert, What can we do, my dear friend; we must take Kings as they are and God too."†

It is worthy of remark, that neither D'Alembert nor Voltaire feek to deceive Frederick as to the double Confpiracy which he attributed to their fchool. Silence, it is to be supposed, was judged the most prudent; and it really was fo for men fentible that Frederick might bring further proofs, which would only expose their plots in a clearer light, and that before they could exult

in their completion.

However numerous the proofs may be that we have already adduced of the Conspiracy against the Throne, whatever evidence may refult from the wishes and the secret correspondence of Voltaire and D'Alembert, whatever may be the combination of the Systems adopted by the fect, on one fide throwing the authority of the laws into the hands of the people to conflitute the Monarch the Slave of the multitude; on the other erasing the very name of King from the governments of the earth; however incontestible the object of those writings, all, or nearly all, issued from the secret academy of the Sophisters may be, ‡ all breathing hatred to Kings and annihilation to the Throne as well as to the Altar; whatever may be the force which the declarations of the penitent adepts, or of the accomplices exulting in their

* Letter 24th January 1778.

[†] Letter, 4th January 1778.
† After luch a variety of proofs, and the declaration of the adept Le Roi respecting the hiding-place of the Sopherers at the Hotel d'Holbach, it would be useless for us to seek any further testimonies. Nevertheless, we think it incumbent on us to say, that since the publication of the first volume we have met with several people, who without being acquainted with all the particular of the same of ulars that we have given, knew the chief object of that meeting to have been the contriving and forwarding of the double conspiracy. I met with an English Gentleman in particular, who

fuccesses, may add to our demonstrations; however authentic the evidence of the public tribunals may be, denouncing to the whole universe the Conspiracy of the Sophisters against Monarchy: In short, however aggravating the indignation and denunciations of the royal adept against his former masters of impiety (reduced as he is to tear off their mask, to preserve his own throne) may be for the conspiring Sophisters, still these are only the beginning of the proofs which the Historian may hereafter collect from our Memoirs. We still have many gradations of the conspiracy to investigate, and each step will add new force to our demonstrations.

heard the academician Dufaux positively affert, that the major part of those books, which have operated so great a change in the minds of the people with respect to Monarchy and Religion, had been composed in that club of the Hotel d'Holbach. And certainly the testimony of Mr. Dusaux, a man so intimately connected with the Sophistical Authors of the Revolution, is as much to be depended upon at least as that of the repentant or exulting adepts of the sect.

CHAP. VI.

Fifth Step of the Conspiracy against Kings .- The Democratic Bffay at Geneva.

T the very time when Frederick II. was denouncing this impious fect (which he had heretofore protected with so much tenderness) as inimical to all authorities, he was far from being acquainted with the real depth of their plans. It is chiefly to Voltaire that we fee him complain of the temerity of those philosophers against whom he was obliged to defend his Throne; and that at a time when Voltaire and the other Encyclopedian adepts, more particularly the Œconomilts, were making the first essay that ever was made of the systems of the sect.

Geneva, that town where none but a few beggarly Governfellows believed in Christianity, had been chosen for ment of this first essay. The democracy which Calvin had es- before the tablished in that Republic was not in unison with their Revolution new rights of man. They beheld the people subdivi- of \$770 ded into different classes. The first class was that of citizens or burgeffes, and comprehended the descendants of the ancient Genevele, or those received into this class, and it was from among them alone, that the councils and other officers of the Republic were chosen. They particularly had their vote in the general council. Three other classes had been formed of those who were more recently annexed to the Republic, or who had never been incorporated into the class of citizens. These were the natives, the mere inhabitants of the town, and the subjects. All these could, under the protection of the Republic, with very few exceptions, follow their divers trades and professions, acquire and cultivate lands, &c. but were excluded from the councils and principal dignities of the Republic.

However odious fuch distinctions may have appeared to the Sophisters, nevertheless the man who appeals to found judgment and real principles will safily agree, that a Republic, or any State enjoying Sereignty, has a right to admit new inhabitants on certain conditions

* Letter to Voltaire, 7th July 1770, and Correspondence of litaire and D'Alembert, 1770. † In Part, page 20. Voltaire and D'Alembert, 1770.

which may be just and oftentimes necessary, without establishing on that account a perfect equality between the real and the adoptive children of the State. He who asks to be admitted knows the conditions of his admission, and the exceptions he is exposed to. He was perfectly free to accept, to refuse, or to seek are asylum essewhere; but certainly, having once accepted and admitted of these exceptions, he has no further right to create disturbances in the Republic, on pretence that, all men being equal, the adoptive child is entitled to the same privileges as the ancient children of the State.

But such self-evident principles were not consonant with those of the sect. Even Voltaire had laid them aside. From the perpetual repetition of his Liberty and Equality applied to religion, he had adopted the same doctrine with respect to politics. At the distance of six miles he had long since been observing the seuds which had arisen between the citizens and the magistrates, and thought that by working a political revolution there, he might add new laurels to those which he had gained by the religious revolution in which he so much gloried.

Parts acted by Voltaire and the other Sophisters,

Hitherto these disputes between the magistrates and the citizens had been confined to the interpretation of certain laws, and of the constitution. The natives, and other classes who were excluded from the legislative power, were only spectators of the quarrel, when Voltaire and the other Sophisters judged this a favorable moment to change the very constitution of the Republic, and to make an essay of their new Systems of Liberty and Equality, of the Legislative and Sovereign people.

All Europe is acquainted with the troubles which agitated Geneva from the year 1770 till 1782. The public prints were filled with accounts of the disordered frate into which the constitution of Geneva had been thrown; but the public prints have been entirely silent as to the part which the Sophisters took in it, and which it will be the particular object of our Memoirs to reveal. We shall lay open those intrigues and secret artisces, by which they hoped to establish an absolute Democracy according to the system of Jean Jaques Rousseau.

To form a found judgment on these occult dealings, let men be questioned who, present on the spot, were capable of observing, and who acted the part of real citizens. Such has been the plan that we have adopted, and such inquiries will attest the authenticity of the accounts which we have followed.

Most certainly the systems of Jean Jaques, their countryman, first gave rise to the pretentions of the natives or inhabitants of Geneva to the legislative power. They were stimulated by the infinuations of Voltaire and of the other adepts who flocked to second him.

The part which Voltaire acted was, on one fide to encourage the citizens in their disputes with the magistrates, whilst on the other he would infinuate to the natives and inhabitants that they had rights to affert against the citizens themselves. He would invite first one party. then the other to his table, and to each he broached the fentiments which he wished to instil into them. the citizens he would urge, that their legislative power absolutely made the magistrates dependent on them; and he would perfuade the natives or inhabitants, that living in the same Republic and subject to the same laws, the equality of nature assimilated their rights to those of citizens; that the time was come when they should cease to be slaves, or to obey laws which they had not made; that they were no longer to be victims of fuch odious diffinctions, or fubject to taxes difgraceful, inasmuch as they were levied without their having consented to them.

Such infinuations acquired new vigour from the numerous pamphlets flowing from the fertile pen of the Premier Chief. Under the name of a Genevefe he published the Republican Ideas, which will always bear testimony of his hatred for Kings, and show how much ground Republican Liberty had gained in his heart as he advanced in years.

As to this hatred, he expresses it in the above pamphlet, by saying, "There never yet has existed a persect government, because men are prone to their passion."—The most tolerable, without doubt, is the Republican, because, under that form, men approach the nearest to the equality of nature. Every father of a samily should be master in his own house, but is to have no power over the house of his neighbour. Society being an aggregate of many houses, and of many lands belonging to them, it would be a contradictory proposition to pretend that one man should have the sole dominion Vol. II.

« over all those howses and lands; and it is natural, that each master should have his vote for the general welfare of

et fociety."*

This article alone was sufficient to incite the Genevele to revolt, particularly the natives and others who had acquired lands under the dominion of the Republic. He told them, that to deprive them of the right of voting was to rob them of a natural right inherent to them. But to express himself in still clearer terms, the true disciple of Montesquieu and Jean Jaques, he repeats their fundamental tenets; he tells the Genevese, "that civil government is the will of ALL have enasted." With respect to sinance, it is well known, that it is the right of the citizens to regulate and determine what is to be granted for the expences of the State. ‡

It was not possible to tell all those, who lived under the Genevese dominion without having voted at the enacting of the laws, or at the imposition of the taxes,

* Republican Ideas, No. 43. Edit. of Kell. † Ibid. No. 13. † Ibid. No. 42. Many people cannot conceive that Voltaire could have fallen into such Democracy. Let them read his latter works with attention, and particularly those from which we have made the above extracts, and they will find that he is even violent against the distinction of Noble (he who holds lands by knights services) and Roturier (who holds lands in soccage.) He even declares the origin and real fignification of these two words to be

no other than Lord and Slave.

Let them read his Commentary on the Spirit of Lawr, and they will fee in what a light he viewed that nobility, among whom he nevertheless numbered so many admirers, and to whom he was so much indebted for the propagation of his Philosophism. Is it not hatred which makes him tay in this Commentary, "I "could wish that the author (Montesquieu,) or any other writer possessing such abilities, had explained more clearly why the nobility are essential to the Monarchical form of government. One should rather be tempted to believe, that it was the essence of the Feudal System, as in Germany, or of Aristocracy

" as at Venice." (No. 111.)

To us it appears, that, whether young or old, Voltaire often founds all his ideas. The idea of nobility, in general, reseptesents to us the children of men distinguished by their services either civil or military, forming a body in the state whose sentiments and education, whose very interest, often fits them for those employments which are at the disposal of the Sovereign. Undoubtedly such a distinction may take place without the Feudal Systems of the Germans, or the Aristocracy of the Venetians. It is possible indeed to conceive a Monarchy without a hody of mobility; but most certainly such a distinction greatly tends to form a body of men mere attached to the Monarch, and very useful to the State in those statems for which the general education of the multitude can feldem be a suitable preparative.

that they were bound by no tie under their present government, and that no government could exist for them until the ancient constitution was overthrown. reader judge what an impression such writings must have made, profusely spread about, and distributed with that art which we have feen Voltaire describing, when he wished to infuse his venomous doctrines into the lowest

claffes of the people. But means still more perfidious were made use of, The Sophisters have been seen extolling the generosity of their Premier; and, as a proof, they cite the multitude of Genevele artizans who taking refuge at Ferney found a new country and protection in Voltaire's little province, and partook fufficiently of his riches to continue their trades and support their families. But when we interrogate those who on the spot could observe the fecret motives of fuch a perfidious generofity, we hear them answer, " Voltaire, it is true, has been in some fort the founder of Ferney, of a new town; but they will add, how did he people it, if it was not with those factious citizens whom he had stirred up against their country, and which he reunites at Ferney and Versoi to form a focus of infurrection, which was to force the unhappy Republic, by the defertion of its natives and inhabitants, to receive the law from the Sophisters, and to substitute their systems to the ancient laws of the Republic?"

Notwithstanding all these means and intrigues, the levelling feet had other agents who forwarded the revolution at Geneva. It had already acquired that Claviére, who was hereafter to contine his revolutionary career at Paris; it had acquired a fort of petty Syeves in the person of Berenger, and a true firebrand in Segère; but above all it gloried in feeing a French magistrate Mess. Serleaving his country, and laying afide the comely habit van and of the bench for the filthy round head of the Jacobin. Bovier. This was Mr. de Servan, that Attorney-General of Grenoble, whom Voltaire in his correspondence with D'Alembert represents as one of the greatest proficients in modern philosophy, and as one of those who had chiefly forwarded its progress. It is remarkable, that this letter bears date the 5th of November 1770, the very year of the Genevele Revolution. Like a true apostle of Liberty and Equality, Mr. Servan had hurried away to Geneva to unite his efforts to those of Voltaire. But Philosophism had not confined its succours

to his talents and reputation alone. An attorney of the name of Bovier of the fame parliament, powerfully aided it with his pen. He appeared with all the arms of Sophistry. Whilft the other adepts were stirring up, in their clubs and private companies, the citizera against the magistrate, and the native and inhabitant against the citizen, Bovier, to raise his constitution of Equality from the midst of discord and civil broils, pretends to affert the real rights of the ancient constitution, not to form a new one; and from antiquity alone he appears to draw all his arguments in favour of the Equality and Sovereignty of the People.

The most revolutionary among the Genevele were fuprized to fee a foreign Sophister informing them, that till then they had been ignorant of ther own laws; that all those distinctions of citizens, inhabitants, or natives, and all the privileges of the first, were novelties which had been usurped and introduced into the Republic fo lately as the year 1707; that before that period a very short residence entitled every new comer so to the rights of citizen, and to be admitted into the " general fovereign and legislative council. That after one year's residence at Geneva, every man enjoyed " his share of Sovereignty in the Republic; in short.

" that the most perfect equality had reigned among all " the individuals of the State, whether of the town or " country."*

This was nearly the fame plan which the fect followed at that time in France, always calling for the States-General in order to re-establish the pretended constitution of the Sovereign and Legislative people. Bovier was refuted in the most complete manner, but the Sophisters knew too well that a people in a state of revolution fwallow every falfehood that favours their Sovereignty. They fucceeded in putting them in motion, nor were they ignorant of the means of accelerating and perpetuating their vibrations.

conomists, and particularly de Nemo-

Parts acted At that time they published at Paris a periodical work by the E- under the title of Ephémérides du Citoyen. The Œconomific had the direction of it, and that class of adepts was perhaps the most dangerous. They, with all the by Dupont appearance of moderation, with all the show of patriotic zeal, forwarded the revolution more efficaciously than the frantic rebels of Holbach's Club. The fect

^{*} See the Memorial of Bovier from page 15 to 29; and the refutation of the nations of Geneva.

had ordained that this journal should support the efforts of Voltaire, Servan, and Bovier, until they had succeeded in their democratic essay on Geneva. It was the hypocritical and smooth-tongued Dupont de Nemours, who was entrusted with the care of giving monthly a new shock to the Revolutionists. His periodical publications, carefully directed towards that object, were regularly sent from Paris to Geneva to second the sury of the Democratizing Zealots.

To form a proper judgment of the artful manner in which Dupont fufilled his truft, it would be necessary to run over all the articles which the Ephemerous Citizen has given us under the head of Geneva. There we should see the humane citizen lamenting the troubles which had already shortened the lives of some natives, and had banished many others from their country; then, fired by that love of peace and humanity which confumes the philosophic breast, he infinuates exactly fuch remedies as may throw the whole Republic into a flame. He represents their constitution as that of the most oppressive Aristocracy. He assimilates the natives and inhabitants of Geneva to the Helats or the flaves of Greece, who, under the dominion of free citizens, have nothing but the most abject slavery to look up to in the very heart of a Republic.* Then for the instruction of the Genevese Helots he lays down what he calls principles, or rather leffons of rebellion; fuch for example as these given to a people in the most violent ferment. "To fay that men can tacitly or formally confent for themselves or their descendants to the es privation of the whole or part of their liberty, would be to fay, that men have the right to stipulate against se the rights of other men, to fell and cede what beso longs to others, to alienate their happiness, and per-46 haps destroy their very lives :-- and of what others? of those whose happiness and whose lives should be " the most sacred to them—of their posterity. Such " a doctrine would be a libel on the dignity of human " nature, and an infult to its Great Creator."+

This certainly was infulting both reason and society in the groffest terms; for if every man who subjects himself to the empire of civil laws does not facrifice a part of his liberty, he is then as free to violate those laws, though living in society, as he would be were he

^{*} Ibid. Chap. 1. and note. + Ibid, Chap. 2.

living among the favages in the woods of America. But it was through pity and humanity that they fed this people, in open revolution, with the most frantic licentioninels. It was to spare the effusion of blood in Geneva that Dupont taught the multitude of natives. inbabitants, and burgeffes, to fay to the senators, " Do wyou imagine the exercise of Sovereignty to be suffi-" cient, as if the proper exercise of it were not an ob-" ligation. Do you know that when the people have " once recognized your authority, you are imperatively " and strictly obliged, under pain of the most deserved " execration, to render them happy, to protect their " liberty, to guarantee and defend their rights of prop-" erty to the utmost extent. Republicans, if you " with your fellow-citizens to exercise Sovereignty, re-" member that even Kings only enjoy their power on " these terms.

"Would you wish to be worse Sovereigns than the arbitrary Despots of Asia? And when even those who reign over nations buried in ignorance and famaticism abuse their monstrous power to a certain excess.... They are called tyrants. Do you know what happens to them? Go to the gates of the feraglios of the East, behold the people calling for the HEADS of the Visits and Athemadoulets; and sometimes striking off those of the Sultans and Sophis. Now reign arbitrarily if you dare. Yes, dare it in your town, where the people are far from being ignorant, and, brought up with you from your child-thood, have had many occasions, setting aside your dignity, to know that you are no better than they."

Thus we see that our moderate and humane Sophif-

Thus we see that our moderate and humane Sophifters would not lose an occasion, any more than Raynal, or Holbach's Club, of teaching the people to roar rather than to groan, and to wade through carnage preceded by terror to the conquest of their pretended rights.

Such lessons were intermixed with those which the conomists pretended to give to Sovereigns on the administration of finances. "One saw them, say the memoirs of the man who followed their operations with the greatest accuracy during the whole of this Revolution,—one saw them infinuating themselves into all the affairs of the State, to seize every opportunity of infusing the doctrines of the sect. Amidst

^{*} Ibid. Chap. 2.

" their leffons on economy, that on the razing our for-" tifications is not to be forgotten; their pretence was " the great expence and little utility of them. Gene-" va, they would fay, cannot be confidered as a flate " capable of defending a fortress should it be at war " with any of the neighbouring States; and with ref-" pect to a surprize, it is the inhabitants of the coun-" try that are to prove its defence : A most absurd " proposition for a State about a league square. But " that was not their object; they wished to establish " the general principle, and to apply it hereafter to " France, or any other State, when the opportunity " should offer." In other words, it was the means of exposing the Sovereign to all the fury of a revolted people reclaiming by force of arms that Liberty and Equality which the Sophisters were perpetually repre-This also was fenting to them as their inherent rights. the object of those perfidious lessons which they pretended to give to the magistrates, representing them as oppressors, and pre-supposing the existence of that hatred against them which the adepts themselves had infufed into the minds of the people. With the same art they thus again addressed us, says our observer : " The " natural defenders of Geneva are the people of the " country, the subjects of the Republic. It is possi-" ble, nay, it is easy, to attach them so much to the "Republic, that they would form the most secure ad-" vanced posts possible. But it would be necessary that " their country should be far otherwise than a barfb, fe-" vere, and exacting mafter; it would be necessary to " restore them to the free exercise of the natural rights " of man, and to guarantee their possession.".

The feet reaped a twofold advantage from this journal. First, by spreading it through France, and preparing the multitude to hold at a suture day a similar language to their Kings; secondly, to kindle anew the slame of

[†] Ephem. du Citoyen, 1771. Vol. I.

* Ephem. du Citoyen, page 176. I have fought in vain to learn what species of oppression the people of Geneva suffered under their magniferates; I have found that it was not possible for a people to be more fondly or more justly attached to their government; that the union between the magniferates and the subjects resembled that of a numerous family with its Chiefs. The Sophisters knew this too well; but they were not speaking for the Genevese alone. They pre-supposed discord, that they might create it where it did not exist, and add to it where it already began to spread.

discord at the beginning of every month among the unfortunate people of Geneva, for whom it appeared to be written. The brotherhood at Paris continued this work until Servan, and the other agents of the sect, had seen their plots effectuate a Revolution in Geneva, and a total overthrow of the ancient laws of that Republic.

It is true, the Sophisters did not long enjoy their fuccess, as Mr. de Vergennes, who at first had viewed this Revolution with indifference, soon learned its importance. Evidence at length convinced him that all that had come to pass at Geneva was nothing more than an essay which our modern Sophisters were making of their principles and systems; that neither their plans nor their plots were to be concluded by these first successes; that they were nothing more than a presude to the revolutionary scenes with which they threatened all Europe, and which might ere long involve France itself in the common mass of ruin.

The Sophisters had the mortification to fee these first fruits of their revolutionary principles blasted by a few battalions of French troops. It was reserved to Clavierre, and afterwards to Robespierre, to resume their plans, and to send the apostate Soulavie to consummate them by murder and exile, in short by all the revolutionary means which Philosophism had invented in the Castle of Ferney for the suture benefit of the Jacobini-

cal den.

^{*} The above Chapter, whether with respect to the general conduct of the Sophisters, or more particularly with respect to the conduct of Voltaire, Servan, or Dupont de Nemours, during the Revolution of Geneva, has been entirely formed on memoirs with which eye-witnesses have favored us, and on the writings of the Sophisters, which have been quoted with the greatest precision.

CHAP. VII.

Aristocratical Essay in France.

N laying before the reader the proofs of the Conspi. Object of racy formed against Monarchy we have said, that this effay. there existed a set of Philosophers who held themselves so secure of bringing about a Revolution, that they had not scrupled to advise both the King and his Ministers to make the Revolution themselves, lest Philosophy might not be fufficiently powerful to direct the motion when once imparted. Among this class of Philosophers, who wished to be styled the Moderates, but whom Jean Jaques calls the Inconfisents, we are to distinguish Mr de Mably, the brother of Condillac, and one of those Abbés who bore nothing of the Ecclesiastic but the dress, and who, bestowing great application on prophane sciences, was almost entirely ignorant of those necessary for an Ecclefiaftic.

Without being impious like a Voltaire or a Condorcet, Mahly and even though adverse to their impiety, his own tenets his errors, and his adwere extremely equivocal. At times his morality was herents. so very disgusting, that it was necessary to suppose that his language was ambiguous, and that he had been mifunderstood, lest one should be obliged to throw off all esteem for his character. At least such has been the defence I have heard him make to justify himself from the censures of the Sorbonne. He had the highest opinion of his own knowledge in politics, and during his whole life that was his favourite topic; he believed himfelf transcendant in that science, and he met with others who were led to the fame belief. His mediocre talents would have been better appreciated, had he been viewed in the light of a man led away by the prejudices he had imbibed from a feanty knowledge of antiquity, and who wished to reduce every thing to the standard of his own ideas.

Mr. de Mably had also been led away by all those Systems of Liberty, of the Sovereignty and Legislative authority of the people, of the rights of felf-taxation and of contributing to the public expences only in as much as they had voted the monies themselves or by Vol. II.

their representatives. He was persuaded that he had found these Systems of Government among the ancient Greeks and Romans, and more particularly among the ancient Gauls. He was perfectly perfuaded, that without the States General the French Monarchy could not exist; and that to re-establish the ancient and real Constitution, it was necessary to resume those States General.*

Mably and his disciples, or more properly the adherents of Montesquieu, detested the feudal laws; but they did not reflect that it was to those very laws the States General owed their former existence. Philip Le Bel and some other Princes had found themfelves under the necessity of applying to those States for subsidies, the reason was, because under the feudal fystem the King, like the Counts of Provence, Champagne, and Thoulouse, or the Dukes of Brittany, had their fixed revenues and particular definence which were supposed to suffice for the exigencies of the state. And in fact wars of the longest duration could be carried on without its being necessary to augment the revenues of the Sovereign. Armies at that time were composed of the Lords and Knights serving at their own expence and defraying that of their vaffals whom they led after them into the field. Neither Mably nor his disciples would reflect that at a period when France had acquired so many new Provinces, when the armies, general officers, and foldiers, waged war folely at the King's expence, it was impossible for the ancient crown lands to supply the wants of Government. could not conceive, that in the new fystem of politics, it would have been the height of imprudence for the Monarch in France to be dependent (every time he found it necessary to repel or anticipate an attack of the foreign enemy) on the great and jealous Lord, on the feditious tribune, or on the furly deputy, perhaps even in the interest of the enemy, for the necessary subsidies on so pressing an occasion. Such reslections as these never occurred to the minds of our Sophisters.

At what period, and why they States General.

Filled with the idea, that Revolution and the States General were necessary to break the chains of the eall for the French people, we are told by his strongest adherents, that Mably went still farther than merely inviting the Sovereign and his Ministers to commence the Revolu-

See his Rights of the Citizen.

tion themselves: " He upbraided the people in his Treatise on the Rights of Citizens, written in the year 1771, with having miffed the opportunity of making the Revolution; and he lays down the means of effecting it. He advised the Parliament in future to refuse to enregister any bursal edict, to delare to the King that he had no right to impose taxes on the people, who alone were vefted with the fifcal power, to ask pardon of the people for having co-operated during to long a time in the levy of fuch unjust taxes. €< and to supplicate his Majesty to convoke the States General. A Revolution, he adds, brought about by fuch means would be the more advantageous as it would be founded on the love of order and of the " laws, and not on licentious liberty."*

This system of a Revolution to be accomplished. according to Montesquieu's ideas, by vesting the legislative and fiscal powers in the hands of the people, or of their representatives in the States General, found many supporters and abettors; and particularly among the Aristocracy, as the distinction of the three states was still preferved. All that class of men which impiety had enrolled under the banners of Sophistry from among the Duke de la Rochefoucault's fociety, viewed this as a means for the Grandees to re-assume their ancient influence in the state, and to conquer from the King and Court, that power which they had gradually loft under the preceding reigns. They were ignorant that other Sophisters were already prepared to enforce their fystems of Equality in those States General, and to affert, that the three effates being separate, of opposite interests, and jealous of each other, mutually destroyed each other's firength; and that to this diffinction was to be attributed the inefficacy, and the very little good that had arisen from all the former States General. The Grandees did not perceive this fnare which the levelling Sophisters had laid for them; the levellers had conceived the greatest expectations from the diffentions . which reigned at that period between Lewis XV. and the Parliaments, and believed themselves on the eve of obtaining the convocation of those States General where they were to confummate their revolution.

These diffentions were principally owing to an opinion originating in Montesquieu's systems, which had

[&]quot; Gudin's Supplement to the Social Contract, 3d Part, Chap. 1.

crept into the first tribunals of the state. Such magiftrates as, according to that fystem, believed Liberty to be entirely annulled in every thate where the people or its representatives did not partake of the legislative and fiscal powers with the King, had construed their Parliaments into the representatives of the people, and pretended that the different Parliaments, though dispersed in different towns throughout the state, constituted but one and the same body, holding their powers directly from the people, whose perpetual representatives they pretented to be, whose rights they were to support against the encroachments of the crown, and exercising for them that inalienable and indefeafable right of making laws and voting fubfidies; although they were refident magistrates and fixed in different towns by the King to administer justice in his name.

This was a fystem of Parliaments very widely different from the idea which the French Kings, who had created them without even taking the sense of the nation, had conceived of these Judiciary Courts. It was indeed extraordinary, that tribunals either ambulent or stationary, and which the Kings had created at their own will and pleasure, should belong to the very effence of the Constitution; that a body of Magistrates all named by the King should pretend to be the free chosen representatives of the people, and a magistracy so much at the disposition of the Sovereigns, that they had sold the offices; could then these men pretend to assimilate themselves to representatives deputed by the people to

the States General.*

^{*} The denomination of Parlement (Parliament,) which had been given to the first Tribunals of the state, had greatly contributed to the illusion, which might have been easily avoided had the old term of Plaid (court lest) been preserved, which in the ancient history of France denotes sometimes those great assemblies which the King deliberated with on important questions respecting the state, at other times those ambulatory tribunals which administered justice. It was these latter only that our Kings had perpetuated under the name of Parliaments. The difference is the more evident, as those great Assemblies or States General never meddled with the Judiciary Power, the exercise of which constituted the sole functions of the ambulent Magistracy. In those great Assemblies or National Plaids the Clergy was always admitted as the first order of the state; whereas by the very nature of its duties, it was excluded from the Judiciary Plaids (see the President Haiaault, an. 1137, 1319, & passim;) how then was it possible to consound the States General with the Judiciary Plaids or Parliaments?

The flates themselves never viewed the Parliaments in any other light, which is easy to be seen by what the Prefident Hainault says on the states held in 1614: " On this occasion I must fay, that as we recognize no other authority in France but that of the King, it is by his authority that laws are made. As wills the 44 King fo wills the Law. On that account the States General can only remonstrate and humbly supplicate. The King hearkens to their grievances and prayers in his prudence and his justice.-For, was he obliged to sgrant all that was asked of him, fays one of our most celebrated authors, he would cease to be their King. se It is for that reason that during the fittings of the States General the authority of the Parliament suffers no diminution, as exercifing no other power but that of the King, which may be eafily feen in the minutes of the 🚅 last states "*

It was therefore a most extraordinary claim of these Parliaments, all created by, and exercifing the authority of the King only, to pretend to be the representatives of the people in order to relift the power of that same King; styling themselves the habitual and permanent representatives of the States General, who had never formed the least idea of such representatives, and who had always looked upon them as the King's Magistrates. But when new systems had spread disquietude in every breaft, and produced the thirst of Revolution, illusion eafily banished truth. The most respectable Magistrates. overpowered by the weight of Montesquieu's authority, and sourced on by the Sophisters, were easily persuaded that every country was enflaved, and groaned under the most severe despotism, where the legislative and fiscal powers were not in the hands of the people or of their representatives. And, left the whole code of laws which the Kings had made and the Parliaments proclaimed. should suddenly become null and void, these Magistrates, who had enregistered and proclaimed them, constituted themselves the representatives of the people.

These claims served as a pretence for the most invincible resistance to the orders of their Sovereign. The King's council, and particularly Mr. de Maupou, surmised a coalition aiming at nothing less than to disorder the Monarchy, to diminish the authority of the throne, to put the Sovereign under the habitual dependence of

^{*} History of France, anno 1614.

the Twelve Parliaments, and to create disturbances and disputes between the King and his Tribunals as often as any factious Magistrate, assuming the character of a tribune of the people, should oppose the pretended will of the nation to his Sovereign. Lewis XV. refolved to annihilate fuch Parliaments, and to create new ones more limited in their powers, and which might be restrained within the bounds of their duty with greater eafe.

This resolve was being put in execution, and the Sophisters rejoiced to see the disputes daily increase. Convinced that these diffentions would necessarily oblige the King to affemble the States General, where they should be able to find means of publishing their plans and of operating, at least in part, the Revolution they so ardently wished for, they brought forward that same Malesherbes, whom we have seen to active in seconding the Sophisters of Impiety. He was at that time Prefident of the Cour des Aides, the first tribunal in Paris after the Parliament. He engaged his company to make the first figual step towards opposing the States General to the authority of the Monarch. He formed those remonstrances since so famous among the Philosophers, because, under the cloak of a few respectful expressions. he had broached all the new principles of the fect and all their pretentions against the authority of their Sovereign.

Malether-Parliaments afk for the States Gen-

In those remonstrances we see the demand for the bes and the States-General couched in the following terms : " Un-" til this period at least the reclamations of the Courts " fupplied, though imperfectly, the want of the States-"General; for, notwithstanding our zeal, we cannot " pretend to fay, that we have been able to make a-" mends to the nation for the great advantages which " must have accrued to it, by the intercourse between " its representatives and the Sovereign. But at present " the fole resource which had been left to the people is " torn from them. By whom shall their interests be afferted against the minister? The people dispersed " have no common organ by which they may prefer their complaints. Sire, interrogate then the nation it-" felf, fince that alone remains to which your Majesty " can hearken."

^{*} Remonstrance of the Cour des Aides, Feb. 28, 1771.

The other parliaments who followed Malesherbes's example were ignorant of the intentions of the fect which had prompted him to act. They abandoned themselves to the torrent, and were hurried away by the impulfe given by the Sophisters and by the public opinion, which the system of Montesquieu on the Legislative and Fiscal Powers had new-modelled.

Missed by Malesherbes's example, the Parliament of Rouen also asked for the States-General in their remonstrances of the 19th March 1771. " Sire. Since the efforts of the Magistracy are fruitless, deign to con-" fult the Nation affembled." But the former colleagues of Montesquieu, the Parliament of Bourdeaux thought it incumbent on them to show more than ordinary zeal for his principles, as is to be feen by the preffing style in which their remonstrances of the 25th Feb-

ruary 1771, are couched.

"If it be true (fay these Magistrates,) that the Par-" liament, become sedentary under Philip le Bel, and " perpetual under Charles VI. is not the fame as the "Ambulent Parliament convoked during the first years " of Philip le Bel's reign, under Lewis IX. under Lewis WIII. and under Philip Augustus; the same as the " Placita convoked under Charlemagne and his descend-" ants; the fame as those ancient assemblies of the " Francs of which history has preserved the memory " both before and after the conquest; if the distribution of this Parliament to different districts has chan-44 ged the effence of its Conflitation, in short, Sire, "though your Courts of Parliament should not have " the right of examining and verifying the new laws which your Majesty may please to propose, fill the " nation cannot be deprived of that right, it is a right that " cannot be loft; it is inalienable. To attack that right is " not only to betray the Nation but the King himfelf. It " would be to overthrow the constitution of the king-" dom. It would be to attack the authority of the " Monarch in its very principles. Will it be believed, " that the verification of the new laws being made by " your Courts in Parliament does not compensate for this " primitive right of the nation? Can public order be " benefited by this power being once more exercised by " the nation? Should his Majesty deign to re-establish " the people in their rights, he would fee us no longer er claiming that portion of authority which the Kings,

so your predecessors, have entrusted us with; as soon as the nation assembled shall exercise that power itself."

It is thus that the Parliaments, a prey to a faction with whose dark designs they were wholly unaquainted, were craving pardon as it were of the people for having forgotten their inherent and inalienable rights of Legislation and of Sovereignty, at least in part, in the Assembly of the States General. They did not foresee that a day would come when they would have to ask pardon of the people for having called for those same States General, so fatal to the King, to themselves and to the nation.

How this demand prepared the way for the Revolution.

The Revolution would have been accomplified at that time had Lewis XV. shown less resolution. It was precisely at that period when the sect, painted in such true colors a few months before by the Attorney General of the Parliament of Paris, " was seeking to excite the people to revolt under pretence of enlightening them; when its disquiet and daring genius, inimical to all dependence, aspired at the overthrow of every political constitution, and whose views would only be accomplished when they had succeeded in throwing the legislative and executive powers into the hands of the multitude, when the Majesty of Kings had been revised, and their authority had been rendered precarious and subordinate to the capricious starts of an ignorant mob."

It was at that period "when the numbers of the profelytes were increasing and the maxims of the fect were spreading far and wide, when kingdoms felt themselves shaken in their foundations; when ations, astonished, asked each other, whence arose the extraordinary changes which had been operated among them?" In a word, it was at that period when Mably and his disciples were conjuring a Revolution, when the Economists were circulating and infusing their principles into every class of the people, when the Philosophers foresaw the Revolution, foretold it, and proposed the manner of accomplishing it by means of a combination with the people.*

From that period the convocation of the States-General must have infallibly brought about the Revolution. The Sophisters needed no longer to inspire the Magistracy with their systems. The principles were admitted,

^{*} See Gudin, Suppl. to the Social Contract.

though the application of them might vary. The right of verifying and examining the laws had been recognized as a primitive and inalienable right inherent to the people. If the parliament in the days of its illusion only held this language to their Sovereign to affert their authority against his Ministers, still the Sophisters withed for no further declarations, to revile the Majefly of Kings, and to render their authority precarious and subordinate to the capricious flarts of an ignorant mob. From the right of examining to the right of rejecting, or to the right of infurrection, in thort, to all the rights of the Revolutionary Code, there was but one step further; and the Sophisters at the head of the multitude were ready prepared to bear down every opposition to that measure. Almost every existing law was null, because it had been made by the King without confulting the people; and all laws might be fet afide, because the people had a right to examine them anew and hence proferibe them, if such was their will and pleasure.

Such a one, nevertheless, was to be a moderate Rev- Of those olution in the language of the Sophisters. It was not who fe-only those Magistrates who, wresting from the Sove-Revolureign his rights and transferring them to the people, and tion. hoping by that means to enjoy the whole power in their affemblies, were the abettors of this Revolution; but also that numerous class of the Aristocracy, whom we shall see hereafter carrying to the States-General all those systems of the legislative people; of a people preferving all the hierarchy of birth in their legislative affemblies; of a people adopting Montesquieu's principles only in as far as they applied to, and threw the power into the hands of the Aristocracy; in fine, this revolution was forwarded and supported by all that class of Sophisters who, contented with having afferted the principles of the Legislative and Sovereign people, were pleased to continue the name of King to the first minister of that people.

Lewis XV. was perfectly aware that he was on the It is averteve of losing the most precious rights of his crown. ed by Lew-Naturally humane, and an enemy to all acts of author- is XV. ity, he was nevertheless determined to transmit whole and unimpaired to his fucceffor the power which he had received on afcending the throne. He withed to die as he had lived, a King: He dissolved the Parliaments, refused to convoke the States-General, and never permit-Vol. II.

Bohemian Sophifters against the Nobility. even to Hungary and Transylvania, will be extracted from two Memorials, with which we have been favoured by persons who, being on the spot, were enabled to observe with the greatest precision the one the causes, the other the effects, which enabled the German Sophisters to glory in having preceded our Carmagnols and Septembrizing butchers in their Revolutionary depredations.

Scarcely had the French Philosophism penetrated to the banks of the Moldaw, when those baneful principles of Liberty and Equality which formerly had led the Huslites and Thaborites to the enthusiastic murder of the Clergy and Nobility, to the laying in ashes the Castles and Monasteries, were seen to ferment anew. conspiracy was formed at Prague, and it was to break out on the 16th of May. It was customary on that day for multitudes of the common people to throng into town, to celebrate the feast of St. Jean Nepomucene. At the time of this immense concourse of people from the country, fome thousands of armed Conspirators were fuddenly to appear; others were to make themfelves mafters of the bridge and gates; others again were to mix among the people; to harangue them, to announce the dawn of rising Liberty, and to exhort them to throw off the yoke of Siavery, and to take possession of those lands which they had so long watered with the sweat of their brows, and whose fruit only enriched a fet of tyrannical, haughty, vain, and idle Lords.

Such language, it may easily be conceived, must have made a strong impression on men who, for the greatest part, cultivated lands which they only held at the pleasure of the Lord, in consideration of so many days work every week, employed in the culture of the Lord's lands.* Arms were to be distributed to this

^{*}The peafantry called Robota were not all in an equal degree of flavery. Some held their lands for three, others for four days labour per week. However just the conditions of such a fervitude were in themselves, it was nevertheless difficult for the traveller accustioned to other governments not to be persuaded, that these men were very unhappy. I was of that opinion, when an unexpected sight nearly reconciled me to that mode of adminification. It was an immense granary belonging to the Lord. In the middle of a large hall were vast heaps of corn; around the place as many divisions as there were families in the villages, and each division contained the corn belonging to one family. An overseer attended at the distributions, which were made once a week. If the stock of any particular division was exhausted, the necessary quantity was taken from the Lord's heap for the

populace fuddenly heated by the cry of Liberty and Equality. The Lords and the rich were to fall the first victims of their fury; the lands diffributed to the murderers, and Liberty proclaimed, we should have beheld Bohemia the first Republican offspring of Philosophism.

Secretly however as this plot was carried on, some of the adepts ere long betrayed the fecret .- Maria Therefa, the Empress Queen, found means of stifling the whole, and her council behaved with fo much prudence and dexterity, that the public journals of the time scarcely mention it. Perhaps the court judged wifely, and thought it prudent to gain over the chiefs, rather than by executions to call the attention of the public to principles which have but too often stained Bohemia with the blood of its best inhabitants.

Notwithstanding the very small success that had at- New plane tended their attempt, the Sophisters of the Danube frian Soand Moldau did not lose all hopes of effectuating their philters. schemes of Equality. They invented a plan which drew the Empress Queen into the delution, and still more her successor Joseph II.—The apparent object of this plan was, that proprietors whose lands were so extensive that they were unable to cultivate them, should be obliged to cede a part of fuch lands to the peafantry. These, in return, were to pay an annual rent to the former proprietors equal in value to the estimated revenue. Each community was to engage to punish feverely every pealant who should neglect either the cultivation of the land ceded, or the payment of the fettled rent.

This plan was presented to the Empress Queen with fo much art, that the was perfuaded it had no other view than the enriching of the state by favouring the industry and encouraging the emualtion of the real cultiva-She therefore gave orders to various agents of government to fend in Memorials on the fubject : and herfelf tried the experiment by ceding fome of the crown lands on the aforementioned conditions.

family in need, who were to replace the corn fo taken at the enfuing harvest. By this means the poorest peasant was certain of his suftenance. Let the reader decide, whether such a government may not be as good as others, where the poor man may often flarve in the possession of perfect Liberty. I know what might be wished for under every administration; but it is not the part of true Philosophyto overthrow existing governments in the chimerical idea of reducing, some day or other, every thing to its Own plans.

The Sophisters feared the delay attendant on such deliberations; and, to haften the general execution of their projects, they foread their propositions and plans among the peafantry. Their most ardent missionary was an intriguing prieft, who ran to and fro throughout the country, preaching up this reformation of property which he thought admirable. He found it no difficult talk to infuse a portion of his enthusiasm into his rustic auditors. The Nobles, viewing this plan in no other light than as a means of despoiling them of their property under the pretence of a just compensation, objected that the peafantry, become mafters and proprietors of the land, would foon find means of turning the whole profit to their own use; and that Philosophism would foon invent new reasons for paying no retribution whatever to the Lords (for would it not be doubly unjust to carry any part of the produce of lands to Lords who neither cultivated nor had any property in them ;) in fine, should it ever please the peafantry to league together and refuse all payments, the Lords would have loft both their lands and money, and the Nobility, thus reduced, would be able to find no other means of fubfiftence than by entering into the fervice of their quondam tenants.*

Infurrection in Behemiz.

This opposition only contributed to stimulate the zeal of the levelling apostles. They had given the peasantry every hope of success, and it was easy to irritate them against their opponents. It was soon to be perceived that those vassals who had always been so mild and humble with respect to their Lords had now assumed a haughty and insolent mien. It was necessary to resort to punishments, which only added to their complaints

^{*}This may serve to explain the theory of the French Emigration. A friend of mise, who had exercised an almost boundless charity in the manor of which he was Lord, was nearly murdered in the general insurrection of 1789, by that peasantry which he had preserved from the inclemency of the foregoing winter. He was however fortunate enough to escape the hands of the assemble, and returning to his former mansion, was received with acclamations of joy. On expostulating with his tenants on the treatment he had lately received they begged his pardon in these words: saying, "Ah Sir, we were missed; we were made to believe that if we burst your title deeds and got hid of you, we should have nothing to pay, and should remain proprietors of the lands we hold; but we ask pardon," &c. He thus escaped the agents, but was afterwards pursued by the revolutionary leaders called Deputies, and is at present involved in the general decree of death pronounced against the Emigrants. T.

and murmurs. The Empress Queen, still misled by the apparent justice of the plan, and the Emperor, whose Philosophism and ambition secretly enjoyed the hopes of humiliating the Nobility, were imprudent enough to receive the complaints of those whom the Lords had thought necessary to punish. This fort of connivance gave our ruftic revolters reason to believe, that they had nothing to fear on the part of government. The Sophistical emissaries persuaded them, that they ought to obtain by force what in justice could not be refused them. Such infinuations naturally produced violence, and in 1773, the infurrection of the pealantry against the. Nobility was almost universal throughout Bohemia.

The ruftics already began to burn and pillage* the castles; the Nobility and the rich proprietors were menaced with a general maffacre. The Empreis Queen came to a tardy fense of the fault she had committed; but then at least she lost no time to crash the growing evil. An army of 28,000 men received orders to march and to quell the rioters. The Sophisters had not had the time necessary to organize their Revolutionary

bands, and the revolters were foon defeated.

Those parts of Prussia and Silesia which border on Bohemia had felt the commotion, and it was then that Frederick first divined the intentions of the Sophisters. He had not courted them so far as to disband his army. He was even more resolute than the Empress Queen in eradicating the spirit of revolt. He immediately hung up the mutineers; and our levelling Philosophists were ftill obliged quietly to behold those disgusting distinctions of Lords and peafants, of Nobles and rich. But they were only pacified for the moment, and never loft fight of their plans. The death of the Empress Queen gave them an occasion of making still more persidious essays for the destruction of the Nobility.

Initiated in the Sophisticated mysteries, Joseph II. Joseph II.'s had found means of combining the ideas of Liberty against the and Equality with those of the Despot; and under Nobles, pretence of reigning like a Philosopher, levelled every and plan thing around him, that he and his fystems might tower for humalone above the ruined plane. With his pretended liberty of conscience, he would have been the greatest persecutor of his age, had not the French Revolution

^{*} The fate of France 1789.

followed him fo closely. With his pretended equality, he only fought to vilify and plunder the Nobility, and to sling their fortunes into the hands of their vassals, in order to overthrow the laws of the Empire, and those of property as well as those of religion, that he might not meet with a greater opposition from the Nobility than he would from their vassals. With all his pretentions to genius, the most awful lessons were necessary to persuade him that the real tendency of this Philosophism of Equality and of religious and political Liberty, was the destruction of the throne as well as of the altar.

Such was the Philosophy of that Prince: whatever may have been his intentions, his innovating genius was unfortunate enough to furnish the pretext for a most cruel insurrection against the Nobility of a large portion of his dominions. The celerity with which he was accustomed to make himself obeyed, may cast cruel doubts on the dilatory manner in which he went to the

fuccour of the unhappy victims.

All that I am about to relate concerning this memorable event, the atrocious memory of which the court of Vienna vainly attempted to stifle, shall be extracted from a relation written by Mr. J. Petty, an English gentleman whom I knew to be one of those who had escaped from the malfacre, and is now living at Betchworth near Darking, in the County of Surry. It was to his memorial I alluded when I spoke of one more particularly instructive as to effects. The other, from which I have extracted the greater part of what has been already feen in this Chapter, has a greater application to causes, and shows the connection between those facts and the progress of Philosophism and Jacobinism in the Austrian dominions. On confidering these two memorials collectively, we fee that it was at Vienna where the Sophisters, under the cloak of Humanity and Liberty, were inventing every means either for the destruction of the Nobility, or to oblige the Lords to renounce their ancient rights over their vassals and villains, and that the orders given by Joseph II. for the mode of defence of the frontiers of Transylvania furnished the means or the occasion for executing their plans. orders were fuch, that they were calculated either to rob the Hungarian Lords of their vaffals, or to throw them into open rebellion against their masters.

Antecedent to this new plan adopted by the Emperor, the chain of troops destined for the guard of the Turkish frontiers was composed of peasants or villains, who were exempted from a part of their ordinary labours in confideration of this military duty; but were not on that account exempt from dependence on their mafters. In the spring of the year 1781, Joseph II. sent the Maior General Geny to Hermanstadt, with orders to augment the number of these guards, and to put them on the fame footing as the rest of the Imperial troops; that is to fay, in a state of perfect independence on their former Lords. The proposed indemnifications did not. however, prevent numerous reclamations being made. What feemed to justify this opposition, and what was easy to be foreseen (which perhaps might have been the real object of the Sophisters,) was, that the peafantry flocked in crouds to be enrolled, and by that means enfranchize themselves from all submission and from any fervices or duties to their Lords .- I must own with truth, and in unison with Mr. Petty, that the fate of the pealantry or villains was much aggravated by the harshness of some of their masters.

In the mean time, until an answer to the reclama- Insufrections of the Nobility and proprietors could be obtained tion occafrom Vienna, the commander in chief at Hermanstadt fioned in thought it incumbent on him to declare, that these new nia by this enrollments should be considered as operating so change new plan. in the political fituation of the peafantry, until further orders and instructions should be received from the Em-But those orders did not arrive, and the commander in chief had made his declaration too late.-Those villains who had enrolled themselves not only looked upon their enfranchizement as complete, but committed fuch excesses against their former masters, that the Magistrates were obliged to apply to the commander in chief for the revocation of all the enrollments, as the only method of reftoring order. But the revocation proved useless; it was well known that the Emperor had returned no answer. The peasantry, in lieu of peaceably submitting to their injured Lords, perfifted in looking upon themfelves as independent foldiers, when on a fadden there appeared a Valachian peafant of the name of Horja who gathered a multitude of them around him. He, decorated with a large star and bearing a patent written in golden letters, declared himfelf Vol. II.

fent by the Emperor to enrol them all. He offered to put himself at their head and to restore them to their liberty. The peafantry flocked to their new general. The Lords and proprietors fent daily information to the government and to the commander in chief at Hermanstadt of what was passing; of the secret committees which were held in different parts, and of the infurrection which was on the eve of burfting forth. Reproaches for their apprehensions and timidity were the only answers they received.

Maffacre bility of Transylvania.

The day marked out by the Confpirators was approachof the No-ing, and on the 2d November 1784 Horiz appeared at the head of four thousand men. He formed different detachments and fent them to burn the castles and murder the Lords and proprietors. These forerunners of the Jacobin Galley Slaves of Marfeilles executed his orders with that fanguinary fury which they had imbibed against the Nobility from the doctrines of Equality, and the rebels foon counted 12,000 men following their levelling standards. In a very short space of time fifty Noblemen were murdered. Carnage and defolation now fpread from county to county; the houses of the Nobility were every where burnt and ranfacked, and mere affaffination could no longer fatiate their fanguinary fury. The unhappy Noblemen who fell into their hands were put to the most excruciating tortures. Some were impaled alive, their hands and feet cut off, and roafted at a flow fire, for fuch is the humanity of levellers ! !-But we will not attempt to comment on the relation we have before us; to extract is a talk fufficiently diffreshing. "Among the castles which were reduced to ashes the " most remarkable were those of the Counts D'Ester-" hazy and Tekeli; and of the Noblemen who were " murdered the most distinguished were the two Counts The eldest was spitted and " and Brothers Rebiezi. " roafted; many others of the same family, men, wo-" men and children, were cruelly massacred. The un-" fortunate Lady Bradifador, with whom I had fpent a se few days (fays Mr. Petty,) also fell a melancholy vic-" tim.—These barbarians seized her, cut off her hands and feet, and then left her to linger in that state till " she expired. But let us turn from such horrid sub-" jects: They recal to my mind persons forever dear to " me, who fell a most wanton sacrifice to cruelty, on " which I have not the courage to dilate."

We also would gladly have withheld such bloody recitals. The confrom our readers; but, when compared to our Septemberizing Jacobins, they become marking features in hiftory. And how much more striking would these lessons and modbe, was it here the place to enumerate the many fimilar em inferattacks against the nobility with which our Memoirs on gainst the Ancient Jacobinssm are replete. We should there see Nobility. that same Philosophism of Liberty and Equality forming the fame plots and perpetrating the fame atrocities against that part of society distinguished by its titles, rank, or tiches; and the Aristocracy may learn from their own history the danger of encouraging sophisticated levellers, who never fawn on them but in hopes of tearing to pieces and devouring the whole of that class which is distinguished by riches and honors.

In making a comparison between the Jacobins of the present day and their forefathers, I should not conceal those horrid fights of noblemen roasting, of women mutilated, of whole families maffacred, or of the palpitating members of fathers, mothers and children in Transvlvania. Nor should I pass over those cannibals of the Place Dauphine burning at a flow fire (on the 3d of September 1792) the Countess of Perignan and her daughters, Madame de Chevres, and so many other victims, offering the flesh of those whom they had already butchered as food to those whom were next to be facrificed. Such horrid deeds are far from being novelties in the annals of the fect.* Nor was it referved to the Carmagnols of Paris or of Transylvania to show the example of such cruelties.

^{*} In our History of the Clergy during the French Revolution, we mentioned these atrocious facts of the Place Dauphine, which fome of our readers called in question, because they had not witneffed them, though in Paris at the time; but let it be recollected, it was a time when terror would scarsely permit them to raise their heads from their hiding places. Let them consult the writings of Mr. Girtanner, a Swife physician, who was an eye witness to what he relates. They will learn that the work from which I had made the extract was only a translation from his work, nor did I know at that time that the Baron de Pelessier Vien was the translator, as I have since learned from himself. I have also seen Mr. Cambden, chaplain to one of the Irish regiments. He had printed the same account a Liege, and declared to me that he had only published it on the testimony of twenty different witneffes, who all affured him that Mr. Girtanner and myfelf had been to far from exaggerating the fact, that we had ftopped far short of the horrors of that fanguinary scene.

These statements I know will make my reader shudder with horror, but it is a salutary tremor. At length perhaps they will cease to hearken to those Sophistical Apostles of a Liberty and Equality less chimerical than atrocious, and whose systems assimilate man to the serocious beasts of the forest. The error is too satal; let us therefore guard against the delusions of pride by the remembrance of deeds humiliating to nature itself. We have witnessed the sanguinary consequences of these vain systems of Liberty and Equality in our own times; let us venture to examine for a moment what course they took in the days of our ancestors.

In 1358 France had its Jacobins, and their system was Liberty and Equality. Froissard, one of the most esteemed French Historians, paints their conduct as

follows:

" In the month of May 1358 France was stricken " with a strange desolation. Some country people, without a chief, and at first not one hundred in num-Let ber, affembled in the Beauvoisis, declaring that the nobility were a dishonor to the nation, and that it would be a meritorious act to deftroy them all. companions answered, . It is true, and evil fall upon " the man who shall not do his utmost to destroy the se nobility.' They then gathered together, having no other arms than sticks tipped with iron, and knives, and immediately proceeded to the neighbouring man-"fion of a nobleman. After having murdered him, " his wife and childern, not sparing the infant babes, " they set fire to his house. They then proceeded to " another castle, where seizing on the Chevalier, they offered violence to his wife and daughter, and afterwards murdered them in his presence, with the rest " of his children; they then butchered him, and leve elled his caftle with the ground. They treated several other country houses and castles in the same man-" ner. Their numbers increased to fix thousand, and 66 they were joined every where as they went by their equals; the others fled through terror, carrying their it wives and children with them to the distance of ten or twenty leagues, leaving their houses and valuables 44 at the mercy of the robbers. These wicked wretches, swithout chiefs, buffetted, burnt, and massacred eve-" ry nobleman they met with, and offered the most uns heard-of violences to the wives and daughters of " their victims. He who committed the greatest exceffes and horrors (deeds that neither can nor ought to be described) was the most exalted among them, and looked upon as the most distinguished leader. I could not dare recite the treatment which women met with from them. Among other horrors which they committed, they seized a nobleman, murdered him, spitted him, and roasted him in the presence of

him, spitted him, and roasted him in the presence of his wife and children.* They forced this unhappy woman to eat of the slesh of her husband, and then

made her undergo a most shocking death.

"These wicked wretches burnt and destroyed above stry castles in the Beauvoisin and in the neighbour- hood of Corbie, Amiens, and Montdidier. They destroyed above a hundred in the county of Valois, and the bishopricks of Laon, Noyon, and Soissons."

It is worthy of remark, that when these wretches were asked what induced them to commit such horrors, they answered, 'That they did not know.' Such was the precise answer which our first incendiaries gave when asked why they burned the castles; such also would have been the answer of our Transylvanian Carmagnoles. Whence did that clown who became their chief procure his star and his patents written in golden letters? Who had forged them, if not the same sect that in 1789 forged the pretended orders of Lewis XVI. sent to the peasantry in Dauphiné to burn the castles and chase the nobles? The pretext was every where the same, and the like evils slowed from the same, though bidden, source.

Besides, there is a most terrible cloud impending over this insurrection of the peasantry in Transylvania against

When the unfortunate Chevalier Dillon was murdered by his own foldiers at Lifle, after having made him languish from nihe in the moraing till seven at night with a broken thigh from a pistol ball which one of the cuirashers under his command had fired at him in the field. As he entered the gates of Lisle he received three more shots, which put an end to his existence, and his body was dragged to the Grande Place, where it was roafted, and pieces of his sless fold for two-pence and three-pence to the standers. On the 11th of August, I was eye-wintes to the burning of the bodies of many of the Swiss in large bonsires, made of the wood-work of the guard-houses and out-houses of the Thuilleries, while men covered with blood and smoke were beating down with long poles the sless which bloated up from the heat. Large piles of burnt bones lay by the sires, which had been kindled soon after the attack upon the palace the day before, which proved that such had been their amusement during the preceding night. T.

† Froisiard's Chronicle, Ed. of Lyons 1559, Chap. 182.

the nobility. In the commencement the government of Hermanstadt refused to fend succours on pretence that their alarms were groundless, when it was impossible to deny the horrors committed by the infurgents. Soldiers were sent, but without orders to act. At first appearance one would have thought they were in an understanding with the banditti, who continued their devastations without fearing to be repressed by the sol-The troops, having no orders, were reduced to be tranquil spectators of the castles in slames (the incendiaries even marching before them,) and heard the unhappy victims calling for fuccour in the agonies of death, but in vain; they had not the power to act. At length fuch of the nobles as had escaped the general maffacre, being joined by those of the neighbouring counties, formed themselves into a body, marched against the infurgents, and defeated them in various encounters; and Horja, with his followers who were still numerous, was obliged to retire into the moun-He there gathered fresh forces, and renewed his devastating and sanguinary course. Then at least it was impossible not to give the troops orders to act. But the cloud becomes still more impenetrable. When the infurgents pillaged Abrud-Banga the Caiffe d'Efcompte belonging to the Royal Chamber fell into their hands; but they would not touch it because it belonged to the Emperor: And foon after a detachment of a Lieutenant and only twenty-four men came to efcort the cheft to Zalatna. On their march a numerous party of Horja's followers might have feized it again, when one of the infurgents advancing proposed a parly between their Chief and the Lieutenant. The Chief advanced, faying, "We are not to be confidered as " rebels. We love and adore the Emperor in whose " fervice we are. Our fole object is to throw off the et tyrannical yoke of the nobility, which we can bear " no longer. Go and tell the Officers of the Chamber " of Zalatna, that they have nothing to fear from us."

Notwithstanding the sidelity with which they adhered to their promise, it was necessary to order the troops to act; and in various encounters many prisoners were made from the insurgents. I could wish that it had fallen to my task to praise the generosity of the nobility on this occasion. But my Historian accuses them of having cruelly revenged themselves on a multitude of unhappy persons, who had only joined the revolters thro'

compulsion. A cruel Magistrate condemned them all indiscriminately, and in such numbers, that an Austrian Major threatened to make him responsible to the Emperor for all the innocent blood which he had spilt.

This harsh treatment of the prisoners stimulated Horja and his followers to new cruelties against the nobility. He entrenched himself again in the mountains, and they in vain offered him a general amnesty. He was beginning to renew his depredations the following year, when he was taken by a stratagem. The insurgents, disconcerted, craved peace, and laid down their arms.

Such was the conclusion of a conspiracy, which was no more than an effay made in those distant provinces by the Sophisters of Liberty and Equality of what they were contriving elfewhere, to level every head which towered above the vulgar. The apparent cause, and which might have greatly contributed in reality, was the excessive abuse of their rights and the oppression over their vaffals exercised by the nobility of Transylvania. The tone of moderation and veracity with which the relation we have followed is written, leaves no room to doubt of these oppressions; and in that point of view this terrible infurrection would be foreign to the object of our memoirs. But the infurrection of the negroes may also be attributed to the harshness of the treatment they underwent; yet it is nevertheless. univerfally known, that all the atrocious crimes and barbarities committed by the infurgent flaves against their masters at St. Domingo, Martinico, and Gaudaloupe are to be traced to the plots combined by the levelling Sophisters in Paris.

It is precisely in a similar light that the insurrection in Transylvania is represented in a narrative which we received from a person who was more in the way of observing the progress of Philosophism in Vienna and the other Austrian dominions. He was acquainted with their plots, he resuted the pretences, and foresaw the satal consequences; he even more than once declared them to the Austrian government; but he was not more hearkened to than many others whose words have been but too satally verified by the horrid Revolution.

In the memoirs of this accurate observer on the infurrection of Transylvania, I see him combine the efforts of our modern Sophisters with those of a sect long since lurking in the Occult Lodges of Free-masonry. At the epoch we are now describing such in deed was the union between the Sophisters and the Crast, and such was the mutual succour which they lent to each other, that it was impossible to develope the progress of the one without seeking the origin of the other, without exposing their common hatreds and common systems, and the combinations of their mutual plots into one and the same conspiracy against Christ and his altars, against Kings and their thrones. Our object therefore in the remaining chapters will be, to reveal the mysteries of Free-masonry, to explain the means and succours it afforded to the modern Sophisters in the French Revolution, and to show how fatal their union has already been, and how much it threatens the social order of the whole world.

CHAP. IX.

Of the General Secret, or Leffer Myfleries, of Free-majonry.

N treating of Free-masonry truth and justice rigo- Dislineroufly compel us to begin with an exception that ex- tions and culpates the greater part of those brethren who have exceptions been initiated, and who would have conceived a just among the horror for this affociation, had they been able to fore- Free-mafee that it could ever make them contract obligations form which militated against the duties of the religious man and of the true citizen.

England in particular is full of those upright men, Or English who, excellent Citizens, and of all stations, are proud Majore. of being Masons, and who may be distinguished from the others by ties which only appear to unite them more closely in the bonds of charity and fraternal affection.

It is not the fear of offending a nation in which I have found an afrium that has fuggested this exception. Gratitude on the contrary would filence every vain terror, and I should be seen exclaiming in the very streets of London that England was loft, that it could not efcape the French Revolution, if its Free-mason Lodges were fimilar to those of which I am about to treat. would fay more, that Christianity and all government would have long been at an end in England, if it could

be even supposed that her Masons were initiated into the

last mysteries of the sect. Long since have their Lodges been sufficiently numerous to execute such a design, had the English Masons adopted either the means or the

plans and plots of the Occult Lodges.

This argument alone might suffice to except the English Masons in general from what I have to say of the But there exist many passages in the history of Mafonry which necessitate this exception. The following appears convincing .- At the time when the Illumines of Germany, the most detestable of the Jacobin crew, were feeking to strengthen their party by that of Masonry, they affected a sovereign contempt for the English Lodges. In the letters of Philo to Spartacus we fee the English adepts arriving in Germany from London dawbed all over with the ribbands and emblems of

Vol. II.

their degrees, but void of those plans and projects against the alter and the crown which tend directly to the point. When I shall have given the history of these Illumines the reader will easily judge what immerate weight such a testimony carries with it, in favour of the English Lodges. It is glorious for them to see the suffelves despited by the most unrelenting enemies of the alter, of the throne, and of all society.*

Exceptions with refpect to other countries.

For a confiderable length of time a fimilar exception might have been made of the generality of Lodges both in France and Germany. Some of them not only published protestations, but receded from Masonry as foon as they perceived it to be infected by those revolutionary principles which the Illumines had infufed among the brethren. + In short the number of exceptions to be made for upright Masons is beyond the conception of those who are not thoroughly acquainted with the principles and proceedings of the fect.-In fact, how is it possible to conceive, that in so numerous an affociation, where its members are united by bonds and oaths to which they are most religiously attached, so very few of its adepts should be acquainted with the grand object of the affociation itself? This enigma would have been easily understood had we published (as we hope to do) the history of ancient Jacobinism with that of the middle age, before we had digested these memoirs of modern Jacobinism. But to supply this deficiency, and to methodize our ideas on this famous affociation, we will begin by treating of the fecret which is common to all the degrees, that is to fay, of what may be called the leffes mysteries; and thence proceed. ing to the fecret and doctrine of the Occult Lodges, we will treat of the grand Mysteries of Masonry. We will also treat of its origin and of its propagation; in fine, of its coalition with the confpiring Sophisters, and of the means it afforded them of executing their plans against the altar and the throne.

The geneeral fecret discovered by the Masons themselves.

Until the 12th of August 1792, the French Jacobins had only dated the annals of their Revolution by the years of their pretended Liberty. On that day Lewis XVI. who had been declared forty-eight hours before to have forfeited his right to the crown, was carried prisoner to the Tower of the Temple (so called because it formerly belonged to the Knights Templars.) On

* See letter of Philo to Spartacus.

+ See the speech of a Master pronounced in a Bavarian Lodge.

that day the rebel affembly decreed, that to the date of Liberty, the date of Equality should be added in future in all public acts, and the decree itself was dated the fourth year of Liberty, the first year and first day of

Equality.

It was on that day, for the first time, that the secret .of Free-masonry was made public; that secret so dear to them, and which they preferved with all the folemnity of the most inviolable oath. At the reading of this famous decree, they exclaimed, We have at length succeeded, and France is no other than an immenfe lodge. The whole French people are Free-mafons, and the whole universe will foon follow their example.

I witnessed this enthusiasm, I heard the conversations to which it give rise. I saw Masons, till then the most referved, who freely and openly declared, "Yes, at 16 length the grand object of Free-majorry is accomolished, Equality and LIBERTY; all men are equal and brothers; all men are free. That was the whole se substance of our doctrine, the object of our wishes, " THE WHOLE of our GRAND SECRET." Such was the language I heard fall from the most zealous Masons, from those whom I have seen decorated with all the infigniz of the deepest Masonry, and who enjoyed the rights of Venerable to prefide over Lodges. I have heard them express themselves in this manner before thole whom Masons would call the prophane, without requiring the smallest secrecy either from the men or women present. They said it in a tone as if they wished all France should be acquainted with this glorious atchievement of Malonry; as if it were to recognize in them its benefactors and the authors of that Revolution of Liberty and Equality of which it had given fo grand an example to all Europe.

Such in reality was the general fecret of the Free-mafons. It was fimilar to what in the games of the ancients were called the leffer mysteries, common to all degrees; and though the word expressed the whole, it was not wholly understood by all. Its progressive explanation, while it renders it innocent in some, renders it monstrous in others. In the mean time, before we have accounted for this difference, let not the Mason, whatever may be his degree, inculpate us if as in Paris this famous fecret ceases to continue one. Too many of the prophane were acquainted with it in that RevoIntionary country, for it to remain a secret in others. Even those in England who may still wish to keep it. will vainly object that we have been milled; they will foon fee whether it was possible for us to be fo. we destitute of other evidence, we might safely affert. that those Masons did not missead us, who were actuated by no other passion than that of the glory of the fect when they revealed those mysteries which when secure of their execution ceased to be mysterious. Those again did not missead us, who, formerly initiated into those mysteries, at length owned that they had been dupes: That all that Liberty and Equality which they had treated as mere play had already proved a most desperate game for their country, and might bring ruin on the whole universe. And I have met with many of these adepts since the Revolution, both in France and elsewhere, who had formerly been zealous Masons, but latterly confessing with bitterness this fatal secret, which reduces the whole science of Masonry, like the French Revolution, to these two words Liberty and Equality.

I once more conjure the upright Masons not to look upon themselves as accused of wishing to establish a When I shall have verified this fimilar Revolution. article of their doctrine, the effence and the basis of all their mysteries, I will show how it came to pass that so many noble and virtuous characters were initiated without even suspecting the ultimate design. But for the history of the Revolution, it is necessary that the most distant doubt should not subsist as to this fundamental fecret. If this were not made clear, it would be impossible for the reader to comprehend the help which the Sophisters of Rebellion and Impiety acquired from Mafonry. I shall therefore seek other proofs beside these avowals, which many others must have heard like me from the adepts, fince their successes in France had made them regard fecreey in future as superfluous.

proofs of the fearet.

Other

Antecedent to these avowals, there was an easy method of discovering that Liberty and Equality were the grand, objects of Masonry. The very name of Freemason carries with it the idea of Liberty; as to Equality it was disguised under the term Fraternity, which has nearly a similar signification. But who has not heard the Mason brag of the Equality which reigned in their Lodges, where Princes and Nobles, the rich and the poor, all were equal, all were brothers: That distinctions

of rank no longer existed when once passed the Tyler;* and that the fole appellation used among them was that of Brother, the only name also which gives us an idea

of perfect Equality.

It is true, that it was expressly forbidden to any Mafon ever to write thefe two words Liberty and Equality confecutively, or give the leaft hint that their fecret refided in the union of these two grand principles; and that law was so exactly observed by their writers, that I do not remember ever to have feen it transgressed among the numerous volumes which I have read, though of the most fecret fort, on the different degrees. Mirabeau himfelf, when he pretended to reveal the fecrets of Masonry, only dared reveal them in part. The order of Free-maloury, which is spread all over the world, he favs, has for its objects, Charity, Equality of flations, and perfect harmony .+ Though this Equality of flations feems pretty well to denote the Liberty which must exist in this Equality, still Mirabeau, who was a Mason himfelf, knew that the time was not yet come, when his brethren would pardon him for avowing that in these two words consisted their general secret; but this very refervedness sufficiently denotes how much both the one and the other were held precious in their mysteries. If we refer to the hymns and fongs fung in chorus at their festivals, we shall generally find some verses or stanza in honour of Liberty or of Equality. In the same way we may often remark either the one or the other to be the fubject of the discourses they have pronounced, and which are fometimes printed.

Were I even deprived of these proofs, still it would be incumbent on me to declare what personal knowledge

I may have acquired.

Though I have feen so many Masons who since the famous decree of Equality have spoken in the most open manner of this famous fecret (though the oath which

* The Officer standing at the door with a drawn sword to receive the fign, and admit only the real Members.

† Essay on the Illumines, Chap. 15. It is for this reason, that amidst all their encomiums on benevolence, which is the chief object of their fongs, we see the English always add some lines in the sense of the following:

Masons have long been free, And may they ever be, &c.

Princes and Kings our brothers are, &c.

These lines, however, notwithstanding their tendency to Liberty and Equality, are not to be understood in a Jacobinal light in the mouth of an English Mason,

they had taken should have made them more referred on it than me, who never took any oath either in their Lodges, or to the Revolution of Liberty and Equality.) I should nevertheless be perfectly silent on all that I have witneffed, were I not thoroughly convinced how much it imported all nations, to be acquainted with the ultimate tendency of Masonry. I should be forry to fee thousands of upright Masons, especially in England, take offence at the discovery of their secret; but fuch virtuous and upright men are not those who would prefer the vain-glory of their fecret to the public welfare, or to the proper precautions to be taken against the abuses of Masonry; in a word against an abominable fect who, under the pretence of virtue, wish to missed the universe. I shall speak openly and without the fear of displeasing those Masons whom I esteem and revere; and shall but little trouble myself about the displeasure of others whose persons I contemn and whose plots I abhor.

The Author admitted to the Lodges, and how?

During the last twenty years it was difficult, especially in Paris, to meet persons who did not belong to the fociety of Majonry. I was acquainted with many, and some were my intimate friends. These, with all that zeal common to young adepts, frequently preffed me to become one of their brotherhood. As I constantly refused, they undertook to enroll me notwithstanding my refusal. The plan fettled, I was invited to dinner at a friend's house and was the only prophane in the midst of a large party of Masons. Dinner over and the fervants ordered to withdraw, it was proposed to form themselves into a Lodge, and to initiate me. I perfifted in my refusal, and particularly refused to take the oath of keeping a fecret, the very object of which was unknown to me. They dispensed with the oath, but I still refused. They became more pressing, telling me that Masonry was perfectly innocent, and that its morality was unobjectionable: In reply, I asked whether it was better than that of the Gospel. They only answered by forming themselves into a Lodge, when began all those grimaces and childish ceremonies which are described in books of Masonry, such as Jachin and Boaz. I attempted to make my escape, but in vain; the apartment was very extensive, the house in a retired fituation, the fervants in the fecret, and all the doors locked. I am questioned, and answer most of the questions laughing. I am received Apprentice,

and immediately after Fellow-craft. Having received these two degrees, I was informed that a third was to be conferred on me. On this I am conducted into a large room. There the scene changes, and takes a more serious appearance. And though they dispensed with my undergoing all the more toilsome tests, they nevertheless were not sparing in a multitude of tiresome and insignificant questions.

On finding myself obliged to go through this farce, I had taken care to say, that since they had cut off every means of retreat, I was forced to submit; but that, if I perceived any thing either against honour or conscience, they should soon find with whom they had to deal.

As yet I had only perceived a mere childish play and burlesque ceremonies, in spite of all the gravity which the brethren affected; but I had given no offence by any of my answers. At length the Venerable with the utmost gravity put the following question: " Brother, are " you disposed to execute all the orders of the Grand-" Mafter, though you were to receive contrary orders 44 from a King, an Emperor, or any other Sovereign " whatever?" My answer was " No."-" What No." replies the Venerable with furprize! " Are you only sentered among us to betray our fecrets! Would you " hesitate between the interests of Masonry and those " of the prophane? You are not aware then that there si is not one of our fwords but is ready to pierce the " heart of a traitor." Notwithstanding the gravity with which this question was put, and the menaces which accompanied it, I could not perfuade myfelf that he was in earnest; but I still continued to answer in the negative, and replied, as may eafily be imagined, " That " it was rather extraordinary to suppose that I who had " only been brought in by force could ever have come " there in order to betray the secrets of Masonry. You " talk of fecrets, and you have told me none. If in " order to be initiated I must promise to obey a man " that I know not, and if the interests of Masonry can " he a bar to any part of my duty, good day to you "Gentlemen. It is not too late as yet. I know noth-" ing of your mysteries, nor do I wish to know more " of them."

This answer did not disconcert the Venerable in the least, and he continued to act his part perfectly well; he pressed me more carnestly, and renewed his threats. I certainly believed the whole to be a sarce; but even

in joke I would not promise obedience to their Grand Master, especially on the supposition that his commands could ever be contrary to those of the Sovereign. I replied once more, "Gentlemen, or Brethren, I told you before, that if there was any thing in your games either against honor or conscience, you should learn whom you had to deal with. We are now come to the point. You may do what you please with me, but you shall never make me affent to such a proposi-

" tion; and once more I fay No." Every one kept the most profound silence except the Venerable, though they were much amused with the It at length grew more ferious between the Venerable and me. He would not give up the point, and, renewing his queftion over and over again, he was in hopes, by tiring my patience, to extort a YES. At length I found myfelf quite wearied out. I was blindfold, I tore off the bandage, threw it upon the ground, and stamping with my foot, called out No, with every fign of impatience. Immediately the whole Lodge clap their hands in fign of applaule, and the Venerable compliments me on my constancy. " Such are the men for " us, men of resolution and courage."-What," said I, " men of refolution! And how many do you find who " refift your threats! You yourselves, gentlemen, have " not you all faid YES to this question; and if you " have faid it, how is it possible that you can perfuade " me that your mysteries contain nothing against honor " or confeience."

The tone I assumed had thrown the Lodge into confusion. The brethren furrounded me, telling me I had taken things too much in earnest, and in too literal a fense: that they never had pretended to engage in any thing contrary to the duties of every true Frenchman, and that in spite of all my resistance I should nevertheless be admitted. The Venerable soon restored order with a few strokes of his malket. He then informed me that I was passed to the degree of Master, adding, that if the fecret was not given to me, it was only because a more regular lodge, and held with the ordinary ceremonies, was necessary on such an occasion. mean while he gave me the figus and the pass words for the third degree, as he had done for the other two. This was sufficient to enable me to be admitted into a regular Lodge, and now we were all brethren. As for me, I had been metamorphofed into apprentice, fellowcraft, and mafter in one evening, without having ever

dreamt of it in the morning.

I was too well acquainted with those who had received me, not to believe their protestation fincere, when they declared that they had never pretended to engage in any thing contrary to their duty. And in justice I am bound to declare, that, excepting the Venerables who turned out a violent Jacobin, they all showed themselves loyal subjects at the Revolution. I promised to be prefent at a regular meeting, provided the oath was never mentioned to me. They promifed that it neven should be insisted on, and they kept their words. They only requested that I would inscribe my name on the lift, that it might be fent to the Grand Lodge of the East. I refused again, and asked time to consider of it; and when I had sufficiently attended to see what these Lodges were I retired, without even confenting to inferibe my name.

On my first appearance in a regular Lodge, I was quit for a fine speech on Masonry, of which I knew but little at that time, so chiefly dwelt upon fraternity,

and on the pleasure of living with brethren.

They had agreed on that day to receive an apprentice, who was to have the fecret given him with all the ordinary forms, in order that I might learn it, though only a fpectator. It would be useless to swell this chapter by describing the ceremonial and the trials on such occasions. In the first degrees, they appear to be nothing more than a childish play. I may refer my readers to the Key of Masonry (La Clef de Masons) or to the Free-masons Catechism, and some other books of the fort, which are perfectly exact as to the ceremonial of the three degrees which I received and saw conferred upon others, excepting in some very small points of no consequence.

The grand object for me was to learn the famous fecret of Masonry. The moment at length comes when the postulant is ordered to approach nearer to the Venerable. Then the brethren who had been armed with swords for the occasion drawing up in two lines held their swords elevated, leaning the points toward each other, and formed what in Masonry is called the arch of steel. The candidate passes under this arch to a fort of altar elevated on two steps, at the farthest end of the Lodge. The Master, seated in an arm chair, or a fort Vol. II. of throne, behind this alter, pronounced a long difcourse on the inviolability of the secret which was to be imparted, and on the danger of breaking the oath which the candidate was going to take. He pointed to the naked (words which were always ready to pierce the breaft of the traitor, and declared to him that it was impossible to escape their vengeance. The candidate then fwears, " that rather than betray the fecret, he conferts " to have his head cut off, his heart and entrails torn a out, and his affect caft before the wind." Having saken the outh the Master faid the following words to him, which the reader may easily conceive have not escaped my memory, as I had expected them with to much impatience, " My dear brother, the fecret of Malonry " confifts in these words, EQUALITY AND LIBERTY; all men are equal and free; all men are brethren." The Mafter did not utter another fyliable, and every body embraced the new brother equal and free. The Lodge broke up, and we gaily adjourned to a Masonic repart.

I was so far from suspecting any surther meaning in this famous secret, that I could scarcely refrain from bursting into a set of laughter on hearing it, and with the greatest simplicity told those who had introduced me, if that was all their secret I had known it a long

time.

And certainly there was no occasion for being a mafon to learn that man is not born for slavery, but to enjoy a true Liberty under the empire of the laws; or if they understand by Equality that as we are the children of one common parent, the creatures of the same God, we are to love and help each other as brethren; such truths certainly are better taught in the Gospel than by the childish rites of Masonry. I must say, that though the Lodge was numerously attended, I did not see a single crastsman who gave any other interpretation to this samous secret. The reader will see that it was necessary to go through many other degrees before they were initiated into a very different Liberty and Equality, and even that many who rose to higher degrees were never initiated into the whimate sense of their samous secret.

Let not people be surprized that English Masonry should be chiefly composed of good and loyal subjects, whose main object is mutually to help each other on the principles of Equality, which with them is nothing more than Fraternity. Few English crastismen are acquainted with more than the three first degrees already

mentioned; and the reader may reft affored, that with the exception of the imprudent question on obedience to the Grand Master of the Order, there is nothing which can render the fecret dangerous, were it not for the Jacobin interpretation. The English good sense has banished such an explanation. I have even heard of a resolution taken by some of the chief craftsmen. of rejecting all those who might seek to introduce the revolutionary liberty among them. I have read most excellent discourses and lectures on the avoiding of abufes, in the history of their Masonry. I have there seen the Grand Master telling the brethren that the true Equality of the craft, does not authorize the brother when out of the Ledge to derogate from that respect and deference due to the rank which any person bears in the world, or their different political degreemend tities. I have also remarked in the secret instructions of the Grand Master many excellent lectures to conciliate the Liberty and Equality of the craft, with fidelity and fubmission to the laws, in short, with all the duties of a loval subject.* Hence it arises, that though the English have every thing in common with the crast of other nations, as far as the degree of Matter inclusive; though they have the fame fecret, the fame word, and the same figns to know each other by, yet as they generally stop at this degree, they never are initiated into the grand mysteries; or we should perhaps be more correct, if we faid they had rejected them. They have found means of purifying Majonry. We shall . foon fee how little thefe grand mysteries could agree with the character of a nation which has given so many proofs of its wildom.

^{*} See the 1st part of the History of English Masonry.

Object of thefe

mysteries.

CHAP. X.

· Of the Grand Myfteries or Secrets of the Occult Lodges.

TTE comprehend under the defignation of Occult Lodges, or the higher degrees of Masonry, all Free-majons in general who, after having past the first three degrees of Apprentice, Fellow-craft, and Mafter, thow fufficient zeal to be admitted into the higher degrees, where the veil is rent afunder, where emblematical and allegorical figures are thrown aside, and where the twofold principle of Liberty and Equality is unequivocally explained by war against Christ and his Altars, war against Kings and their Thrones !!! In demonstrating that fuch is the result of the grand mysteries of the Craft, it will not be the want, but the multiplicity of proofs that will embarrais us. These alone would fill a large volume, and we wish to comprize them in this chapter. The reader will at least dispense with the emblems, oaths, ceremonies, and trials which are peculiar to each of these higher degrees. To show their fast object and to develope their doctrine is the essential point, and what we shall always have in view. shall begin by general observations, which will enable the reader to follow these mysteries more accurately, according as they are explained.

General. mistrusting thele mylteries.

Notwithstanding that in the first degrees of Masonry reasons for every thing appears to partake of puerile inventions, they nevertheless contain many things which the sect have thrown out, merely to observe the impression which they made on the young adepts, and to judge from thence to what lengths they may be led.

Ift. It declares the grand object it has in view to be at one time, the raifing of temples to virtue, and the excavating of dungeons for vice; at another, to bring the adepts to light, and deliver them from the darkness with which the prophane are encompassed; and by the prophane are understood the remainder of the universe, This promife is contained in the first Catechism of the Craft, and none will deny it. Nevertheless, this promife alone sufficiently indicates that the Craft acknowledge a morality and teach a doctrine which brands Christ and his Gospel with error and darkness.

adly. The Majonic and Christian zera do not coin-The year of Light dates with them from the first days of the creation: This again is what no Mason will denv. But that custom clearly demonstrates that their lights, their morality, and their religious dollrines, are anterior to the Evangelical Revelation, or even to Moses and the Prophets; they will, in short, be whatever incredulity may please to style the Religion of Nature.

3dly. In the Masonic language, all their Lodges are but one temple representing the whole universe; the temple which extends from the East to the West, from the South to the North. They admit into this temple with equal indifference the Christian or the Jew, the Turk or the Idolater, in fine, without diftinction of feck or religion. All equally behold the light, all learn the science of virtue, of real happiness, and all may remain members of the Craft, and rife in its degrees up to that where they are taught that all religious tenets are but errors and prejudices. Though many Maions may view this re-union in no other light than that of univerfal charity and benevolence, which ought to extend to all mankind, whether Jew, Gentile, Idolater, or Christian, it is nevertheless much to be seared, that this reunion of error and falsehood only tends to infuse an indifference for all religious tenets into the minds of the adepts, as a preparatory ftep to the depial of all in the higher degrees.

4thly. It is always under the most dreadful caths of Object of fecrecy, that the Free-masons communicate their pre-ries proved tended lights or their art of building temples to virtue, by the naand dungeons for vice. When both truth and virtue ture of the had every thing to fear from the reigning tyrants, it degrees. may be conceived that they taught their leffons in private; but, fo far from exacting an eath of fecrecy, they condemned filence as criminal when their leffons could be made public, and commanded that what had been learned under the shadow of the night should be preached openly at noon day. Either the doctrines of the Craft are conformable to the laws of Christianity, to the peace of frates, and conducive to virtue and happiness land then what has it had to fear from Kings and Pontiffs fince Christianity was established?) Or, their pretended science is in opposition to the religion and the laws of the Christian world (and then we have only to

fay, that the evil doer feeks to hide himfelf.)

5thly. Most certainly the Free-masons do not make 2 fecset of what is praise-worthy in their affectations. is not that fraternal affection for their neighbour which they hide, and which they only have in common with every religious observer of the gospel. Neither do they make a secret of the sweets of that convivial Equality which accompanies their meetings and their fraternal repails. On the contrary, they are perpetually extolling their benevolence, and nobody is ignorant of the conviviality of their regales. Their fecret must therefore contain fomething widely different from this fraternity, and fomething less innocent than the mirth of the Majonic table.

Such language in general might have been held to all Masons; such reasonings might have made them sufpect that the higher degrees of their affociation contained mysteries which it was far more interested in hiding, than their fraternity, their figns, and pais-words. That affected secreey on the first principles of Masonty, Liberty and Equality, the oath never to reveal that fuch was the balis of their doctrines, premised that there existed such an explanation of these words as the fect was interested in hiding both from the state and church. And in reality it was to attain to this explanation of the last mysteries that so many trials, oaths, and degrees were necessary.

To convince the reader how much these furmises are realized in the Occult Lodges, it is necessary for us to go back to the degree of Matter, and relate the allegorical story of which the successive explanations and interpretations form the prefound mysteries of the higher

degrees.

In this degree of Master-major the Lodge is hung round with black. In the middle is a coffin covered with a pall: the brethren flanding round it in attitudes denoting forrow and revenge. When the new adept is admitted, the Master relates to him the following histo-

ry or fable.

" Adoniram prefided over the payment of the workmen who were building the temple by Solomon's or-They were three thousand workmen. That each one might receive his due, Adoniram divided them into thefoundathree classes, Apprentices, Fellow-crafts, and Masters. He entrusted each class with a word, figns, and a gripe, by which they might be recognized. Each class was to preferve the greatest secrecy as to these signs and

Allegorical ders. history of Adoniram, tion of all thefe de-

words. Three of the Fellow-crafts, withing to know the word, and by that means obtain the falary of Mafter, hid themselves in the temple, and each posted himfelf at a different gate. At the usual time when Adoniram came to that the gates of the temple, the first of the three met him, and demanded the word of the mafters; Adoniram refuled to give it, and received a violent blow with a flick on his head. He flies to another gate, is met, challenged, and treated in a fimilar manner by the second : flying to the third door he is killed by the Fellow-craft posted there on his refusing to betray the word. His affaffins buried him under a hear of rubbish, and marked the spot with a branch of Acacia!

Adoniram's ablence gave great uneafinels to Solomon He is fought for every where : atand the Masters. length one of the Masters discovers the corpse, and, taking it by the finger, the finger parted from the hand; he took it by the wrift, and it parted from the arm; when the Master, in astonishment, cried out Mac Benac, which the Craft interprets by " the fleft parts from of the bosts.". L

Left Adoniram should have revealed the word, the Masters convened and agreed to change it, and to sub-Ritum the words Mac Benac; facred words, that Freemalons date not pronounce out of the Lodges, and there each only pronounces one fyllable, leaving his neighbour to pronounce the other.

The history finished, the adept is informed, that the object of the degree he has just received is to recover the word loft by the death of Adomiram, and to revenge this martyr of the Musonic secrecy.* The generality of Masons, looking upon this history as no more than a fable, and the ceremonies as puerile, give themfelves very little trouble in fearthing farther into thefe mysteries.

These sports, however, assume a more serious aspect Degree of when we arrive at the degree of Elect (Elu.) degree is subdivided into two parts; the first has the revenging of Adoniram for its object, the other to recover the word, or rather the facted doctrine which it. expressed, and which has been lost.

In this degree of Elect, all the brethren appear dref- 10t Part. fed in black, wearing a breaft-piece on the left fide, on which is embroidered a death's head, a bone, and a

* See the degree of Master in the Works on Mastery.

poniard, encircled by the motto of Conquer or die. The fame motto is embroidered on a ribband which they wear in faltier. Every thing breathes death and revenge. The candidate is led into the Lodge blind-folded, with bloody gloves on his hands. An adept with a poniard in his hand threatens to run him through the heart for the crime with which he is accused. After various frights, he obtains his life, on condition that he will revenge the father of Masonry in the death of his affassin. He is shown to a dark cavern. penetrate into it, and they call to him. Strike all that shall oppose you; enter, defend yourself, and avenge our Master; at that price you shall receive the degree. of Elect. A poniard in his right hand, a lamp in his left, he proceeds; a phantom opposes his passage, he hears the same voice repeat, Strike, avenge Hiram, there is his affaffin. He strikes and the blood flows.-Strike off his head the voice repeats, and the head of the corple is lying at his feet. He feizes it by the hair,* and triumphantly carries it back as a proof of his victory; shows it to each of the brethren, and is judged worthy of the new degree.

I have questioned divers Masons whether this apprenticeship to serocity and murder had never given them the idea, that the head to be cut off was that of Kings, and they candidly owned that the idea had never struck them until the Revolution had convinced them

of the fact.

2d Part.

It was the same with respect to the religious part of this degree, where the adept is at once Pontiss and Sacrificer with the rest of the brethren. Vested in the ornaments of the priesthood, they offer bread and wine, according to the order of Melchisedec. The secret object of this ceremony is to re-establish seligious Equality, and to exhibit all men equally Priests and Pontiss, to recall the brethren to natural religion, and to persuade them that the religion of Moses and of Christ had violated religious Liberty and Equality by the distinction of Priests and Laity. It was the Revolution again which opened the eyes of many of the adepts, who then owned that they had been dupes to this impiety, as they had been to the regicide essay in the former part.

^{*} The reader may eafily conceive, that this corpfe is no more than a mannikin containing bladders full of blood.

[†] Were we less rigorous as to our proofs, we should treat in this place of the degree called the Knights of the Sun. But we

These mysteries are not sufficiently explained in the The higher degree of Elect for all to comprehend them. The gen- degrees of Scotch Maerality of Malons initiated in this degree give them- forry.

are only acquainted with it through the medium of the Voile Leve (the weil raifed up) a work of the Abbe Le Franc, centainly a man of the greatest virtue and undoubted veracity, and one of those excellent Ecclesiastics who preferred falling under the butchering poniards of the Septembrizers, to betraying their religion. But this author has neglected to inform us from what fources he had drawn his documents on the Malonic degrees. Befide, we can remark, that he was not fafficiently acquainted with the origin of Maloney, which he only traces back to See cinus: His knowledge also of the Scotch degrees appears to have been acquired from inaccurate translations, which per French authors had vitiated according to their refording pur-

On the other fide, we know for certain, that this degree of Knight of the San is a modern creation. Its author is to be known by his Teutonic ftyle. If we are to believe what we have been told, it owes its origin to one of those Philasophists of very high life, who was too much attached to the high rank which he enjoyed, to adopt any other Equality than that which applied to the Majonic feafts and their impiety. And nothing is to be found in this degree which militates against the throne. It is much too perspicuous for many Masons, who would have been disgusted with any thing but emblematical figures suspensions. Nevertheless, we were acquainted with several of these Knights of the Sun in France. This degree was only given to fuch of the adepts whose impiety was unequivocal. It was rather a degree of modern Philosophilm than of accient Mafoury. Under that point of view it is worthy of notice; but we only give the following account as an extract from the Abbé Le Franc's work.

When initiated into this higher degree, it was no longer pole : fible for the adeat to diffemble with himself how incompatible the Majonic code was with the flightest remnant of Christianstv. Here the Master of the Lodge is styled Adam, whilst the introducer takes the name of Veritas (Truth.) The following are part of the lectures which brother Veritas repeats to the new adept while recapitulating all the allegaries which he has feen in

the former parts of Malonry. " Learn in the first place that the three implements with which " you have been made acquainted—the Bible, the Compaffes, " and the Square, have a fecret figuification unknown to you. " By the Bible you are to understand that you are to acknowl-" edge no other law than that of Adam, the law which the Al-" mighty had engraved on his heart, and that is what is called " the LAW OF NATURE.—The Compais recals to your mind, " that God is the central point of every thing, from which every "thing is equally diftant, and to which every thing is equally
near.—By the Square we learn, that God has made every
thing equal.—The Cubic Stone, that all your actions are equal " with respect to the severeign good .- The death of Hiram, and " the change of the Master's word, teach you, that it is diffis Vel. II.

selves little trouble to understand the real signification of them; and as long as they have any sentiments of religion or attachment to their Prince, they reject with indignation all interpretations which militate against either. Many of them are disgusted with the multiplicity of trials, and are content to remain in the inferior degrees, which suffice to give them the title of Masons, admit them to all the Masonic repasts, and even entitle them to the alms and benefactions which the Lodges bestow on their indigent brethren. Those

"cult to escape the snares of ignorance, but that it is your duty to show the same courage as our Master Hiram, who suffered himself to be massacred rather than hearken to the persuasions of his assassas."

The most effential part of this discourse is the explanation which Brother Veritas gives of the degree of Elect. Amongst

others we read the following lines:

"If you ask me what are the necessary qualities to enable a Mason to arrive at the center of real persection? I shall answer, that in order to attain it, he must have crushed the head of the serpent of worldly ignorance, and have cast off those prejudices of youth concerning the mysteries of the predomining mant religion of his native country. All religious worship being only invented, in hopes of acquiring power, and to gain precedency among men; and by a softh which covets, under the false pretence of piety, its neighbour's riches; in sine, by Gluttony, the daughter of Hypocrify, who, straining every nerve to restrain the carnal senses of those who posses riches, perpenally offer to them on the altar of their hearts, holocausts which voluptuousness, luxury, and perjury, have procured for them. This, my dear brother, is what you have to combat, such is the monster you have to crush under the emblem of the ferpent. It is a faithful representation of that which the ignorant vulgar adore under the name of seligion.

"It was the prophase and timid Abiram who, transformed by a fanatic zeal into a tool of the Monkish and religious rites, if truck the first blows on the breast of our father Hiram; that is to say, who sapped the foundations of the celestial temple, which the ETERNAL had himself erected upon earth to

" fublime virtue.

The first age of the world witnessed what I assert. The most simple law of nature rendered our first fathers the happiess of morals. The monster Pride appears on earth, he bellows, he is heard by men and by the happy mortals of those days. He promises them happiness in another life, and persuades them by his mellishous words, that he taught men to adore the term by his mellishous words, that he taught men to adore the term by his mellishous words, that he taught men to adore the site manner than any person had done before on earth. This bydra with an hundred heads milled and milleads those men who are subject to its laws, and will continue its deceptions until the moment when the true Elect shall appear to combat and crush it entirely." (See the degree of Knights of the Sun.) Such doctrines need no comment.

whose zeal is not cooled by this multiplicity of trials are generally admitted from the degree of Master, or from that of Elest, to the three Scotch degrees. We shall not seek for the history and tendency of these three degrees in books which have been written to discredit the crast. The German adept who translated them into his language for the instruction of his brethren, is one of the most zealous knights for the doctrine therein contained. His whose genius is exerted in their defence, nor could we follow a more unexceptionable author. His object was to insuse light into his brethren; and we prophane beings may draw the following conclusions from his lectures.*

Every Mason who wishes to be admitted into the Scotch degrees, and even into all other degrees of Mafoury, is first taught that until that period he has lived in flavery, and it is on that account only that he is admitted into the presence of the other brethren with a rope about his neck, praying that he may be delivered from his bonds. But when he aspires at the third Scotch degree, or at becoming a knight of St. Andrew, he must appear in a far more humiliating costume. candidate is that up in a dark cell, a rope with four flipknots is twifted round his neck, he is stretched out upon the floor; there, by the dull light of a twinkling lamp, he is abandoned to himself to meditate on the wretched state of slavery in which he exists, and to learn properly to estimate the value of Liberty. length one of the brethren comes and introduces him to the Lodge, leading him by the rope, holding a drawn fword in his right hand as if meant to run him through the heart, in case he made any resistance. After having undergone a long examination, and particularly after having (worn on the falvation of his foul, never to reveal the fecrets with which he is entrufted, he is declared free. It would be useless to enumerate all the different oaths; it is sufficient to say, that each degree and fubdivision of degree, has its peculiar oath, and that they are all frightful; all call the vengeance of God and of the Brotherhood on the unhappy man who shall betray their secret. In future then we shall only treat of the doctrine of these secrets.

In the first degree of Scotch Knighthood the adept is informed, that he has been elevated to the dignity of

^{*} See the Scotch degrees printed at Stockholm, 1784.

High Prieft. He receives a fort of benediction in the name of the immortal and invifible Jebovah, and in future it is under that title that he is to adore the Deity, because the fignification of JEHOVAH is far more expressive

than that of ADONAL.

In this first degree he receives the Masonic science only as descending from Solomon and Hiram, and revived by the Knights Templars.—But in the second degree he learns that it is to be traced to Adam himself, and has been handed down by Noah, Nimrod, Solomon, Hugo de Paganis, the founder of the Knights Templars, and Jaques de Molay, their last Grand Master, who each in their turns had been the favourites of Jehovah, and are flyled the Masonic Sages. At length in the third degree, it is revealed to him, that the celebrated word loft by the death of Hiram was this name of Jehovah. It was found, he is told, by the Knights Templars at the time when the Christians were building a Church at Jerusalem. In digging the foundations in that part on which the holy of holies of Solomon's temple formerly stood, they discovered three stones, which had formerly been parts of the foundation. The form and junction of these three stones drew the attention of the Templars; and their aftonishment was extreme, when they. beheld the name of Jehovah engraved on the laft. This was the famous word loft by the death of Adoniram. The Knights Templace, on their return to Europe, took great care not to lofe fo precious a monument. carried them into Scotland, taking particular care of that which bore the name of Jehovah. The Scotch fages on their part were not forgetful of the respect due to fuch precious monuments, they made them the foundation stones of their first Lodge; and as these first stones were laid on St. Andrew's day, they took the name of Knights of St. Andrew. Their successors are enscusted with the secret, and are at this day the persect matters of Freematonry, the High Priests of Jehovah.

If we lay afide the hermetical part of the science, or the transmutation of metals, such will be in substance the whole doctrine which is revealed to the adept initiated in the grand mysteries of the Scotch degrees.

In 2 fort of Cathechifm, to which he answers to show that he has remembered every thing that he has seen, and all that has been explained to him in the Lodge, or, as it is then called, in Solomon's temple, the following question is asked. It that all you have feen? To which he

answers, I have seen many other things, but like the other, Scotch Masters, I keep them secret in my heart. This secret henceforth cannot be difficult to understand. It is only to view the Scotch Master in his new character of High Priest of Jehevah, or of that worship, that pretended Deism, which we have been told was successively the religion of Adam, Noah, Nimrod, Solomon, Hugo de Paganis, of the Grand Master Molay, and of the Knights Templars, and which at this day is to constitute the religion of the complete Master Mason,

These mysteries might have sufficed for the adepts. All who had obtained the Scotch degrees were declared free in future, and all were equally Priests of Jehovah. This priesthood ridded them of all the mysteries of the Gospel, and of all revealed religion. That liberty and happiness which the sect declares to consist in the revival of Deism, sufficiently instils into the mind of the adept what he is to think of Christianity and of its divine Author. Nevertheless the grand mysteries are not exhaufted. The adepts still have to discover who was the person that wrested the word, the famous name of Jebouah, from their predecessors; that is to say, who it was that destroyed their favourite worship of Dassm. It was but too evident that the whole fable of Hiram or Adoniram and of his affailing was no more than an allegory, the explanation of which must naturally anfwer the questions, who is the real affailin of Adoniram? By whom was the Deiftical form of worthin destroyed?" Who was it that wrested the samous word from the fect? He is the person against whom the vengeance and the hatred of the fect is directed, and it was necessary to instal the same spirit into the minds of its profound adopts. To effectuate this, we ascend to a new degree called the Knights Rafe Crueit, or the Rosicrucians.

It is certainly a most attocious blasphemy to accuse Christ of having destroyed by his religion the doctrine of the unity of God, when on the contrary the most evident and the most attested of all facts is, that to his religion we owe the banishment of thousands and thousands of false gods, which the Idolators had made to themselves. The gospel, in deviating the unity of God, teaches us the Trinity of Persons; but this mystery like all others which we leave from revelation, humbles the Sophisters in their own minds. Fraught with ingratitude against him who has cash the idols on the

dust, they have sworn an eternal hatred against the eternal Word, because he reveals a God whom in their madness they are not able to comprehend. Christ him-self in their eyes is the destroyer of the unity of God, he is the great enemy of Jebouah; and to insuse the hatred of the sect into the minds of the new adepts, constitutes the grand mystery of the new degree which they have called Rosicrucian.

Degree of Rofs Crucie.

As the adept was feldom initiated into this new degree defore he had paffed through the Scotch degrees, he is already aware, as the reader must observe, that Jebovah is no longer the word fought after, and here we shall see every thing relate only to the author of Christianity. The ornaments of the Lodge appear to be folely intended to recal to the candidate the folemn mystery of Mount Calvary. The whole is hung in black, an altar is to be feen at the bottom, and over the altar is a transparent representation of the three crosses, the middle one bearing the ordinary infeription. brethren in facerdotal vestments are feated on the ground, in the most profound filence, forrowful and afflicted, resting their heads on their arm to represent their grief. It is not the death of the fon of God, who died victim of our fins, that is the cause of their affliction, the grand object of it is evident by the first answer which is made to the question with which all Lodges are generally opened.

The master asks the Senior Warden what o'clock it is? The answer varies according to the different degrees. In this it is as follows: "It is the first hour of the day, the time when the veil of the temple was rent afunder, when darkness and consternation was spread over the earth, when the light was darkened, when the insplements of Majonry were broken, when the slaming star disappeared, when the cubic stone was

" broken, when the word was loft."

The adept who has attended to the progressive discoveries he has made in the different degrees, needs no further lessons to understand the meaning of this answer. He thereby learns that the day on which the word Jenovan was lost is precisely that on which the Son of God dying on a cross for the falvation of mankind confumnated the grand mystery of our Religion, destroying the reign of every other, whether Judaic, natural,

^{*} See the degree Rofie Crecis.

or fophistical.-The more a 'Mason is attached to the word, that is, to his pretended natural Religion, the more inveterate will his hatred be against the author of

revealed religion.

Neither is this word, which he has already found, any longer the object of his refearches; his hatred has further views. He must seek for a new word, which shall perpetuate in his own mind and that of his brethren their blasphemous hatred for the God of Christianity; and for this they adopt the infeription of the crofs.

Every Christian knows the fignification of INRI, Iefus Nazarenus Ren Indeorum (Jefus of Nazareth King of the Jews.) The Roligracian is taught the following interpretation—the Lew of Nazareth led by Raphael into Iudea; an interpretation which, divefting Christ of his divinity, affimilates him to a common man, whom the Jew Raphael conducts, to Jerusalem there to fuffer condign punishment for his crimes. As soon as the Candidate has proved that he understands the Masonic meaning of this inscription INRI, the Master exclaims. My dear Brethren the word is found again, and all present applaud this luminous discovery, that HE whose death was the consummation and the grand mystery of the Christian Religion was no more than a common Jew crucified for his crimes.

It is thus that the fect have biafphemously adopted the very word, which recals to the Christian all that love which he bears for the Son of God expiring on the cross for the falvation of mankind, as their watch-They repeat it to each other when word of hatred. they meet, and INRI is to perperuate their spite against him who loved them even unto the death of the cross.

It is not on the authority of persons strangers to the craft that we have disclosed this atrocious mystery of Occult Masonary. What I have already faid respecting my initiation to the first degrees put me in the way of converting with those whom I knew to be more advanced, and in many of these interviews it happened, that, notwithstanding all their secrecy, some unguarded expressions escaped the most zealous adepts, which threw light on the subject. Others lent me their books, prefuming that their obscureness and the want of the effential words, or the method of discovering them, would baffle all my attempts to understand them. I nevertheless discovered some of these words, such as Yebevab, by uniting several pages and only taking the bottom letter of each. This famous word discovered, I foon got knowledge of that of Inri. I then combined all I had feen, all that I knew of the different degrees. with what I had collected from divers conversations I had had with certain Majons, whole Philosophism was I afterwards converfed with otherwise known to me. the most candid men whom I knew to be in the same degrees. I reprobated particularly those ceremonies fo evidently in derifion of Religion, and which they had never beheld but as games without any object. I never met with one who denied the facts as I have stated them. They owned the different reading of the word Inri in the degree Rosse Crucis, but they denied the most distant idea of the consequences which I had drawn. Some, on reflection, acknowledged them to be wellfounded, while others confidered them as vallly exaggerated.

At the time when the Revolution took place, I combined my preceding discoveries, the decrees of the National Assembly, and the secret of the sirst degree, and no longer doubted that Massmary was but a society formed by men who, on the first initiation of their adepts, gave them the words Liberty and Equality as their secret, leaving to well-meaning and religious Massmato interpret them according to their own principles; yet reserving to themselves to interpret (in their Occult degrees) these same words according to the full extent

of the French Revolution.

One of these Brethren, who had long fince been admitted to the degree of Rose Crucis, but who was at the fame time a very virtuous and religious man, was much concerned at feeing me in this opinion. He tried every means to give me a better idea of the fociety in which he was proud of having filled the most honorable posts. This was a topic on which we had often converled; and he wished much to make me a convert to Malonry. He was indeed almost affronted with me for laying that he was not initiated into all the mysteries of Masonry, though a Rosicrucian, or else that this degree had its fubdivisions, and that he was only partially acquainted with them. At length I convinced him of the fact, by asking the explanation of some of the Masonic Hieroglyphics; he owned that he had asked their meaming, but the explanation of them had been refused him; yet he had no doubt of their being as innocent emblems as the Square, the Compais, the Trowel, and

many others. I knew that he had but one degree more to take, and the veil would be rent afunder. I proposed or rather marked out the means by which he might acquire that degree; and then I told him, all illusion as to the real object of the Occult Masons would vanish. He was too eager for being initiated not to make a trial of the means I propoled; but he was convinced that it would prove ineffectual, and only furnish him with new arms to combat my unjust prejudices against Masonry. A few days after I faw him enter my room; but in fuch a state of agitation, that his lips could scarcely utter, "O my dear friend, my dear friend-you were in the " right-Oh, how much you were in the right! . . . "Where have I been? My God! where have I been?" eafily understood these exclamations; but the poor man could scarcely recover himself so as to continue. He threw himself into a chair as if he were exhaufted, perpetually repeating, " Where have I been? " -Oh how much you are in the right !"-I earnestly defired him to give me some particulars with which I was unacquainted-" Oh how much you were in the " right!" he repeated again; " but that is all I can tell " you."-" Oh, unhappy man," I exclaimed, " you " have then taken that execrable oath, and I am the es person who has exposed you to that rash deed; I sin-" cerely ask your pardon, but I protest upon my word, " that I never reflected on that execrable oath when I " fuggested the means by which you might convince vourfelf, and learn to know those detested beings who " have so horribly abused your credulity. I know that " it had been better for you to have been forever ig-" norant of that fatal fecret, than that you should learn " it at the expence of fo horrid an oath. I really did " not reflect on it, or I should never have exposed you " to it; no, I could not in conscience." It was really true, that I never had reflected on this oath. Without examining whether fuch wicked oaths are binding, I feared being indifcreet. But it had been sufficient for me to have shown this gentleman that I was acquainted, at least in part, with these Occult mysteries. He saw clearly by my questions, that he had taught me nothing new by an avowal which alone proves the very effence of these Occult degrees.

His fortune had been ruined by the Revolution; and he declared to me, that it would from that moment be Vol. II.

retrieved, provided he accepted of a proposal which had been made to him.—" If I chuse," said he, " to go to " London, Bruxelles, Constantinople, or any other " town I please, neither I, my wise, nor my children, " will ever want for any thing."—" Yes," I replied, " but on condition only that you go there to preach Lib- erty and Equality; in short all the horrors of the Revelution."—" You are right," replied he, " but that is all " I can say—Oh, my God, where have I been!—I beg " you will not question me any farther."

This was sufficient for my present purpose; but I hoped in time to learn farther particulars. Nor were my hopes vain. The following is what I have gathered from various Masons, who, finding me acquainted with the major part of their secrets, spoke the more openly to me, till at length, seeling how much they had been duped by this Occult seet, they would willingly have revealed all its mysteries, could they have done it with-

out exposing themselves to danger.

Myftical Mafonry.

The explanation which was given to an adept of all that he had seen before on his admission to the degree of Rofæ Crucis, depended entirely on the disposition they observed in him. If they had to do with a man who was proof against their impiety, they sought to divert him from the Church under pretence of regenerating his faith; they represented to him, that there exifted an infinity of abuses in Christianity at present, with respect to the Liberty and Equality of the children of God. With them, the word to be recovered was, 2 wish for a Revolution which should revive those times when every thing was common among Christians, when the diffinctions of rich, of poor, or of high and mighty Lords, were unknown. They were taught to look forward to the most happy regeneration of mankind, and almost to a new heaven and a new earth. Credulous and fimple minds were caught by fuch magnificent promifes. They looked upon the Revolution as that facred fire which was to purify the earth; and thefe credulous adepts were feen to fecond the Revolution with the enthusiastic zeal of a holy cause. This may be called Mystical Masonry. Such was the craft of all those fools for whom the Occult Masons set up the Prophetess La Brouffe, so famous in the beginning of the Revolu-Such again was that of the weak-minded Varlet, the Bishop in partibus of Babylon. I never could conceive where he had gathered his religious opinions,

when with the greatest simplicity he complained that I had combated them. I was informed of it by a guest of his, whose reputation of great knowledge in Masonry had acquired him a feat at the Masonic repasts which the poor simple man used to give; and even at those dinners the difference was observable in the adepts, though of the same degree, each having received an explanation of the mysteries coinciding with his own difposition. Our simple Bishop viewed the whole science of the Craft in no other light than as the perfection of the Gospel; and even in his repasts he was ever mindful of the precepts of the Church, keeping abstinence on days appointed, &c. The Apostate Dom Gerles, on the contrary, was a Mason of a quite different system or explanation. He already fung those verses which in a letter fince found among Robespierre's papers. he declares to have addressed to truth alone :

> Ni Culte, ni Pretres, ni Røi, Car la Nouvelle Eve, c'est toi.†

It was at these repasts that the Doctor La Mothe, a learned Rosicrucian, behaved with a modelty which seemed to prognosticate that one day he would equally hate both the crast of Varlet and of Dom Gerles. The latter paid his revolutionary debt to the guillotine; the other two are living, and I name them because I am not afraid of being contradicted, and because these forts of anecdotes carry strong proof with them, and explain how persons of the most pious and charitable dispositions have been missed: how a Princess, the sister of the Duke of Orleans, was so blinded as even to pant after the Revolution, which in her eyes was to be nothing less than the regeneration of the Christian world.

* Proces Verbal, No. 57.

† Nor Worship, nor Priests, nor King, for thou art the new Eve.

[†] The art shown in this degree should prove a salutary lesson to those who, without any examination, adopt positical and religious ideas, and sport them in every company that will submit to hear them. Had they only reslected on the persons who had instilled them into their minds, or on the authors of the works whence they had adopted their ideas, how many honorable but misguided persons would, on such an examination, find they were no more than the blind apostles of every religious and political iniquity, and the agents of designing men! Abuses are certainly to be reformed, and our worship ought to be pure; but reslexion can never be detrimental to him who wishes to speak on either. T.

Such explanations of the Roserucian degree were only for those dupes in whom they remarked a certain bias towards mysticity. The generality were abandoned to their own interpretations; but when an adept testified a great desire of acquiring new lights, and was thought able to undergo the necessary trials, he was admitted to the degree of Kadosch, or of the regenerated man, where all ambiguity ceases.

Degree of . Kadofch.

It was to this degree that the adept of whom we have before spoken was admitted. Nor was the exhausted state in which he found himself after having undergone Adepts have told me, those trials to be wondered at. that no physical art is spared; that there is no machinery, spectres, terrors, &c. &c. which are not employed, to try the conftancy of the candidate. told by Mr. Monjoye, that the Duke of Orleans was obliged to ascend, and then throw himself off a ladder. If that were all, he was most kindly treated. cave, or rather a precipice, whence a narrow tower riles to the fummit of the lodge, having no avenue to it but by fubterraneous passages replete with horror, is the place where the candidate is abandoned to himfelf, tied hand and foot. In this fituation he finds himfelf raised from the ground by machines making the most frightful noise. He flowly ascends this dark vault, sometimes for hours together, and then fuddenly falls as if he were not supported by any thing. Thus mounting and falling alternately, he must carefully avoid showing any fign of fear. All this however is a very imperfect account of the terrors of which men, who had undergone these trials, speak. They declared that it was impossible for them to give an exact description of them; they loft their fenfes; they did not know where they Draughts were given to them, which, adding to their corporal strength, did not restore them to their mental faculties; but rather increased their strength only to leave them a prey to fury and terror.

Many circumstances relating to this degree made us believe at first fight that it was connected with Illuminism; but on examination we find it to be only a farther explanation of the Masonic allegory. Here again the candidate is transformed into an assault. Here it is no longer the founder of Masonry, Hiram, who is to be avenged, but it is Molay the Grand Master of the Knights Templars, and the person who is to sall by the

affassin's hand is Philippe le Bel, King of France, under whose reign the order of the Templars was destroyed.

When the adept fallies forth from the cavern with the recking head, he cries Netom (I have killed him.) ter this atrocious trial he is admitted to take the oath. I learned from one of the adepts, that at the time when he was about to take the oath, one of the Knights Kadosch held a pistol at his breast, making a sign that he would murder him if he did not pronounce it. On my asking if he believed that it was in earnest, he said that he certainly did believe fo, though he could not be fure. At length the veil is rent afunder. The adept is informed, that till now he had only been partially admitted to the truth; that Liberty and Equality, which had con-Rituted the first secret on his admission into Masonry, confifted in recognizing no fuperior on earth, and in viewing Kings and Pontiffs in no other light than as men on a level with their fellow men, having no other rights to fit on the throne, or to serve at the altar, but what the people had granted them, and of which they had the power of depriving them whenever they pleaf-They are also informed, that Princes and Priests have too long abused the goodness and simplicity of the people; that the grand object of Masory, in building temples to Liberty and Equality, is, to rid the earth of this double peft, by deftroying every altar which credulity and superstition had erected, and every throne on which were only to be feen despots tyrannizing over flaves.

These documents concerning the degree of Kadosch are not merely taken from the works of Messrs. Monjoye and Le Franc, but from adepts themselves. fides, it is easy to perceive how exactly this account corresponds with the avowal of the adept who was obliged to own that I was quite in the right when I told him that this was the final object of Free-masonry.

Oh how profound the combination of these mysteries I their progress is flow and tortuous; but how art-

fully each degree tends to the grand object.

In the two first degrees, that is to say, in those of The differ-Apprentice and Fellow-croft, the fect begins by throwing ent degrees compared. out its Liberty and Equality. After that, it occupies the attention of its novices with puerile games of fraternity or Masonic repasts; but it already trains its adepts to the profoundest secrecy by the most frightful oaths.

In that of Master, it relates the allegorical history of Adoniram, who is to be avenged; and of the word, which is to be recovered.

In the degree of Elect, it trains the adepts to vengeance, without pointing out the person on whom it is to fall. It carries them back to the time of the Patriarchs, when, according to them, men knew no religion but that of nature, and when every body was equally. Priest and Pontiss. But it had not as yet declared that all religion revealed since the time of the Patriarchs was to be thrown aside.

This last mystery is only developed in the Scotch degrees. There the brethren are declared free: The word so long sought for is, Deism; it is the worship of Jehovah, such as was known to the Philosophers of nature. The true Mason becomes the Pontiss of Jehovah; and such is the grand mystery by which he is extricated from that darkness in which the prophane are involved.

In the degree Rosa Crucis he who wrested the word, who destroyed the worship of Jehovah, is Christ him-felf, the Author of Christianity; and it is on the Gospel and on the Son of Man that the adept is to avenge the brethren, the Pontiss of Jehovah.

At length, on his reception as Kadofck, he learns that the affaffin of Adoniram is the King, who is to be killed to avenge the Grand Master Molay, and the order of the Masons successors of the Knights Templars. The religion which is to be destroyed to recover the word, or the true doctrine, is the religion of Christ, founded on revelation. This word in its full extent is Liberty and Equality, to be established by the total overthrow of the altar and the throne.

Such are the incipient degrees, the process, and the whole system of Masonry; it is thus that the sect by its gradual explanation of its twofold principle of Liberty and Equality, of its allegory of the sounder of Masonry to be avenged, of the word to be recovered, leading the adepts from secret to secret, at length initiates them into the whole Jacobinical code of Revolution.

We are not to lose fight of the extreme care with which the adept is questioned on all that he has feen before, whenever he is initiated to a new degree, lest he should overlook the intimate connection subsisting between each; and thus in the first degrees Liberty and Equality are given to him as the secret, while the

complete explanation and application of them form the

mysteries of the last.*

The more frightful these hidden mysteries of the Lodges shall appear to the historian, the more strenuoufly it becomes his duty to infift on the numbers of honest Masons who never partook of these horrid mys-Nothing is more easy than to be duped in Materies. Such may have been the lot of those who only feek to make acquaintances in the Lodges, or to pass their leifure hours with men apparently intimate at first fight. It is true, that this intimacy feldom extends beyond the walls of the Lodge; but the days of their meeting are often days of festivity. These repasts are certainly heightened by the temporary Equality, which adds much to the mirth of the meeting; and all cares fublide for the day. What has been faid of certain affemblies where decency was not respected, is most certainly the invention of calumny. The extreme order and morality of these meetings has often proved a fnare to captivate those who are to be caught with outward appearances, and Cagliostro's infamous behaviour would have made many defert the Lodges. This monstrous Adonis difgusted all Strasbourg, and was betrayed by the cries of the Egyptian fifters. It was no longer the age when the mysteries of the Adamites could be approved of. He was driven from that town for having attempted to introduce them. He would in like manner have ruined the craft had he continued to confound his Lodges with those of the East. Such was not the behaviour of our modern Masonry; on the contrary it appeared, that it had neither Religion nor Government in view; and they were feldom mentioned. in the generality of Lodges. It was only on the day of initiation, that the reflecting adept could furmife that it had any future object; but even on those very days the trials were rather a subject of diversion than of reflection; and, so far from meditating on the allegorical emblems, they were rather diverted from it by the feet, until favorable dispositions had been discovered in them for their farther initiation. The fect well

^{*} I am not ignorant of the existence of several other degrees in Occult Masonry, such as those of the Star and of the Druids. The Prussass have added theirs, and the French have done as much. We thought it sufficient to attach ourselves to the most common ones, as most proper to delineate the conduct and spirit of the sect.

knew day would come when when a fmall number c cult Masons would suffice to put all the infer tude of adepts in motion. It is thus that it may are fill explained how there have existed so many. Masons, and how so many are still to be found who have never surmised any thing in their games but the mysteries of an innocent Liberty and Equality, no ways alluding either to Religion or the state.

In defence of English Masonry, we may add, that they allow only of the three first degrees. Prudence and wildom have made them reject the wish of avenging the death of Adoniram on his pretended affastin, a wish that we have seen converted in the Occult Lodges into a defire of revenging the Masons and their founder Molay, and then into a wish of avenging the Mafonic Liberty and Equality by the extinction of all Kings. Nothing of this is to be found in the English Masonry. Nor is that mysterious pursuit of the word which was loft by Adoniram to be traced. You are immediately informed that it is Jebovah. He who could wish to draw certain inferences from this, would have a long course of reasonings to run through, none of which appear to have ever been thought of by the English Ma-With them Jehovah is no more than the univerfal god of human nature; it is to be fure rather extraordinary that they should pretend to be the only people who have any knowledge of that God; but their conclusion is, that all mankind, and particularly the Freemasons, ought to live with and succour each other like brethren. Nothing appears in their mysteries tending towards the hatred of Christianity, or that of Kings.

Their laws and inflitutes with respect to Religion are comprehended in declaring, "That a Mason will mever be a stupid Atheist nor an irreligious Libertine. That though in former times every Mason was obliged to profess the religion of the state or nation he lived in, at present, leaving every one to enjoy his own private opinions, they are only bound to follow the religion in which every body agrees, a religion which consists in being good, sincere, modest, and men of honour." Certainly such laws do not oblige the English Mason to be a Deist, but only to be an honest man, whatever may be his religion.

With regard to the civil powers, a part of their laws are expressed as follows: "A Mason shall be a peacea"ble subject, and cheerfully conform to the laws of

"the country in which he resides. He shall not be concerned in plots or conspiracies against Government; and he shall pay proper respect to the civil Magistrate. Should a brother be implicated in resibellion against the state, he shall not be supported in this rebellion." Such are the laws to be sound in Thomas Wolson and William Preston, the one full of contempt the other full of zeal for English Masonry; both nevertheless agree as to the laws of the Lodges. We are not therefore to consound English Masonry with the Occult Lodges, which they have prudently rejected.

We perfectly well know that many English are initiated in the Occult mysteries of the Rosicrucians and Scotch degrees; but it is not their Occult Science which constitutes them English Masons; for the first three degrees are all that are acknowledged in England.

Having made these exceptions, we shall continue our proofs; for it is not on their degrees alone that we have sounded our judgment of the Occult Masons.—Were we strangers to their rites and ceremonies, the reader will judge what opinions we should form on perusing the doctrines of their most celebrated writers.

Vol. II.

A

CHAP. XI.

New Proofs of the System and Mysteries of the Occult
Masons.

IN. order to form a proper idea of the extent of the fystem of the Occult Lodges of Free-masonry, let us combine in this Chapter two essential points; first, the general doctrine of the most zealous and learned Masons; secondly, their divers opinions as to their origin.

Division of the Syfterm and Majonic feets.

Masonic writers in general divide Free-masonry into three classes, the Hermetic, the Cabalistic (which comprehends the Martinists,) and the Eclectic Mason. Let us first take a view of the religious tenets of these disferent classes, and we shall find that, like our modern Sophisters, they only agree in one point, and that is in their hatred to Christianity and Revelation; in all other points we shall find them in perfect opposition to one another with respect to their religious tenets or rather blasphemous impieties.

Hermetic Maloury The Hermetic Masonry, or the Scotch degrees, who work in chymistry, have adopted Pantheism or the true Spinossim. With them every thing is God, and God is every thing. That is their grand mystery, engraved in one word Jehovah on the stone brought by the Knights

Templars from the Holy Land.

Let the reader refer to the preface of the zealous Knight of St. Andrew, who has given us fuch a circumstantial account of these degrees. He will there see our Knight reducing the refult of his whole doctrine to this famous text of Hermes Trifmegiftus, " All is " part of God; if all is part, the whole must be God-"Therefore every thing that is made made itself, and will never cease to act, for this agent cannot re-" pofe. And as God has no end, so can his works have " neither beginning nor end." After having recited this passage our Pantheistical adept tells us, " Such is " the furnmary though expressive belief of the whole " Hermetic System;" in a word the whole religious fystem of the Scotch degrees, with the discovery of which he is so much pleased.

Let not the reader suppose that he attempts to explain away the expression all is God. In his opinion nothing but the groffest ignorance and prejudice can disapprove of the affertion. It is in vain to object, that, making the grain of fand, the Heavens, the Earth, the animal, or man, a part of God, is rendering the Deity divisible; for he will answer, that it is only the groffest ignorance which hides from us, that thefe millions of millions of parts are so united together and so essentially constitute a God WHOLE, that to separate a single particle would be to annibilate the WHOLE itfelf, or the Great JEHOVAH. But, left the Knight of the Craft should be vain on finding himfelf a part of God, our Hierophant informs us, that as the little finger is always less than the whole body; fo is man, though a small particle of God, infinitely smaller that JEHO-VAH. Our adept may nevertheless rejoice, how ever fmall a particle he may be of the Deity, as the day will come when he is to be reunited to the great WHOLE, the day when, every thing being reunited to the great Jehovah, harmony will be complete, and true Pantheifm will be established for ever.

It is to be hoped that the reader does not expect us to trouble ourselves with the resutation of so monstrous a system. The presace however is not the only part of that work which lays down this fystem as the tenets of these degrees; for, after the description of them, we find what are called Solomon's Thefis; also the Archetype world; and these are productions all tending to strengthen them in their impiety. We shall not therefore be accused of calumniating this branch of Masonry by attributing to it a system which makes the villain, like the just man, a constituent part of the Deity, and represents vice and virtue as the very action of the Deity; a system which promises the same destiny to the good and to the wicked, of being re-united to the Deity; and thus, after having ceased to be man, of being God to all eternity.

The Cabalistic system, without being less impious, Cabalistic is far more humiliating for the human understanding; Masonry. and that especially in an age which pretends to the highfounding appellation of the Philosophic age, of the age of light. It was in the Prussian Lodges of the Rosicrucians that this Cabaliftic system was to be found; at

Preface to the Scotch Degrees.

[†] Second Part, Edition of Stockholm, 1782.

least before their union with the Illumines.* We have authentic information, that this was adopted by certain Lodges of Roscrucians in France a few years before the Revolution, and particularly at Bourdeaux. To prevent, however, all possibility of being mistaken, whatever we shall say on this subject shall be grounded on the Cabalistic lectures lately printed under the title of Telescope de Zoroostre. They are dedicated to one of those Princes whom the author does not name, but whose zealous pursuits in these mysteries are sufficiently known by public report. With such a guide we shalt not be accused of imposing on our readers.

The JEHOVAH of this feet is no longer the God WHOLE; but he is at once the God SISAMORO, and the God SENAMIRA. The first is joined by the Genius SALLAK, and the second by the Genius SOKAK. If these famous Cabalistic words are inverted, we have Oromasis or the God GOOD, and Arimanes the God EVIL, and the Genii will become Kallas and Kakos, pretty correctly

Greek for GOOD and BAD.+

Thus in attributing to Oromasis a multitude of good Genii or spirits like himself, and to Arimanes evil Genii participating of his own wickedness, we have the Jenovah of Cabalistic Masonry; that is to say, the word to be recovered in their Lodges, or the tenets to be sub-

stituted to those of Chistianity.

Of these good and evil Genii, some are more persect spirits and preside over the planets, the rising and fetting of the Sun, the increase and decrease of the Moon; others, inferior to the first, but superior to the human foul, exercise their empire over the Stars and Constellations; but in both these classes, the good are the angels of life, victory and happiness, while the bad are the angels of death and calamity. All know the fecrets of the past, present, and to come, and can impart this great science to the adepts. To captivate their favour, the Cabalistic Mason is to study what we should call the Conjuring book. He must be well versed in the names and figns of the planets and constellations; he must also know whether it be a good or evil Genius which prefides over it, and which are the numbers that reprefent them. By the word Ghenelie, for example, he must understand the rising Sun, a pure, mild and activefpirit, presiding at births, and at all natural affections

Letters from Philon to Spartacus.
 Telescope de Zoroastre, page 13.

which are good. Sethopheres, on the contrary, is Saturn, the planet which may be looked upon as the head-quarters of the evil Genii.

It is not our object to give a dictionary of all their Hieroglyphics, much less to describe the circles, the triangles, the table, the urns, and the magic mirrors, in a word all the science of the Cabalistic Roserucian. The reader has feen a sufficient specimen, to be covinced, that the whole is an incoherent system of the vileft and groffest superstition. It might be only humiliacing to nature, did, not the adept carry his implety to fueh an extent, that he looks upon the communication with, and apparitions of the Devils, whom he invokes under the appellation of Genii, as a special favour, and on them he relies for the whole success of his enchantments. If we are to credit the masters of the art, the Cabalistic Mason will be favoured by these good and evil Genii, in proportion to the confidence he has in their power; they will appear to him, and they will explain more to him in the magic table, than the human understanding can conceive.

Nor is the adept to fear the company of the evil Genii. He must firmly believe, that the worst among them, the most hideous of those beings which the vulgar call Devils, are never bad company for mortals. In many cases he is to prefer the company of these evil Genii to that of the good; the latter frequently costing you your rest, fortune, and sometimes even your life; while we often have the greatest obligations to the former.*

From whencesoever these Genii or Devils may come, it is from them alone that the adept can learn the occult sciences, which will insuse into him the spirit of prophecy. He will be informed, that Moses, the Prophets, and the three Kings, had no other teachers, no other art, but that of Cabalistic Masoury, like him and Nostradamus.

When immersed in this delirium of folly and impiety the adept becomes dear to the sect. He will have shown that he prefers the doctrine of Sistemoro and of Senamira to that of the gospel; that he had rather be a madman than a Christian; and then he will have attained the grand object of the last mysteries of Cabalistic Masonry.

Those Masons who may have adopted a different

^{*} Id. page 118 and 136.

course to arrive at the same end, are to take great care not to discredit the Cabal. Though they disbelieve the art themselves, let them say at least, "That there is "nothing wonderful in judicial astrology but its means; "that its tendency is extremely simple: That it is very possible, that at the hour of your birth a star should be in a certain position of the Heavens, and in a particular aspect, and that nature should follow a particular course, which, through a concatenation of causes, would be favourable or satal to you."—Then let them add a sew Sophisms to corroborate this idea, and give themselves out for learned Philosophers, and the sect will approve their conduct as tending to avenge the Cabalistic Mason, and bring his science into repute."

Were I not writing for the Historian, I should fear to abuse my reader's patience with the enumeration of these absurdities of Occult Masonry. But in describing the grand causes of a Revolution which threatens all Europe, it is necessary at least to give a general idea of those systems of Impiety and Rebellion whence it originated. We spare him the trouble of research, he will only have to verify our quotations; he will know from what fources he is to derive his proofs. Befide. one the most dangerous arts of the fect, is not only to hide its tenets and its variegated means of attaining its Revolutionary object, but it wishes even to conceal the very names of its different classes. That which may appear to be the farthest from Impiety or Rebellion may be the most strenuous in its attempts to revive the antique systems of the bitterest enemies to Governments and to Christianity.

It may be matter of surprise to many, to see me comprehend the Martinists among the latter, they are, nevertheless, the persons whom I had in view. As to the origin of Mr. de St. Martin, who has given them

^{*} See the Continuation of Errors and of Truth by an unknown Philosopher. Masonic Era 5784, Chap. of Vices and Advantages. Notwithstanding the title of this book, it is far from being a Continuation of the work of which I am about to treat. It was only a snare laid by Holbach's club, who, seeing the immense run which Mr. de St. Martin's work had, adopted the title of Continuation of Errors and of Truth to attract the curiosity of the public. In this pretended continuation, whole pages are copied from the works of the club, coinciding in nothing with Mr. de St. Martin's system, excepting in its zeal for Masonry.

his name, we are ignorant; but we defy any body to show a greater appearance of probity, or to assume a more devout and mellishuous mystical strain, than the hypocristy of this spurious offspring of Curbicus the slave. We have been acquainted with men whom he had seduced, with others that he wished to seduce, and all spoke of his great zeal and respect for Christ and his gospel, and for Governments. We shall seek his doctrines and his views in his own writings, in the Apocalypse of his adepts, in his famous book of Errors and of Truth. We have learned to our cost what labour and what pains are necessary to unravel this work of darkness; but surely the same perseverance should be shown by the disciples of truth, as by the adepts of darkness.

Much patience is requisite to understand and to elucidate the code of the Martinist Mason, amidst its mysterious language of numbers and enigmas. We will spare as much as possible this trouble to our readers. Let the Hero of these doctrines appear, and he will be found to be no other than the servile copyist of the absurdities of the Heresiarch slave, and a rival of his hypocrify. With all the tortuosities of Manes we shall behold him leading his adepts through the same paths, infusing into them the same hatred for the alters of

* Terebintbus, or Budda, a disciple of Scythian, a conjurer, finding that the Persian Priests opposed his designs, retired to a widow's house in Palestine to whom he left all his money and books. She bought a slave named Curnicus, whom she afterwards adopted and caused to be instructed in all the sciences of Persia. After her death he quitted the name of Curhicus, to blot out the memory of his sirst condition, and took that of Manes, which in the Persian language signifies discourse. For an account of his doctrine's many learned writers, and particularly St. Augustin, may be consulted. They are represented as the common sewer of all the impicties of the times, and as the seat of empire which Satan had chosen to himself.

Manes had the infolence to promife the King of Persia that he would cure his son by his prayers, and the credulous Prince, believing him, neglected the remedies of art, and sent away his physicians. The son died, and Manes was thrown into prison; but, escaping from thence, he fled into Mesopotamia; after various adventures however, falling into the hands of the King of Persia, he was slayed alive, and his carcase cast upon the dunghill to be devoured by wild beasts. His skin was stuffed, and hung up on one of the city gates. His sollowers honored him as a martyr, and, in memory of his being slayed with reeds, they slept on them.—(See the Annals of the Church,"—Third Age. T.

Christianity, for the thrones of Sovereigns, and for all political establishments whatever. We will begin with his religious systems; but though we shall compress whole volumes of impious abfurdity into a few pages, ftill we must again appeal to the patience of the reader : for as their Martinist Masons contributed much to the Revolution, it is necessary that their fophistical reveries fhould be known.

We are, then, to form an idea of a first being; one; universal; of himself; and the beginning of all principle. At first fight, this first being appears to be the God WHOLE, or the Jehovah of Pantheism : and such realis is the first being of the Martinists." But this God WHOLE comprehends a twofold God; one the principle of good, the other of evil. The former, though produced by the first being, holds of itself the whole of its power, and all its worth. It is infinitely good, and can only do good. It produces another being of its own fubstance, at first good like itself, but which soon becomes infinitely bad, and can do nothing but evil.+ The God Good, though it holds all its power of itfelf, could neither create this world, nor any corporeal being, without the means of the God EVIL : the one acts, the other reads, and from their conflicts the world is framed, and bodies are formed of the sparks, as it were, emanating from this struggle between the God or principle of GOOD, and the God or principle of EVIL.

"Man already existed at that time, as no origin can " be anterior to man. He is antecedent to any being in " nature; he existed before the birth of the Genii;

nevertheless he only came after them. Man at that

45 time existed without a body, and a much preferable

" flate to that in which he is at prefent; for, inafmuch " as his actual state is limited, and replete with dif-

" gult, so was his former unlimited and abounding in

" delights."|

+ Firft Section.

^{*} Of Errors and of Truth, 2d Part, page 149.

thid. Of Temporal Causes and Concatenations, bild. Of Primitive Man.

I Ibid .- We think it necessary to inform our readers, that we have made use of the Edinburgh edition, which is the least enig-matical. As Philosophism and Impiety gained ground, the Martiniffs thought they might have fewer voluntary obscurities, and they have suppressed, or given in common print, what was orig-ically only expressed in cyphers, in which the first edition abounds.

By the ill use he made of his Liberty, he erred from the centre at which the God GOOD had placed him; he then acquired a body, and that was the period of his first. fall. But in his fall he preserved his dignity; he is still of the same effence as the God GOOD. To convince ourselves of it, " we have only to reslect on the na-" ture of thought; and we shall soon perceive, that it 66 being simple, one, and unalterable, there can be but " one fort of being capable of it; as nothing can be 44 common between beings of different natures. We " shall observe, that if man has in himself an idea of a "Supreme Being, of an active and intelligent cause which executes his will, he must be of the same es-" fence as that fuperior Being."+ Therefore, according to the Martinist System, the God GOOD, the God EVIL, and every thinking being, or, in other words, God, Man, and the Devil, are of the same nature, the same essence, and the same species.

If therefore the adept does not think himfelf God or Devil, it is not the fault of his teachers. There is, however, a remarkable difference between man and the God EVIL. For the Devil, or the principle of Evil, separated from the God GOOD, can never return to him; whereas man will return to the fame state he was in ansecedently to time and the fparkling conflict. " red by going from four to nine, but re-cstablishes himself by returning from nine to four."

This enigmatical jargon becomes more intelligible as the adept advances in the mysteries. He learns that the number four fignifies a firait line-number nine the circumference or the curve line : I then that the fun is a quaternary number; that number nine represents the

of Ibid. ad Part, page 106, 126. Vol. H.

[†] Ibid. Of the Affinities of Thinking Beings, page 205. This was precifely the leffon Mr. de St. Martin was explaining to the Marquis de C-. He traced his circles on the table; then, pointing to the centre, he added, "You fee how every " thing emanating from the centre moves in the radius to reach " the circumference."-" I perceive it," fays the Marquis; " but I also observe, that having reached the circumference this " body emanating from the centre may proceed in a tangent or " a strait line; and then I do not understand how you can de-" monftrate that it must necessarily be returned back to the cen-" tre." This was fufficient to disconcert the learned Doctor of the Martinists. He nevertheless continued to teach, that souls emanating from God by the number four, would return to him by the number nine.

moon, and consequently the earth of which it is but a satellite: and hence the adept concludes that man anterior to time was in the sun or in the centre of light. That he sew from thence by the radius, and that, passing by the moon, he remains on the earth, until the time comes when he shall be reflected back to his centre, to be incorporated with the God Good.

In the mean time, till he can enjoy that happiness, it is a most fallacious system to pretend to lead men to wisdom by the frightful description of eternal flames in a life to come. Such descriptions are of no avail when unselt; therefore the blind teachers, who can only represent those torments to us in imagination, must necessarily produce but little effect upon us."

The enlightened Martinist, soaring above such teachers, erases the pains of hell from his moral code; and it is worthy of remark, that this is the leading feature in the Systems of the Sophisters of the Occult Lodges, as well as of the Sophisters of the Secret Academy. We should be tempted to suppose, that they knew no means of working their falvation but by destroying the possibility of being damned; and that, by denying the existence of hell, they sought to harden themselves and all nations to crimes the most deserving of the divine vengeance.

The Martinist substitutes "three temporal worlds." There are but three degrees of Expiation, or three degrees of real F. M. (Free-majoury.") This is pretty clearly afferting, that the perfect Mason neither has sin to fear, nor penance to perform; but in every sense the reader can no longer doubt of the systematic impiety which reigns throughout these absurdates, in direct opposition to the Gospel. It was not sufficient for the sect to renew in their hatred the ancient blasphemies of a senseless Philosophy; but the detestation of Laws, Sovereigns, and Governments, was to mingle with their mysteries; and in this our Martinist adept only primes over the Jacobin, by the art and cunning with which he insuses his spirit of Rebellion, and broods over the downsal of the Throne.

Let not the zealous adept appear, protesting his respect for the Throne or Government; I have heard their protestations, I have heard those of their masters;

^{*} Ibid. Page 114 and 215.

⁺ Ibid. First Section.

but I have also heard their doctrines, and seen their transactions. It is in vain for their chief to teach them privately, or to envelop them in enigmatic language; for, had I not hereafter to unfold the iniquitous mysteries of the Illuminees, the reader would be ready to pronounce, without hesitation, that of all the conspiring sects the Martinist Lodges are the most dangerous.

Necker, La Fayette, or Mirabeau, notwithstanding their Sovereignty of the People, fought a Constitutional King; Briffot, Syeyes, or Petion, supported the Republican System; conventions, compacts, and oaths, were admitted by both. But the Martinist denies the legitimacy of every Empire which may have originated in violence, force, or conquest; he denies all society whose foundation refts on conventions or compacts, though freely entered into. The former are acts of tyranny, which never can be legitimated; no antiquity, no prefeription can render them valid, prefeription being a mere invention of tyranny, as a palliative to injustice, in direct opposition to the laws of nature, which knows of no fuch invention. " The edifice formed on a volun-" tary affociation is equally as imaginary as if it were " on a forced affociation." To prove these two affertions, and particularly the latter, is the main object of our Hero's Sophistry. He easily decides, that it is im-possible that any social compast could have been freely entered into by all the individuals of a flate. He alks, whether it stands to reason that man should rely on those who had formed fuch a compact, or whether they ever had the power of forming it? He examines the question, and concludes, "that a voluntary affociation is neither more just nor " reasonable than it is practicable, since by such an act. " man must invest other men with a right (his own lib-" crty) which he cannot dispose of himself; and since " he transfers a right which he has not, be makes a conwention which is absolutely void, and which neither him-" felf, the chiefs, nor subjects can put into execution, fince " it can neither have been binding on the one nor the other."

Then come the innocent artifices of protestations of fidelity and submission to the reigning powers, and invitations not to trouble the order of the existing laws and governments; but stupidity itself cannot be duped by such artifices. After the Martinist has told us, that social compacts, though freely formed, are null, and

^{*} Ibid. Section 5. + Ib. Part II. Sect. 5, page 9.

that affociations formed by force are void, what can be the submission which the Civil Laws, the Magistrates,

or the Princes can exact from their subjects?

The Hero of the Martinists also shudders at the very idea of revolt, or of insurrection; but then it is because the individual is exposed to acts of violence refulting from private authority. When the mob shall have imbibed these principles, when private violences are no longer to be seared, what will all these restrictions and exhortations avail for the preservation of peace and submission to the constituted authorities? Does not the Martinist try every means to persuade that same mob that there never existed a legitimate Prince, nor a lawful Government? Is he not perpetually recalling them to their first origin, "when the rights of one man over another were not known, because it was impossible that such rights could exist among equal beings?"

With them, it is sufficient to observe the variations of Governments, and their succession; that some have perished, others are perishing, or will perish before the end of the world, to be convinced that they are no more than the offspring of the caprice of man, or of their

difordered imaginations.+

In fine, I know that the Martinist makes profession of a true government, a real authority of man over men, and that he pleases to call it a Monarchy. But notwithstanding all the subtilties of his mysterious language, this very profession will prove to be the most univerful Conspiracy against every existing Government. He tells us, that there is a superiority to be acquired by one man over others, the superiority of learning, of means, of experience, which bring him nearer to his original flate, and this is a superiority of fact, se and of necessity, because other men, having applied ee less and not having reaped the same advantages, will " stand in need of him, from the poverty and dimness " of their faculties." The reader will naturally conclude, that according to this fystem nobody could exercife a lawful authority over his equals, but in right of his virtues, his experience, and his means of being useful. And that is in reality the first artifice of the sect, which immediately overthrows all idea of hereditary

^{*} Ibid. Part II. page 16 and 17.

[†] Ibid. Of the inflability of Governments, page 34 and 35. 1 Ibid. page 18.

fuccession, which submits the rights of the Sovereign to the reveries of the factious and of the populace on the virtue, talents, and success of him who governs. But let us follow their windings, and unfold their mysterious writings. "If every man, say they, attained to the same degree of his own power, then every man would be a King."

These words evidently show, that in the sense of the Martinist, he only is not King who is not arrived at the last degree of his power, or of his strength in the natural state. A little surther it appears, that this difference alone can constitute a real political authority, that such is the principle of unity, the only one by which nature allows the exercise of a legitimate authority over men, the only light which can re-unite them in a body.*

The reader may believe it to be a chimerical refearch to feek in the history of man for a society where he alone commands whose powers or faculties have been the best developed in the order of nature, where he alone obeys who has not acquired this degree of power; but the Martinist will carry him back "to those happy days faid to have had no existence but in the imagination of the poets, because, distant from them, and strangers to their sweets, we have been weak enough to believe, that because we did not enjoy them, they could not exist."

Should you not immediately perceive that the only legitimate authority is that exercised of old, or in the golden age, when each father of a family was the fole - king; when the fon, acquiring fufficient strength and age to develope his powers, became king himself; should you deny these consequences, and object, that no government had ever perpetuated itself since the commencement of the world, and that confequently the rule given to discover the only legitimate government pointed out none; you are then left to your own imagination, and the adept will continue, " Nevertheless, it is one of those truths which I can best affirm, nor " do I pledge myfelf too far, when I certify to my " equals, that there are governments which have [ub-" fifted ever fince man was first placed upon earth, and will " fubfift until the end; and that for the same reasons which made me affert, that here below there always had been and always will be legitimate governments."1

^{*} Ibid. page 29. + Ibid. + Ibid. page 35 and 36.

What then are or can be these legitimate governments which the Martinist recognizes? What can be these governments which have sublisted from the beginning, and will fubfift until the end of time? None can be furmifed, but that of the patriarchs, or of the first families governed by the fole paternal authority. ages, can any other be found than that of isolated families, or of the Nomades, the Tartars, or the Savages roaming through forests without any other chief than the father of the family? And it is there alone, that those whose age has equally developed their strength and their power, will find themselves all equal and each a king, that is to fay, each one recognizing no other law than his own, and each acquiring at the fame age all the power of a father over his children. This government may perhaps be traced in civil fociety; each private family abstractedly taken may be said to perpetuate this government, and it has existed and will perpetuate itself until the end of time. Now let the reader reflect on what has been faid on governments formed by force or free compact, on those governments which have perished, doperish, or will perish before the end of time, and which by this distinctive mark are known to be illegitimate. He will clearly perceive, that all the zeal of the Martinifts for the true monarchy, for the only legitimate government, the only one confiftent with nature, the only one lasting as the world, is nothing else but the with of reducing all fociety, all legitimate authority, to that of a father governing his children; to overturn every throne and annihilate every law but that of the ancient patriarchs.

Such is the whole tendency of the political fystem of the Martinists. Many more blasphemies both religious and political might be extracted from this work; nor would it be impossible to prove, that in the sense of the Martinists, the great adultery of man, the true cause of all his missortunes in this world, the real original sin of mankind, was his having divorced himself from the laws of nature, to subject himself to laws which nature condemns, to those of Emperors, of Kings, and even of Republics, in a word, to any other authority except the paternal. But this matter would require us to follow all the windings of their mysterious language, a task that would be as tedious to my reader as

^{*} Part II. Sect. 5. Art. Abultery.

to myself. I trust therefore that he will not be displeased with me for having spared him the labour of refearch, which I have endured in the task of gathering from amidst these voluntary obscurities some of those suminous staits which now and then escape the sect; and the re-union of which leaves no doubt as to the grand

object of this Apocalypic.

In reading over and studying this extraordinary code. one would be tempted to decide with Voltaire, that there never was printed a more absurd, obscure, mad, or foolish work; and we should be equally surprized that fuch a code had produced to many enthutiafts, 'or that we know not what Dean of Philosophy had been fo much enchanted with it. But in all probability this Dean had not feat the word of the enigma to Voltaire; he had not told him that this voluntary obscurity was one of the most powerful means employed by the sect to crush the altar and the throne. The works of Voltaire himself had not the celebrity of Mr. de St. Martin's Apocalypie. The greater the obscurity the more it attracted the curiofity and piqued the vanity of his disciples; the adepts of the first class tutored and explained it to the young novices, and none were more eager than those of the fair sex. Their dressing-rooms were motamorphofed into fecret schools, where the interpreting adept developed the mysteries of each page, and the novice in ecitacy applauded the mystery which was hidden from the vulgar. Little by little the novice herfelf became an interpreter, and founded a species of school. This is not a mere affertion; such schools for the explanation of the code existed at Paris and in the Provinces, particularly at Avignon, the head-quarters of the Martinists. I was and am acquainted with seyeral persons who were introduced to these schools. They were the preparatory steps to initiation. There they learned the art of impoling on the simple by factitious apparitions, which ended by casting ridicule on the fect; the art of conjuring up the dead; the art of making ablent persons speak, or of seeing them at a thousand miles distance; in fine, all those arts which quacks and mountebanks of all ages have invented to delude the populace, and rob them of their money, the Martinist studied to enable them to make converts to Impiety and Rebellion.

[†] Let. of Voltaire to D'Alembert, Oct. 22, 1776.

This feet made great progress in France and Germany; some even have reached England; and every where their grand object is to represent the French Revolu-

tion as the fire which is to purify the world.

Notwithstanding the multitude of the Martinist Mafons, they are not nearly so numerous as the Eclectic Masons; and these indeed should naturally predominate in an age when the Philosophism of the Atheists and Deists only succeeds to the ancient heresies in order to absorb them all.

Eclectic Majoury

The appellation of Eclectic is applied to a Free-majon. as it was formerly to certain Philosophers. We are to understand by this word those of the adepts who, after having passed through the different degrees of Masonry, attach themselves to no particular system, either political or religious, into which they have been initiated, but adopt from them all whatever may best suit their political or religious views.* They are neither Hermetic, Cabaliftic nor Martinist Masons; they are what they please, Deists, Atheists, Sceptics, an aggregate of all the errors of the Philosophism of the day. They, like the simple Sophisters of the age, have a twofold point of union. With respect to Religion, they all admit that Liberty and Equality which denies every authority but their own reason, and rejects all revealed religion; as to governments, they admit of no Kings, unless subservient to the will of the people in right of its fovereignty. I shall be very brief on this class; it is that of the Briffots, Condorcets or Lalandes; in a word of the Sophisters of the day, whom we shall soon see combining with Masonry to operate their Revolution. Were we to expose their systems it would only be a repetition of what has been faid of the Sophisters confpiring against the altar and the throne; and the multitude of these abettors of Impiety who were in our time aggregated to the Masonic Lodges would alone prove how peculiarly fuch plots coincided with their principles.

I know that there is another species of Eclectic Mafonsiately established in Germany. These not only make profession of appertaining to no particular system of Masonry, but affert also that they depend on none. According to them, all are independent, all have the right of making their own laws. It is for that reason that

^{*} See the Archives of the Pree-majors and Roficrucians, Chap. 2. Edition of Berlin, 2785.

they have abolished the very names of Grand Lodge and of Scotch Lodge : and in this respect they may be said to have improved upon Masonic Liberty and Equal-

ity.*

In this light the Eclectic Masons could not have been very numerous in France, as the major part of them were under the inspection of the Grand Parisian Lodge called the Grand Orient. But our modern Sophisters had introduced into all the Lodges the true Eclectic spirit of Impiety; and sentiment was a stronger tie than a professed opinion. This sentiment, to be uniform, must agree in hating Christ and his Religion, in detesting all Sovereignty and all Legislative Power, except that of the people. The Eclectic Mason, like the Sophisters, are at liberty to substitute Deism or Atheism to Christianity, to replace Monarchy by Democracy or even by a Democratic Monarchy; but a step less towards. Liberty and Equality would suffice to banish him from the Occult Lodges.

All classes therefore, every code of Masonry, Hermetic, Cabalistic or Martinists, and Eclectic, all and each forwarded the Revolution; and it little imported to the sect which struck the blow, provided ruin en-

fued.t

I promised to add to these proofs those which more particularly result from the divers opinions of Masons on their origin. Let us here again be only guided by the most learned and zealous of the sect. The reader will consider whether the parents they have adopted would not suffice alone to direct their judgment on the plots of their progeny.

Vol. II.

^{*} See the Rules of their Affociation, Frankford, 18th May, 1783, figured Ruftner and Rottberg Secretaries.

† La Metherie's Journal de Phyfique, 1790.

CHAP. XII.

Proofs of the Origin of Free-majous drawn from their own Systems.

demi-adepts, who in their refearch on Masonry, led away by the similarity of name, really believe themselves descended from the Masons who built the Tower of Babel, or who raised the pyramids of Egypt, or more particularly from those who crecked Solomon's Temple, or who worked at the Tower of Strasbourg; in fine, of those who laid the foundations of so many Churches in Scotland in the tenth century. These men of mortar had never been admitted to the mysteries. If it be true that they ever constituted a part of the Brotherhood, they were soon excluded; their minds were too blust and not sufficiently Philosophic.*

* I make this observation, as it is very publishe that the name and implements of the Craft may be borrowed from the real Mafons. Many mechanical arts, in France at least, had their figns, their ceremonies, their hidden language, which conflitted the feeret all the profession. This language and these figns sowed to diffinguish the workness, and denoted the degree they had acquired, whether of Apprentice or Master; and was a method of recognizing those who on the road asked for work, or for support to enable them to continue their journey. For all men of the same profession are asturally inclined to help each other in preference to firangers.

It is very possible that in time some of the adepts initiated in the mysteries of the sect gained admission among the mechanical Malons. These adepts may have formed others among those mechanics. Then, to form a separate society, it was only accel-sary to adopt new lights, and choose different emblems from those

workmen and the Lodges were ready formed.

What may corroborate this supposition is, that there exists in France another profession, which, had it not been for one obstacle, might have undergone a similar change. This is the profession of the Fendeurs (Hewert of Wood.) These men also form a constraternity. They have their signs, their watchword, their secret and their convival meetings. They call themselves L'Ordre des Fendeurs (the Order of the Hewers of Wood.) They admit Gentlemen and Burgesses into their order, who are initiated into the secret, and attend their meetings and repasts in the same manner as the Free-massone de theirs. I have known men who were both Masons and Fendeurs, and who from their birth and stations in life had far other occupations than splitting of wood. They were as reserved with respect to the secret of

They were no longer wanted, when once the trowel, the compasses, the cubic stone, the truncated or entire columns, became nothing more than fystematic emblems; and the learned adepts blush at an origin which

they confider as too ignoble.

We will subdivide into two classes the divers opinions various let forth in order to ennoble their origin. In the first opinions of class, we comprehend all those who ascend back to the fee-mamysteries of the Egyptian priests, to those of Eleusis their orior the Greeks, or those who pretend to filiate from the gin Druids, or even who call themselves descendants of the Jews. In the fecond class, we consider those who only trace themselves from the Knights Templars, or the Age of the Crufades.*

the Fendeurs as to that of Masonry. I knew the sentiments of these adepts, and should not be surprized that the sole reason why they took fo great an interest in the secret of the Fendeurs was from its fimilarity to that of Masonry, or else, that in time, our adepts of the town were in hopes of Philosophizing their brethren of the woods. The grand obstacle to the propagation of these principles would be the difficulty and infrequency of their meetings, which are held in the midft of forests, far from the eye of the prophane, and only in fine weather. Should the Philosophist take it into his head to convert these repasts into those of Liberty and Equality, in a word, of the Golden Age, then adepts would flock in from all parts, Sophisticated differtations and allegories would be introduced; but the uncouth inhabitant of the woods would no longer be able to comprehend the mysteries. Some of the figns would be changed, the emblems of the profession would be preferred, and the Suphisticated Lodges of the Fendeurs established in the towns would cease to be open to the clowsish mechanics from whom they had adopted their allegorical emblems. It is very possible that such may have been the case with the Mechanical Masons. This however is no more than a conjecture as to the mode of the fect; our readers will foon fee that we are not reduced to fuch uncertainty with regard to the origin of its fecret and of its decirine.

* For these divers opinions let the reader consult from among the learned and zealous Maions of Germany, the GESCHICHTE DER UNBEKANNTEN or the History of the Unknown, 1780, with this Epigraph—Gens eterna est, in qua nemo nascitur—ARCHIV FUR FREYMAURER, or the Archives of the Free-majons, Berlin 1784—UBER DIE ALTEN UND NEUEN MYSTERIEN, OF of Ancient and Modern Mysteries, Berlin 1782-Die Hebraische MYSTERIEN, ODER DIE ALTESTE RELIGIOSS PREYMAURREY, the Mysteries of the Hebrows, or the mast ancient religious Free-majoury, Leiplic 1788. Among the English Majons he may consult the Spirit of Masonay by William Hutchinfonand among the French Guillemain de St. Victor ON THE ORIGIN

of Masonry, &c.

Let the reader remember that feveral of these works might have been quoted for the greatest abfurdities that Majoury is How and why the Free-mafons trace back their origin.

If we examine never to carefully the reatons on which the learned Malons ground their filiation from the ancient Philosophers, they will be found to contain merely this affertion: " that in those ancient times when men " first began to desert the primitive truths, to follow " a religion and morality founded on superstition, some " fages were to be met with who fegregated themselves " from the general mass of ignorance and corruption. "These sages, perceiving that the groffness or the stu-" pidity of the people rendered them incapable of " profiting by their leffons, formed separate schools " and disciples, to whom they transmitted the whole " science of the ancient truths and of the discoveries " they had made by their profound meditations on the 56 nature, the religion, the polity, and the rights of man. In these lessons some insisted on the unity of 56 God or true Deilm, others on the unity of the Great 66 Being, or Pantheism. The morality deduced from " these principles was pure; it was grounded on the duties of charity, on the rights of Liberty, and on the means of living peaceably and happily. Left these doctrines should lessen in value, should be faise fified or be entirely loft, these sages commanded their disciples to keep them secret. They also gave them se figns and a particular language by which they were " to recognize each other. All those who were ad-" mitted to this school and to these mysteries were the ". children of Light and Liberty, while all the rest of " mankind were with respect to them but flaves and " prophane beings; and hence their contempt for the

guilty of. For example in the Archives of Freemasonry, several difference are to be found written by their Doctors on the Cabaliffic art, and that even by an English Doctor, for the defence and instruction of the Roseracians. I was really confounded, and almost ashamed, when among other absurdates I read, "Astrology is a science which by the situation of the stars reveals the causes of what has come to pass and foretells what is to come. This science has had its blots, but that dessented this is written by an English Doctor to justify the Roseracian Lodges, and to be preserved in their Archives. (See these Archives in German, Part III. No. 18, Page 378,) I have added this quotation, because I am always astraid of its being said, that I attribute incredible things to Freemasonry. I know that in one sense they are incredible, but it is so only to those who are strangers to the proofs. Were the books of Massonry in different languages to be consulted, aspecially those in German, they would be found to superabound in proofs.

vulgar. This was also the reason why the disciples of Pythagoras observed such a profound silence, the origin of that particular and fecret science of the of divers fehools. Hence the mysteries of the Egyp-" tians and afterwards of the Greeks and of the Druids, even the very mysteries of the Jews themselves. or of Moses initiated in all the secrets of the Egype tians.

" These divers schools and the secrets of these mysteries have not been loft; the Philosophers of Greece transmitted them to those of Rome, and the Philosophers of all nations followed the fame line of con-44 dust after the establishment of Christianity. The secret " was always preferred, because it was necessary to " avoid the perfecutions of an intolerant Church and of its " Priefts. The fages of divers nations by means of "the figns which had been originally established, re-" cognized each other, as the Free-malons do every " where at this present day. The name only has been " changed; and the secret has been handed down un-46 der the denomination of Free-malonry, as it was se formerly under the fanction of the Magi, of the " Priefts of Memphis or of Eleufis, and of Platonic " or Eclectic Philosophers. Such is the origin of Ma-" fonry, fuch are the causes which perpetuate it, and which render it the fame in all parts of the world."

This is the faithful refult of what the most learned Falsity of Mafons have published on their origin.—It is not our this origin. object to examine how false are such ideas on the pretended doctrine of the Perfian, Egyptian, Grecian, Roman or Druid fages, nor how contrary to all history. In the first place, can any thing be more absurd than to suppose, that there existed a unity of religious opinions, of morality, and of fecrets among Philosophers. who have left behind them systems as variegated, and as opposite to each other, and as absurd as those of our modern sophisticated Philosophis ?+ Nor do I undertake to examine the erroneous affertion, that the mysteries of

^{*} An Extract from the Divers works cited in the note.

⁺ Let those who wish to be convinced of the discordancy of those systems consult CICERO Quastiones Academ :- De Natura Decrum-De Legib .- De Finibus Boni et Mali .- De Off : Uc. or Lactantius *Inflitut: Divin:*—or the last of the *Helvian* Letters; where the doctrines, the systems and the absurdities of our modern Sophisters are compared with those of the ancient fages.

Eleusis had no other secret but the unity of God, and the purest morality.—How is it possible to suppose that those mysteries were not universally known to the people, when it is certain that all the citizens of Athens were initiated into both the leffer and greater mysteries, according to their age ?* Nor do I alk how it came to pass, that these same Athenians under ground were all taught their catechism on the unity of God, and how when above ground they adored fuch a multitude of Gods; or, again, how it happened that they condemned Socrates to death on the accufation that he did not adore all the Gods; or elfe, why all the priefts of the different idols only acquired by their initiation new zeal for the defence of that multitude of Gods and their altara-In fine, I will not alk how it is possible to persuade onefelf that those Priests, so ardent and so zealous in their temples for the worthip of Jupiter, of Mars, of Venus, and of so many other Deities, should be the very persons who assembled the people during the folemnity of the grand mysteries, to tell them that all their worship of the Gods was nothing but imposture, and that they themselves were the authors, ministers, or priefts of imposture!

I know that such reflections are more than sufficient to flamp with falsehood the origin in which he learned Majons glory. But let us for a moment suppose, that these mysteries were what they have represented them to be; the very pretention of a fociety springing from fuch ancestry and glorying in perpetuating their spirit and their Dogmas, this pretention alone, I fay, must class this Brotherhood among the most ancient conspirators. It would entitle us to fay to the Craft, ' Such then is the origin of your mysteries; such the object of your Occult Lodges I You then descend from those pretended fages, and those Philosophers, who, reduced to the lights of reason, had no farther knowledge of the true God than what their reason inspired. You are the children of Deism or Pantheism, and, replete with the fpirit of your forefathers, you wish to perpetuate it ! Like them you look upon every thing which the rest of mankind have learned from the lights of Revelation, as superstition and prejudice. Every Religion which adds to the worthip of the Theist or detests the Pantheist, in a word Chistianity and its mysteries, are with you objects.

^{*} See Mr. de St. Croix's work on the Myfieries of the Ancients.

of hatred and contempt! You abhor whatever the Sophists of Paganism, or the Sophists initiated in the misteries of the idolatrous Priests abhorred;—but those Sophists detested Christianity, and showed themselves its most inveterate enemies. From your own avowals, then, in what light can we view your mysteries, if not as a perpetuation of that hatred and of that wish of annihilating every other Religion but the pretended Design of the Ancients?

"You also say that you are what those Jews were, and still are, who, for all their religious tenets, only acknowledge the unity of God (provided there have existed Jews who did not believe in the Prophets and in Emmanuel the Saviour.)—You have then the same sentiments toward the Christian which the Jews have. Like them, you insist on Jebovah, but to curse Christ and his mysteries."

The more the Masonic works above-mentioned are read, the more conspicuous will be the justice of the reproaches we make. With some, matter is eternal; with others, the Trinity of the Christians is only an alteration of Plato's system. Others again adopt the follies of the Martinists, or of the ancient Dualism.; Nothing then can be more evident. All these learned Masons who pretend to descend from the Egyptian

* As for this jewish part of the Crast, or the Freemasonry of the Jewa, we recommend to our reader to peruse the treatise of a most learned and zealous Mason dedicated Donen die es Verstehon, or to these who can understand. He leaves no stone unturned throughout antiquity to prove the identity of the ancient mysteries of Elemis, of the Jews, of the Druids, and of the Egyptians, with those of Freemasonry. And indeed when we rested on the pretended history of the name of Jehovah lost by the assassination of Adoniram, it may be very probable that the Jews had had a part in Masonry, "As it is drawn from the Chaldaic Par"aphrase, and taken from a sable invested by the Rabbins to "rob Christ of his divinity and power. They supposed, that "Christ being one day in the Temple of Jerusalem had seen the "Holy of Holies, where the High Priest alone had a right to "enter. That he there saw the name of Jehovah—That he carried it away with him—and that in virtue of this inestable "name he had wrought his miracles." (See the Voile Levé.)—
The whole of this Fable is evidently directed against the tenets of the Christians on the Divinity of Christ. The importance which Masons annex to the recovering of the name of Jehovah, and particularly all their mysteries in the degree of Rosa Crucis, has the same object in view.

* See particularly the letter Aux Illuftres Inconnus, or to the

Real Free-maions, 1782.

Priests, from those of Greece, or from the Druids. only feek to establish what may appear to each to be the religion of nature. Nor do they vary less as to its tenets than did both the ancient and modern Sophisters. They all agree in destroying faith in the minds of their adepts, by systems in direct opposition to Christianity. If they do not run into wild declamation like Voltaire. Diderot, or Raynal, it is because they wished themfelves to deduce their consequences. To have expressed them too openly would have been divulging their mysteries; but one must be more than ignorant not to comprehend their meaning-How can we be blind to their intentions, when we peruse the writings of those who declare themselves to have originated in the Templars, or in those sectaries who infested all Europe under the name of Albigeois? These two sources have more analogy between them than may be supposed .---Let us examine them separately, and then judge what we have to expect from men who glory in fuch an origin.

Of Freemalone attributing tothe Templars.

As to the Templars, let us even suppose that this famous order was really innocent of all the crimes which occasioned its diffolution; what object either retheir origin ligious or political can the Free-maions have in perpetuating their mysteries under the name or emblems of that order? Had the Templars brought into Europe a religion, or a code of morality, that was not known? Is that their inheritance ?- In that ease neither your religion nor your morality can be that of Christ. Is it their fraternity, their charity, which is the object of your fecrets? Did the Templars really add any thing to those Evangelic virtues? Or is it the religion of Jebovab, or of the Unity of God, coinciding with the mytteries of Christianity?-If fo, why do you reject all Christians who are not Majons, as prophane?

It is too late to reply, that the alarms of religion are vain and ungrounded; that religion never was the object of the Lodges. What then is that name, that worship of Jehovah, which the learned Masons declare to have been handed down from the Knights Templars. Whether these Knights were the authors of it, or whether they received it by tradition, or borrowed it from the ancient mysteries of Paganism and of its sages, this name I say, this worthip cannot he foreign to Christianity; and is not every Christian entitled to say, You would not be so secret nor so ardent to revenge

it, if it were fimilar to the worthip established throughout the Christian world?'

Should governments partake of the fame alarms, to what fubterfuge will the adepts have recourfe who have fworn to avenge Liberty, Equality, and every right of their affociation, which has been to desperately outraged in the destruction of the Templars? It will be in vain to affert the innocence real or fictitious of those too famous Knights. That vow of vengeance which has been perpetuated for nearly five centuries can hardly fall on Philip le Bel or Clement V. or on the other Kings and Pontiffs who in the beginning of the fourteenth century contributed to the diffolution of that order? Nor will it be renewed in these days on account of the ties of blood, or through any pity for the particular individuals of the order? This vow, this oath of vengeance must be instigated by other causes-It has been perpetuated as the very object, the very doctrine of the school, as the principles and mysteries which the Masons have received from the Templars. What then can those men those principles be, which can only be avenged by the death of Kings and Pontiffs? And what are those Lodges wherein for four hundred and fourfcore years this vow this oath of vengeance has been perpetuated?

It is evident: Nor is it necessary in this place to examine whether Molay and his order were innocent or criminal, whether they were the real progenitors of the Free-masons or not; what is incontestable is sufficient; it is enough that the Masons recognize them for their ancestors; then the oath of avenging them and every allegory recalling that oath decidedly points out an affociation, continually threatening and confpiring against Religion and its Pontiffs, against Empires and their

Governors.

But it may be asked, what lights can history throw on such an intimate connection between the mysteries of Masonry and the order of Templars? Such a question requires much refearch, nor will I withhold from my reader the result of the inquiries which I have made on that fubject.

The order of the Knights Templars established by Of the tri-als and de-Hugo de Paganis, and confirmed by Pope Eugenius III. was originally founded with all that charity which Chrif- the Temtian zeal could inspire, for the service of those Chris- plars.

tians who, according to the devotion of the times. went to visit the Holy Land. At first mere Hospitallers, these Knights, following the manners of the age, foon acquired great celebrity by their exploits against Their first repute originated in the ferthe Saracens. vices which were naturally to be expected from their great valor and eminent virtues: and fuch is the general testimony which history bears in their favour, making a wide distinction between the former and latter part of their existence. The Order soon spread through Europe, and acquired immense riches. They then began to forget their religious state, courted only the celebrity of the field, and were no longer led to it by the fame foirit. It is worthy of remark, that many years before their diffolution, history already reproached them not only with being lax in their former virtue, but with those very crimes which caused their destruction. the very zenith of their glory, and at a time when it required much courage to upbraid them with their vices, we fee Matthew Paris accusing them of converting into darkness the lights of their predecessors, of having abandoned their first vocation for plans of amhition, pleasure, and debauchery, and of unjust and tyrannical usurpation. They were already accused of holding correspondence with the Infidels, which rendered abortive all the plans of the Christian Princes; they were accused particularly of having treasonably communicated the whole of Frederic II.'s plan to the Soudan of Babylon, who, detesting such perfidy, informed the Emperor of the treachery of the Templars.* This testimony, to which the Historian may add many others, will serve to render less surprizing the catastrophe which befel this famous order.+

In the reign of Philip le Bel, two men who had been imprisoned for their crimes declared that they had some important discoveries to make concerning the Knights Templars. Such a declaration under circumstances for peculiar could not be thought entitled to much credit; it fusficed nevertheless to make the King determine on the diffolution of the order, and he caused all the Templars in his kingdom to be arrested on the same day. This step may be thought too precipitate: But inter-

See Matthew Paris, ann. 1229. † See Abbas Vispurgiensis in Chronica, an. 1227 and Sanut. Lib. III. Part 12, Cap. 17, Sec. apud Dupay Traité fur la condamnation des Templiers.

rogatories and a thorough examination followed; and it is on those proofs alone, and the authentic minutes of that examination, that the Historian is to found his judgment. If their avowals are perfectly free, numerous, and coincident with each other, not only in different tribunals, but in different countries, enormous as their crimes may have been, still we are forced to believe them, or reject all history, and the juridical acts of the tribunals. These juridical minutes have survived the ravages of time, and their importance has caused them to be preserved in great numbers. Let the Historian refer to the collection made by Mr. Dupuy, the King's librarian; I know no other way of forming one's judgment, and of dissipating prejudices.

It has been faid, that Philip le Bel and Clement V. had concerted between them the diffolution of the Templars. The falfity of fuch an affertion is evident on the infpection of their letters. Clement V. at first will give no credit to the accusations against the Templars; and even when he receives incontestible proofs from Philip le Bel, he had still so little concerted the plan with that Prince, that every step taken by the one or the other occasions disputes on the rights of the Church or of

the Throne.

¢

ŗ

ĺO

ŢŢŢ

n.

ģ,

r

It was also said, that the King wished to seize on the great riches of these Knights; but at the very commencement of his proceedings against the order, he solemnly renounced all share in their riches; and perhaps no Prince in Christendom was truer to his engagement. Not a single estate was annexed to his domain,

and all history bears testimony to the fact.*

We next hear of a spirit of revenge which actuated this Prince; and during the whole course of this long trial, we do not hear of a single personal offence that he had to revenge on the Templars. In their desence not the most distant hint either at the revengeful spirit, or at any personal offence against the King is given; so far from it, until the period of this great catastrophe the Grand Master of the order had been a particular friend of the King's, who had made him godfather to one of his children.

In fine, the rack and torture is supposed to have foreed confessions from them which otherwise they never would have made; and in the minutes we find the a-

^{*} Layette, Tom. III. No. 13.—Rubeus Hift. Rayanenijs—Bzovius ann. 1308.—Marianna Hift. Hifpannise.

vowal of at least two hundred Knights all made with the greatest freedom and without any coercion. Compulsion is mentioned but in the case of one person, and he makes exactly the fame avowal as twelve other Knights, his companions, freely made. + Many of these avowals were made in Councils where the Bishops begin by declaring that all who had confessed through fear of the torture should be looked upon as innocent, and that no Knight Templar should be subjected to it.1 The Pope, Clement V. was fo far from favoring the King's profecutions, that he began by declaring them all to be void and null. He suspended the Achbishops, Bilhops, and Prelates, who had acted as inquifitors in France. The King accuses the Pope in vain of favoring the Templars; and Clement is only convinced after having been present at the interrogatories of seventytwo Knights at Poictiers in presence of many Bishops, Cardinals, and Legates. He interrogated them not like a Judge who fought for criminals, but like one who wished to find innocent men, and thus exculpate himself from the charge of having savored them. He hears them repeat the fame avowals, and they are freely confirmed. He defired that these avowals should be read to them after an interval of fome days, to fee if they would ftill freely persevere in their depositions. He hears them all confirmed. Qui perseverantes in illis, eas expresse et sponte prout recitate suerant approbarunt. He wished still further to interrogate the Grand Master and the principal fuperiors, praceptores majores, of the divers provinces of France, Normandy, Poiton, and of the Transmarine countries. He sent the most venerable persons to interrogate those of the superiors whose age or infirmities hindered them from appearing before him. He ordered the depositions of their brethren to be read to them, to know if they acknowledged the truth of them. He required no other oath from them than to answer freely and without compulsion; and both the Grand Master and the superiors of these divers provinces depose and confess the same things, confirm them fome days after, and approve of the minutes of their depositions taken down by public notaries.

[†] Layette, No. 20, Interrog. made at Caen.

¹ See the Council of Ravenna. Rubeus Hist. Raven. Lib. VI.
Qui Magister & Præceptores Franciæ, Terræ eltra-marinæ,
Normandiæ, Acquitaniæ ac Pictaviæ, coram ipsis tribus Cardinalibus præsentibus, quatuor tabellionibus publicis et multis aliis

Nothing less than such precautions could convince him of his error: it was then only that he revoked his menaces and his fulpention of the French Bishops, and that he allows the King to proceed in the trials of the Templars.

Let such pretexts be forgotten, and let us only dwell on the avowals which truth alone forced from thefe

criminal knights.

Their depositions declare, that the Knights Templars Result on their reception denied Christ, trampled on the cross, of their and spit upon it; that Good Friday was a day which was particularly confectated to fuch outrages; that they promifed to profittute themselves to each other for the most unnatural crimes; that every child begotten by a Templar was cast into the fire; that they bound themfelves by oath to obey without exception every order coming from the Grand Master; to spare neither facred nor prophane; to look upon every thing as lawful when the good of the order was in question; and above all, never to violate the horrible fecrets of their nocturnal mysteries under pain of the most terrible chastisement.*

In making their depositions many of them declared they had only been forced into these horrors by imprisonment and the most cruel usage; that they wished, after the example of many of their brethren, to pais into other orders, but that they did not dare, fearing the power and vengeance of their order. That they had fecretly confessed their crimes and had craved absolu-In this public declaration they testified by their tears the most ardent defire of being reconciled to the

Clement V. convinced at length, conceives whence The freethe treachery proceeded, of which the Christian Princes dom of their fo often complained they had been the victims in their avowals. wars against the Saraceus. He permits the trials of the Templars to be continued, and a hundred and forty are heard in Paris.

All repeat the fame deposition, except three, who declare they have no knowledge of the crimes imputed

bonis viris, ad Sancta Dei Evangelia ab eis corporaliter tacta, præsteto juramento quod super præmishs omaibus, meram et plenam dicerent veritatem, coram ipsis, singulariter, liberè ac spontè, absque coactione qualibet et umore, deposuarunt et confess singulariter. (Epist. Clementis V. Regibus Anglia, Gallia, Sicilia, Gc.,

* See the Vouchers brought by Dupuy, and Extract of the

Registers.

to their order. The Pope, not content with this information taken by Religious and by French Noblemen. requires that a new trial should take place in Poiton before Cardinals and others whom he himself nominates : Again, with the same freedom and for the third time. the Grand Master and other Chiefs in presence of Clement V. repeat their depositions. Molay even requested that one of the Lay Brothers who was about his person should be heard, and this Brother confirms the declaration. During many years these informations were continued and renewed at Paris, in Champagne, in Normandy, in Quercy, in Languedoc, in Provence. In France alone above two hundred avowals of the fame nature are to be found; nor did they vary in England, where at the fynod of London, held in 1311, seventyeight English Knights were heard, and two whole months were spent in taking informations and in verifying their declarations. Fifty-four Irith were also heard, and many Scotch, in their respective countries. It was in confequence of these declarations, that the order of the Templars was abolished in those kingdoms, and that the Patliament disposed of their goods.+ The same declarations were taken and proved in Italy, at Ravenna, at Bologna, at Pifa, and at Florence, though in all thefe councils the Prelates were very ready to absolve all those Knights who could fucceed in their justifications.

When I hear the crimes of this order called in queftion, it appears to me that a sufficient attention has not been paid to the multiplicity of the avowals of these Knights, and of the divertity of nations which judged them. It would be one of the most extraordinary facts in history to fee two hundred of these Knights accusing themselves of the greatest abominations. It would be a ftill greater atrocity to fee fo many Bishops, Noblemen, Magistrates, and Sovereigns, of different nations, fitting in judgment on the Templars, and publishing to the world, as free and uncontroled, declarations which had only been extorted from them by the fear of torture. Such a conduct would be still more horrible than that of the Templars themselves; and would it not be equally extraordinary to fee fo many different nations agreeing to use the rack to extort such depositions from them? But for the honor of humanity fuch means were

[†] Vide Vallinger in Edvardum II. et Ypodigma Neuffriz apud Dupuy.—Effai de Fred. Nicolai.

not employed in the trials of the Templars, by the Bishops and Grand Bailiffs, the King's Commissaries, the Cardinals, and Commissaries of Clement V. nor by himsfelf in France. Such methods were not reforted to by the councils nor by the tribunals of other nations. Never was a cause of greater importance pleaded and. from the numerous and authentic documents which are still extant, it is evident, that Judges never were more fearful of confounding the innocent with the guilty.

Let not the diffolution of another celebrated order. though in a very different way, be objected. The Jesnits were abolished, but they were not brought to trial ! not a fingle member of the order has been heard in its defence, nor have any members deposed against it. should be the first to condemn them, could proofs similar to those against the Templars, be adduced against

them.

Let us for a moment suppose the Templars entirely innocent of the crimes imputed to them, what could have been the virtue and courage of an order, which could demean itself so much, as to make such declarations against itself? How can the Free-masons glory in fuch an ancestry, who, if their crimes were not monstrous, must themselves have been monsters of the bafest cowardice.

The vulgar may be led away by the tardy protestations of Guy and Molay , but do the vulgar ever diftinguish between the obstinacy of despair and that serene firmness and constancy which are the attendants on virtue? They are not aware that false honor, like truth, may have its martyrs. During three years Molay perfevered in his avowal, and he repeated it at least three times; when he pretends at length to deny it, his expressions are those of rage, and he throws down the gauntlet to whoever shall pretend to affert that he bad made any deposition against his order; at the place of execution he declares that all that he had faid against his order was false, and that if he deserved death it was for having accused his order fallely both before the Pope and the King. Amidst these contradictions, can the Historian receive such protestations of innocence? Much lefs is he to attend to the popular fable of Molay having cited Philip le Bel and Clement V. to the tribunal of God within a year and a day, and that both the Pope and the King died within the year; for hiftoty not only varies as to the day, but even as to the year

of Molay's execution."

As a last resource in desence of the order, the very nature and infamy of the crimes of which the Templars were accused have been alledged as a proof of their innocence. But most certainly the more infamous those crimes, the more debased must have been the members of the order to accuse each other of them. But all these crimes, however infamous and incredible, only serve to discover the abominable sect which introduced them among their adepts, and from whom the Templars evidently learned their frightful mysteries. That hatred of Christ, that execrable immorality, even to the atrocious infanticide, all are to be found in the te-

It has been faid to have taken place in the different years 1311, 1312, and 1313. The first of these dates appears to me to be correct, because the execution of the Grand Master certainly took place while the Commissaries of the Pope were at Paris, and they only resided there from August 1300 till May 1311. It is in vais, to alledge the protest of the Abbot of St. Germain as Lord of the Manor against the execution of two Knights Templars on his land; for, supposing this regarded the execution of Guy and Molay, we have the answer to the protest in date March 1313, whereas Clement V. only died on the 20th April 1314; so that even in that case the citation must have been of no avail.

Boccacio, who is so often quoted on the death of Mulay, does not so much as mention it. When people make such a display of what this author has faid concerning the constancy of the Grand Mafter and the other Templars executed at the fame time, fome attention should be also paid to his commencing with saying, that " these Knights were strangely fallen off, on account of their great riches, from their priftine virtue; that they were ambitious, voluptuous, and effeminate; that fo tar from making war in defence of the Christians, according to their institute, they left that duty to be discharged by people whom they had hire!, or by valets; and that in the days of Jaques Molay their virtues had degenerated into vices." All that Boccacio says afterwards on the constancy and death of the Grand Master and his companions, which io greatly excites his enthulialm, is folely grounded on the account his father gave him, who was a merchant and at Paris at that time; his ideas on the subject, as is easily perceived, are merely these of the vulgar. I shall always return to the same point. Let us examine the authentic documents and the minutes of the precoedings. When they are to be had, and they still exist in great numbers, they are real points by which we are to be guided. Such has been the line of conduct (the only fatisfactory one) held by Mr. Dupuy, in his Treatife on the Condemnation of the Templars. This work is written with candor; and though he has not made the most of his proofs, he abounds in authentic documents and extracts from the minutes of the trials, and furnishes far more than are necessary to satisfy our judgment,

nets, they are even in the principles of that incoherent medley of Begards, Cathares, and of that shoul of sectaries which slocked from the East to the Western States

about the beginning of the eleventh century.

I would willingly affert that it was the smaller part of the Templars who suffered themselves to be carried away by fuch abominations. Some even at Paris were declared innocent. In Italy a ftill greater number were absolved; of all those who were judged at the Councils of Mayence and Salamanca none were condemned a and hence we may conclude, that of the nine thousand houses belonging to the order many had not been tainted, and that whole provinces were to be excepted from the general stain of infamy. But the condemnations, the juridical depolitions, the method of initiating the knights, almost become general; the secrecy of their receptions, where neither Prince nor King, nor any person whatever, could be present during the last half century, are so many testimonies which corroborate the divers accufations contained in the articles fent to the Judges; that is to fay, that at least two thirds of the order knew of the abominations practifed, without taking any steps to extirpate them. Quod omnes, vel quafe dua partes ordinis scientes dictos errores corrigere neglenerint.

This certainly cannot mean that two thirds of the Knights had equally partaken of these abominations. It is evident on the contrary, that many detested them as soon as they were acquainted with them; and that others only submitted to them, though initiated, after the harshest treatment and most terrible threats. Nevertheless, this proves that the greatest part of these Knights were criminal, some through corruption, others through weakness, or connivance; and hence the dissolution of the order became necessary.

Another reflection which strikes meas being of weight, though I do not know that any one has made it, is, that between thirty and forty thousand Knights not only survived the condemnation of the order, but also survived Philip le Bel and Clement V. The greater part of these had only been condemned to canonical penance, to so many days fasting or prayer, or to a short imprisonment.—They lived in different parts of the world, where they had nothing to sear from their persecutors and ty-Vol. II.

rants. Conscience, honour, and many other motives, should have induced these survivors to make their recantations after having made juridical depolitions of fuch an abominable nature against their order; most certainly if they had made them through fear or feduction, it was a duty incumbent on them. Nevertheless, of those thousands of Knights heard in so many different states there is not a fingle one that makes his retractation, not one who leaves such a declaration to be published after his death. What men then are these Knights? If there depofitions be true, how monstrous must that order have been by its crimes; if they be falle, what moniters of calumny was it composed of? That fear may have made them Iwerve from truth during the reign of Philip le Bel. I will admit; but that King being dead, what becomes of fuch a plea.

Such nevertheless are the men whom the Masons glory in their descent from. Yes, and their descent is real. Their pretentions are no longer chimerical. Were they to deny it we should force them to recognize as their progenitors not the whole of the order, but that part whose ancient corruption and obstinate hatred against the altar and the throne, when added to their thirst of revenge, must render them still more

formidable to both Kings and Pontiffs.

Were we to trace the descent of the Free-masons by the Templars, we should not have the assurance of those who suppose the Grand Master Molay, when in the Bastile, creating the four Lodges, that of Naples for the East, of Edinburgh for the West, of Stockholm for the North, and of Paris for the South.* Yet, following nothing but the archives of the Free-masons themselves, and the apparent assistances which substitute the second statements.

^{*} This account is to be found in an Almanac printed at Paris under the title of Etrennes Interessants 1796-97. I don't know from whence the writer has drawn this anecdote, nor on what grounds he says that the Duke of Sundermania, as Grand Master of the Mother Lodge of the North, was accessary to the assalination of the King his brother by Anckarstroem. Though this writer shows some knowledge of the Crast, he is so ignorant in other respects that it is impossible to take him for an authority:

—For example, he says, that the Jesuits were Free-masons, that it was they who poissoned the Emperor Henry VII. and that Emperor died two hundred years before a Jesuit existed. This sable of the Jesuits Free-masons is an artifice devised by the Illumines, and we shall see them own to it, to avert the attention of states from their own sect and conspiracies.

tween them and the Knights Templars, we are entitled to fay to them- Yes, the whole of your school and all your Lodges descend from the Templars. After the extinction of their order a certain number of criminal Knights, who had escaped the general proscription, formed a body to perpetuate their frightful mysteries. To their pre-existing code of Impiety they added the vow of vengeance against Kings and Pontists who had destroyed their order, and against all Religion, which proscribed their tenets. They formed adepts who were to perpetuate and transmit from generation to generation the same mysteries of iniquity, the same oaths, and the same hatred against the God of the Christians, Kings and Priests.—These mysteries have descended to you, and you perpetuate their impiety, their oaths, and hatred.-Such is your origin. Length of time, the manners of each age may have varied fome of your figns and of your shocking systems; but the essence is the fame, the wishes, oaths, hatred and plets are similar-You would not think it, but every thing betrayed your forefathers, and every thing betrays their progeny."

Let us then compare the tenets, language, and figns. What a fimilarity, and how many are common to both I

In the mysteries of the Templars the initiator begins by opposing the God who cannot die to the God who dies on the cross for the salvation of mankind. "Swear," he says to the candidate, "that you believe in a God the "Creator of all things, who neither did nor will die;" and then follow blashhemies against the God of Christianity. The new adept is taught to say, that Christ was but a false prophet, justly condemned in expiation of his own crimes and not of those of mankind. Receptores dicebant illis quos recipiebant, Christum non esse werum Deum et ipsum fuisse falsum Prophetam; non suisse passum pro redemptione bumani generis, sed pro sceleribus suis. + Can any one here mistake the Jehovah of the Masons, or the sew of Nazareth led by Raphael into Iudea to suffer for his crimes?

The God of the Templars, which never could die, was represented by the bead of a man, before which they prostrated themselves as before their real idol. This head is to be found in the Masonic Lodges in

^{† 24} Art. of their avowals. See Dupuy, page 48. I See above, page 169.

Hungary, where Free-masonry has preserved the great-

eft number of its original fuperstitions.

This head is to be found again in the Magic Mirror of the Cabaliftic Masons. They call it the Being of Beings, and reverence it under the title of Sum (I am.) It represents their great Jebovah, source of all beings. And we may look upon it as one of the links which compose the general chain by which the Historian may connect the History of Masonry with that of the Templars.

These same Knights in hatred to Christ celebrated the mysteries of Jebovah more particularly on Good Friday, pracipue in die Veneris Sansta; and it is the same hatred which affembles the Rosecrucians on that day, according to their statutes, to dedicate it more particularly to their

blasphemies against the God of Christianity.

Among the Templars, Liberty and Equality was marked under the name of Fraternity.

Qu'il eft, bos, qu'il eft doux, de vivre en freres.*

was the favorite canticle during their mysteries. It has fince been adopted by the Masons, and is the mask that

conceals all their political errors.

The Templars were bound to secreey by the most terrible oaths, subjected themselves to the vengeance of the Brethren and to death itself, if ever they revealed the mysteries of the order. Injungebant eis per sacramentum, ne pradicia revelarent sub pana mortis. The same oath subsists among the Masons, and the same threats for any one who shall violate secrecy.

The precautions left any profane being should be prefent at their mysteries are similar. The Templars always began by sending out of their houses whoever was not initiated. Armed brethren were placed at the

If See Kleifer's Report to the Emperor Joseph II. I never faw this Report written by Kleifer, whom the Emperor Joseph II. had ordered to get himself received, that he might know what he ought to depend upon with respect to the Masons and Illumines. The Report was printed by order of the Emperor; but the Free-masons and Illumines bought it up with such rapidity, that scarcely a copy escaped them. I am acquainted with a Nobleman who has read and even made extracts from it; and it was through his means that I learned this anecdote concerning the head being preserved in the Hungarian Lodges. It appears that some of the Templars revered it as the head of their first founder, while others worshipped it, as the image of the God inhom they adored.

How pleasing, how happy it is to live like brethren.

doors to keep off all curious people, and fentries were placed on the roofs of their houses, which they always called Temples. + Hence originates the Brother Terrible, or the Tyler, who stands at the doors with a drawn fword, to defend the entrance of the Lodge against the prophane multitude. Hence that common expresfrom among Masons the Temple is covered, to say the sentries are placed; no prophane Being can gain admittance, not even by the roof, we may now act with full liberty. Hence also the expression it rains, signifying the Temple is not covered, the Lodge is not guard-

ed, and we may be feen and over-heard.

Thus every thing to the very symbols, their language, the very names of Grand Mafter, of Knight, of Temple, even to the columns Machin and Beaz, which decorated the Temple of Jerutalem, and which are fupposed to have been given to the care of the Templars. all in a word betray our Free-maions to be the descendants of those proscribed Knights. But what 'a damning proof' do we not find in those trials, where the candidate is taught to strike with his poniard the pretended affassin of their Grand Master; in common with the Templars it is on Philip le Bel that they wreak their vengeance; and in every other King the feet behold this pretended affaffin. Thus with all the blasphemous mysteries against Christ we see them perpetuating those mysteries of vengeance, hatred, and combination against Kings. The Masons then are correct when they claim the profcribed Knights for their forefathers. The fame plans, the fame means, the fame horrors could not be more faithfully transmitted from father to son.

[†] Ibid. ‡ Without doubt there is a variety of other fymbols which do not come from the Knights Templars, fuch are the flaming flar, the fun, the moon, and the flars. The learned Masons in their fecret journal of Vienna attribute these to the founder of the Rofictucians, called Brother Ros-Crux. He was a Monk of the thirteenth century, who imported both his magic and mysteries from Egypt. He died, after having initiated some sew disciples, who for a long time formed a separate affociation; they at length united with the Free-masons, and formed one of their occult degrees. Or it would be more correct to fay that there exists now a-days in this degree nothing more than the name and the magic art of the ancient Rolicrucians, with the stars and other symbols borrowed from the firmament. Every other part is confounded with, and merged in, the mysteries and plots of Masonry. Sec above, page 174.

We shall conclude this chapter by a few observations which will not leave any subterfuge to those who may still entertain doubts concerning the crimes that brought dissolution on this proscribed order. Let us suppose the whole of this order to have been perfectly innocent of all the accusations of impiety, or of principles dangerous to governments. It is not in this state of innocence that they are recognized by the Masons as their foresathers. The prosound adepts only acknowledge the Templars as their progenitors, because they are convinced that those Knights were guilty of the same impiety and of the same plots as themselves. It is in these crimes alone, and in these conspiracies, that they recognize their masters; and as insidels and conspirators

it is that they invoke them.

Under what title do the Condorcets and the Syeyes, under what title does Fauchet or Mirabeau, Guillotin or Lalande, Bonneville or Volney, and fo many others who are known to be at once the profoundest adepts of Masonry and the heroes of Impiety and Revolutionary Rebellion-under what title can fuch men challenge the Knights Templars as their progenitors, if not because they believe that they have inherited those principles of Liberty and Equality which are no other than hatred to Christ and hatred to Kings ? When Condorcet, fumming up the studious refearch of thirty years, falsifying all the facts of history, and combining all the cunning of Sophistry to extort our gratitude for those fecret affaciations defined to perpetuate privately and without danger among a few adepts, what he calls a small number of plain truths, as certain preferuatives against the predominant prejudices; when he extols the French Revolution as the triumph so long preparing and expected by these secret focieties; when he promifes to folve the question hereafter, whether the Knights Templars, whose dissolution was the furnit of barbarity and meanness, are not to be numbered among these affociations.* When he holds such language, under what point of view can the Knights Templars have inspired him with such deep concern? with him, these secret affociations, so deserving of our gratitude, are those of the pretended sages, " indignant at seeing nations oppressed, even in the fanctu-" ary of their consciences, by Kings the superstitious or " political flaver of the priestbood." They are the affeci-

[·] Esquisse des Progres, &c. Epoque 7.

ations of those generous men "who date examine " the foundations of all power or authority, and who revealed to the people the great truths, that their Liberty is inalienable; that no prescription can exist in behalf of tyranny; that no convention can irrevocably subject a nation to any particular family : That Magistratet. whatever may be their titles, functions, or powers, are only the officers, and not the mafters of the people : That * the people always preferoe the right of revoking those powers emanating from them alone, whether they judge it has been abused, or consider it to be useless to continue them. In short that the people have the right of punishing the se abuse as well as of revoking the power."+

Thus we fee Condorcet tracing back the germ at least of all the principles of the French Revolution to these fecret affociations, which he reprefents as the benefactors of nations, and as preparing the triumph of the multitude against the altar and the throne. All therefore he does or promifes to do in future, when he propofes the question, whether the Knights Templars are not to be numbered among those secret affociations, can only originate in the hope of tracing to them minciples, oaths, and means which in time would operate fimilar revolu-All this zeal of Condorcet for the fecret affeciation of the Templars, is no other than the hopes of finding them guilty of that same hatred against Royalty and the Priesthood with which his own heart is inflamed.

The feeret which he has half disclosed more daring adepts have betrayed; it has escaped them amidst their declamations. In the delirium of fury, and in the cavern as it were of their regicide trials, they publicly invoke the reeking dagger, they exclaim to their brethren, " Let the interval of ages disappear and carry nations " back to the perfecutions of Philip le Bel-You who " are or are not Templari—help a free people to build in " three days and for ever, a Temple in honor of Truth " -May tyrants perish, and may the earth be delive-

" red from them !"*

Such then is the explanation which the profound adepts give of the mysterious names of Philip le Bel and of the Templars. The first recalls to their mind, that in all Revolutions Kings are to be-immolated, and the fecond, that there existed a set of men leagued in the eath of delivering the earth from its Kings. That is

[†] Ibid. Epoque 8. Bonneville Esprit des Religions, p. 156, 157, 175, &c.

what they call reftoring Liberty to the people, and building the Temple of Truth !- I had long feared to exaggerate the depravity and the plots of the profcribed Knights; but what crimes can history impute to them which are not comprehended in this terrible invocation of the adepts at the dawn of the Revolution? It is when they grow more daring, and stimulate each other to those crimes which overthrow the altar and the throne; it is at that period that the most furious adepts, at once Majons and Jacobins, recall the name and the honor of the Templars to be avenged, and their oaths and plots to be accomplished. The Templars were then, what the Jacobin Masons are at this day; their mysteries were those of the Jacobins.—It is not to us that objections are to be made on this accusation. Let the prosound adepts of Masonry and Jacobinism defend their own affertions; let the offspring be perfuaded that they have wronged their forefathers: And even could that be demonstrated, still it would be evident that the mysteries of the Occult Lodges confift in that hatred of the altar and the throne, and in those oaths of rebellion and impiety, which the adepts extol as their inheritance from the Templars. Still it would be evident that the oath (the effence of Jacobinism) of overturning the altar and the throne is the last mystery of the Occult Masons, and that they only recognize the Templars as their progenitors, because they believed the mysteries of those famous though proferibed Knights contained all the principles. oaths, and withes which operated the French Revolution.

CHAP. XIII.

Farther Declarations of the Free-majons as to their Origin.

—I be real Founder of Majonry.—True and first Origin of their Mysteries and of all their Systems.

THE learned adepts were not mistaken when they numbered the Knights Tempiars in the ancestry of Free-masons. We have seen by the comparative flatement of their mysteries how much they coincided with each other; but it still remains to be shown whence the Templars had received their systems of impiety. This observation has not escaped those of the adepts who gloried to much in the impiety of their mysteries. They have extended their refearches with that view, to ascertain whether there had not existed some of those fecret affociations in Europe whence they might trace their origin prior to the Templars. The Sophister, the famous adept shall speak. The result of his researches are only announced; death cut the thread of those ideas which he had promifed to develope in the extensive work. he was meditating on the progress of the buman mind, and of which his admirers have only published the general plan under the title of Efquisse de un Tableau general sur les Progrés de l'Esprit humain (Sketch of a general Table of the Progress of the Human Mind.) But in this Sketch we find more than sufficient to distipate the remaining cloud, and to rend the veil which as yet the adepts had not thought prudent entirely to withdraw. The text of this famous adept shall be laid before the reader; a very few reflections will then fuffice to lead us to the fountain head whence forung all the mysteries and systems of Free-malonry, and to develope to its full extent the true spirit with which it is actuated.

"In the South of France, fays our Sophisticated and "Masonic Adept, whole provinces united to adopt a

"Doctrine more simple, a Christianity more pure, where man, subject only to the Deity, judged accor-

" ding to his own lights what the Deity had pleased to

" reveal in the books emanating from him.

" Fanaticised armies, led by ambitious Chiefs, devastated these provinces. Executioners led by Legates Vol. II. F f and Priests immolated those who had escaped the fu-" ry of the foldiery; a tribunal of Monks was estab-" lished, who were to condemn to the slames all that were fuspected of hearkening to the dictates of reason.

"They nevertheless could not hinder this spirit of " Liberty and research from gaining ground. " powered in the state where it had dared to appear. " and where more than once intolerant hypocrify had " combated it with favage war, it would reproduce and " spread itself in a neighbouring country. It was to " be found at all times until that period when, second-

" ed by the invention of printing, it grew in power fuf-" ficiently to deliver a great part of Europe from the " yoke of the Court of Rome.

"At that time there existed a class of men, who, « despiling all superstitions, were content secretly to se despise them, or who at most took the liberty of amaking them, now and then, the objects of their " farcaffic wit; the more stinging as they were worded

" in terms of the utmost respect."

· As a proof of this spirit of Philosophism or Impiety at that period, Condorcet cites the Emperor Frederick II. his Chancellor Peter de Vigne, the works entitled LES TROIS IMPOSTEURS (the three Impostors,) LES FABLIAUX and the DECAMERONE DI BOCACIO; it is then that he adds those words already cited in the preceding chapter, but necessary to be repeated, " We will examine "whether at a time when Philosophic Profelytism would have been attended with danger, fecret officia-" tions were not formed, destined to spread and perpetuate " privately and without danger, among a few adepts, a 44 small number of simple truths as certain preservatives a-" gainst the predominant prejudices.

"We will examine whether that celebrated order " (the Templars,) against which the Popes and Kings " fo barbaroully conspired, are to be numbered among

" these affociations."

I will avail myfelf of this indication of Condorcet. Those men of the South, among whom he promised to feek the origin of these secret affociations, are known. They are that motley crew followers of Manes, who during many ages, spreading from the East into the West, inundated France, Germany, Italy, and Spain at the time of Frederick the Second; they are that

^{*} Esquisse d'un Tableau, &c. Epoque 7.

horde of fectaries known by the names of Albigeois, Cathares, Patarins, Bulgares, Begards, Brabanters, Navarefe, Bearnefe, Coteraux, Henriciens, Leoniffs, &c. &c.; in fine, sectaries who, under a hundred different and uncouth names, recall to the mind of the reader every thing that had been broached by the most direful enemies of morality, government, and the altar, and that had as yet appeared in Europe. I have studied their tenets in their divers ramifications. I have viewed that monftrous whole of all the Jehovahs which Masonry could invent. In their twofold principle is to be found the twofold God of the Martinist and Cabalistic Mason. In the divertity of their opinions is to be found the concord of Eclectic Masonry against the God of Christianity. In their principles are to be feen the germ and explanation of the most infamous mysteries of the Occult Lodges, and of their forerunners the Templars. They declare the flesh to have been created by the evil spirit, that they might have the right of prostituting it. All is in the direct line of fuccession, the Cathares, the Albigeois, the Knights Templars, and our Jacobins of the Occult Lodges, all proceed from the fame parental stock. This is still more evident when we confider their diforganizing principles of Liberty and Equality, which declare that no submission is due to the Spiritual or Temporal powers. This was the distinctive mark of the Albigeois; it was by this distinction they were pointed out to the Magistrates as the persons amenable to the laws enacted against the sect. Let us follow them.

At that period when the multitude of their fectaries empowered them, with arms in their hands, to triumphover their opponents, we see them resorting to all the frantic rage of Jacobinized Masonry against the very name of Christiam Even before the spiritual and temporal authorities had united their efforts to subdue their savage rage, they had already exercised all the cruelties and ferocities of a Robespierre: Jacobin like, they went beating down the churches and the religious bouses, massacreing without mercy the widow and the fatherless, the aged parent and the infant child, making neither distinction of age nor sex; and, as the sworn enemies of Christianity, ravaged and destroyed every thing both in Church and State.

^{*} All this would be amply proved had we published our Memoirs on Ancient Jacobinism. In the mean time our readers may consult what remain of the cotemporary writers or who lived

When at length the public authority had triumphed over these ferocious sectaries, they shrunk back into their dens or Occult Lodges, and reduced themselves

for after, for the opinions and actions of these sectaries. Such for example as Gläber, who witnessed their first appearance at Orleans 1017; Reinier, who was one of their adepts during feventeen years; and Philichdorf, Ebrard, and Hermangard, who fived with him. They may also consult St. Antoninus, Fleuri. Collier. Baronius: but above all let the Councils which condemand these sects be attended to, and their decrees compared with history; and then will vanish many salse prejudices imbibed egainst the means adopted both by church and state for the irradicating of those sectaries, who, truly Jacobins, aimed at the absolute destruction of all civil society, and of Christianity itself. How is it possible to doubt of the tendency of their disorganizing Liberty and Equality, when we know that the proof necessary and pointed out to the Judges for the conviction of these sectaries, confifted in showing that the accused was one of those who held that me obedience was due to the civil or spiritual powers, and that the doctrine of the Council of Taragone, to know whether the famous degrees of third and fourth Councils of Lateran are applicable to the accused-Qui dicunt potestatibus ecclesiasticis vel sacularibus non offe obediendum et panam corporalem non effe in-Aigendam in aliquo casu et similia (Coocil. Tarag. anno 1242.) How then can it be afferted, that the furies of these sectaries were only in reprifal of the Crufade published against them, when we see that the very first decree issued in this crusade was precisely to rid Europe of their rebellious principles, and of the cruckies which they were already exerting in the flates of Thouleuse un-der the title of Coteraux, in Bifcay under that of Bafques, and in many other countries under different names, Brabantionibus, Aragonenfibus, Navariis, Bafcolis, Coterellis, et Triaverdinis, qui tuntam in Christianos immanitatem exercent, ut nec Ecclesiis nec Monasteriis deferant, non viduis nan pupillis, non senibus et pueris nec cuilibet parcant atati aut fexui, sed more Paganorum omnia perdant et vestent (Conc. Lateran. 1179.) Such neverthe-less is the first motive stated and the first decree issued of this famous crufade. What have Robefpierre and the other-Jacobius done more to deferve it ?

It is inconceivable how much people have been mistaken both with respect to this decree and to that issued on the same subject by the fourth occumenical Council of Lateran, anno 1215. They were represented as the church assuming the power of deposing Sovereigns, as murping all civil and temporal power. And such is the interpretation given to these very decrees which hindered the Jacobins of those days from executing the very plans which our cotemporaries have carried into effect against the alter, the throne, and all civil society! Had I but leiture for digesting the materials I have collected, both the church and her councils would be amply avenged of such a calumny. I hope hereafter to subsist a particular differtation on that subject, and to be able to show how strangely those decrees have been miseonceived, from a want of knowing the history of those times and of the mea against whom they were issued.—Let us suppose for an instant

again to fecret affociations. Then they had their oaths, their occult doctrines, their figns and their degrees, as the Occult Masons have their perfect masters; and their apprentices were only admitted partially to the fecrets.

In future we may dispense with Condorcer's researches on the secret associations of these famous sectaries.—
That is not the point to be sought for in their history. We know they had their oaths, their signs, there secret language, their fraternity, their propaganda, and above all, secrets which a father could not reveal to his chil-

Philip D'Orleans, in virtue of the oath of allegiance common in the Feudal System, summoning all his vassals to follow him and unite with his Jacobins in the destruction of the throne, of the laws, of all society and of religion; will any man of sense believe the vassals to be bound, by their oath, to carry arms under and to tollow Philip's standard and thus second his antisocial configuracy? Is it not evident on the contrary, that no oath can bind subjects to support such a war, that all oaths are null, which can only be substited by the destruction of the throne, the annihilation of the laws, and of the basis of all civil society; that in such a position, it is the cause of the sovereign, of the laws, and of society, that is to be desended in spite of all oaths? Well, I will pledge myelf to prove that the samous decrees of the Councils of Lateran against the Albigeois were no more than a similar decision, that, so far from encroaching on the authority of Kings, they were issued in their desence, in desence of their persons, of their authority, of the laws, and of civil society; that had it not been for those decrees both sovereignty and the empire of the laws would long since have been at an end.

I should have numerous errors to combat, and one in particular which I shall not forget. I know there are men so much biassied in favour of the Albigeois and the Vaudois, as to represent them as the ancestors of the Anglican Church, in proof of its antiquity. Such were the pretensions of the English Editor of the translation of Mosheim's Ecclesiassical History. (See his notes on the articles Vaudois and Albigeois.) Though the cause of the Anglican Church is not my own, still I will serve it better than all those seeble writers.—I will avenge it of the shame of such an origin. I will prove, that, so far from descending from the Vaudois, they openly condemned their disorganizing principles both before and after the reign of Henry VIII. and that there never existed the least connection between it and the Albigeois. It is the exclusive privilege of the Jacobins, and Condorcet's secret

affociations, to descend from and glory in such progenitors.

* Est valde notandum quod iple Johannes et Complices sui, non audent revelare prædictes errores credentibus suis, ne ipsi discedant ab eis—Sic tenebant Albanenses, exceptis simplicioribus quibus singula non revelabantur (Reinier de Cataris Lugduni & Albanenses.) Such are exactly the secrets of the sirst and of the Occult Lodges, of the simple dupes and of the consummate

adepts.

dren, nor a child to a parent; fecrets which a brother could not mention to his fifter, nor the fifter to her brother.

What is the most remarkable is the coincidence pointed out by Condorcet between the mysteries of the sectaries, those of the Templars, and those again of the fecret affociations of our days. We know whence the fectaries of the South sprung; we know their common father; if he is to be the progenitor of Free-majourv. the flock is not honorable. To be fure it will trace the Malonic mysteries back to the immense space of sixteen centuries, but if this origin be true the adept need not glory in it. History has spoken clearly. The true parent of the Albigeois, of the Cathares, Begards, Bulgares, Coteraux and Patarins, of all those sects in fine mentioned by Condorcet, is the flave fold to the Paleftine widow; it is the flave Curbicus, more generally known under the name of Manes. It is not we who have traced the Masonic Lodges and their mysteries to this flave; it is Condorcet; he is the peron to be blamed by the adepts. We were forry to reveal so humiliating an origin; but we only raised the veil pointed at by Condorcet. He had feen that flave, indignant at the fetters which difgraced his youth, feeking to revenge himself on society for the baseness of his origin. He heard him preaching liberty, because he had been born in flavery; preaching equality, because born in the most degraded class of the human species. Condorcet did not dare fay that the first Jacobin Mason was a slave; but he pointed out the offspring of Curbicus in the fectaries of the South, in the order of the Templars. He has shown the brethren, who have inherited from these fectaries and the Templars, to be the adeps in Masonry, and that was sufficiently saying that they all sprung from one common parent.

But let us beware of deciding on this single proof. If the mysteries of Masonry really are to be traced back to Manes, if he be the true father, the founder of the Lodges, we are first to prove it by his tenets, and then by the similarity and conformity of their secrets and symbols. We beg the reader's attention to the following comparative statement; the result will not be unimportant to history, and it particularly interests those who

are to watch over the welfare of nations.

[†] Philichdorf, contra Waldenfes, Chap. 13.

I. With respect to teners, till the existence of Eclectic Massonry, that is to say, till the Impious Sophisters of the age introduced into the rites of the Lodges their impious mysteries of Deism and Atheism, no other God, no other Jebovah is to be found in the Massonic code but that of Manes or the universal Being, subdivided into the God Good and the God EVIL. It is that of the Cabalistic Massonry, and of the ancient Roserucians; it is that of the Martinists, who seem to have only copied Manes and his Albigeois adepts. A most extraordinary sact is, that in an age when the Gods of Superstition were to disappear before the Gods of our modern Sophisters, the God of Manes should have preserved his ascendancy in so many branches of Massonry.

II. At all times the follies of the Cabal, and of Magic founded on the distinction of this twofold God, had been received in the Masonic Lodges.—Manes also made

magicians of his Elect.*

III. Manes in particular is the founder of that religious fraternity which the Occult Masons interpret into a total indifference for all religion.—That Heresiarch wished to gain over to his party men of every sect; he preached that they all tended to the same end, and he promised to receive them all with the same affection.

IV. But above all, what we should particularly attend to and compare both in the code of Manes and of the Occult Lodges, are the principles of disorganizing Liberty and Equality. That neither Princes nor Kings, superiors nor inferiors might exist, this Heresiarch taught his adepts, that all laws and all magistracy was the work of the evil principle.

V. Left there should be either poor or rich, he inculcated that the whole belonged to all, and that no person had the right of appropriating to himself a field, a

houfe, &c.|

Such doctrines must naturally have suffered many modifications in the Occult Lodges as well as among the disciples of Manes. He aimed at the abolition of all laws and of Christianity, at the establishment of

+ V. Baronius in Manetem.

Nec domos, nec agros, nec pecuniam ullam possidendam.

(Ibid. Ex Epiphanio and Augustine.)

^{*} Magorum quoque dogmata Manes novit, et in ipsis volutatur. (Conturiatores Magdeburgenses ex Augustino.)

[†] Magistratus civiles et politias damnabant ut quæ a Deomalo conditæ et constituæ sunt. (Centuriatores Magdeburgenses, Tom. II. in Manetem.)

Liberty, and Equality, by means of superstition and fanaticism; our modern Sophisters were to give his systems a new direction, that of their impiety. The Alter and the Throne were equally to be victims to them; and Liberty and Equality, in opposition to Kings and to God, were the last mysteries of Manes, as they are

of our modern Sophisters.

VI. The same conformity is to be found between the degrees of the adepts before they are initiated in the profound secrets. The names are changed; but Manes had his Believers, his Elea, and his Perfects. These latter were impeccable, that is to say, absolutely free; because no violation of any law could inculpate them. These three degrees correspond with those of Apprentice, Fellow-crast, and Persea Master. The name of Elea has been preserved in Masonry, but it constitutes the fourth degree.

VII. The same terrible and inviolable eaths bound the disciples of Manes as bind the adepts of the Occult Lodges, to keep the secrets of their degree. St. Austin had been admitted to the degree of Believer nine years, without being initiated into that of Elect—" Swear or forswear yourself, but be true to your secret," was

their motto.*

VIII. The same number and almost identity of signs. The Masons have three which they call the fign, the gripe, and the word. The Manichæans also had three, that of the word, of the gripe, and of the breast. This latter was suppressed on account of its indecency; it can be traced to the Templars; the other two are still extant in the Lodges of Masonry.

Every Mason who wishes to know whether you have seen the light, begins by offering his hand to know whether you are acquainted with the gripe. It was precisely by the same method that the Manichæans recognized each other, and selicitated a brother on having seen the

light.1

IX. If we penetrate into the interior of the Masonic Lodges, we shall find representations of the sun, of the moon, and of the stars. These are nothing more than

| Signa, oris, manuum et finus. (Centuriatores Magdeburgenfes ex Augustine.)

† Manichæorum alter alteri obviam factus, tlenteras dant fibi ipas figni caufa, velut a tenebris fervati. (Ibid.ex Epiphenio.)

[†] Hieronimus, Prœmium Dialogorum contra Pelagium.

* Jura, perjura, secretum prodere noli. (Augustinus de Manichair.)

Manes's (ymbols of his God Good whom he brings from the fun, and of the different genii which he distributed in the stars. If the candidate is only admitted into the Lodge blindfold, it is because he is yet in the empire of darkness, whence Manes brings his God EFIL.

X. I do not know whether any of the Masonic adents are fufficiently informed of their own genealogy to know the real origin of their decorations, and of the fable on which the explanations of the Occult Degrees are founded. But the following is a striking proof of their descent from Manes. In the degree of Master every thing denotes mourning and forrow. The Lodge is hung in black, in the middle is a Sarcophagus resting on five steps, covered with a pall. Around it the adepts in profound filence mourn the death of a man whose ashes are supposed to lie in this tomb. This man is at first faid to be Adoniram, then Molay, whose death is to be avenged by that of all tyrants. The allegory is rather insufpicious to Kings; but it is of too old a date not to be anterior to the Grand Mafter of the Templars.

The whole of this ceremonial is to be found in the ancient mysteries of the disciples of Manes. This was the ceremony which they called Bema. They also afsembled round a Sarcophagus resting on five steps, decorated in the like manner, and rendered great honors to him whose ashes it was supposed to contain. But they were all addressed to Manes. It was his death that they celebrated; and they kept this feast precisely at the period when the Christians celebrated the death and

refurrection of Christ."

The Christians frequently reproached them with it; and in our days the same reproach is made to the Rosicrucians, of renewing their funeral ceremonies precisely at the same time, that is, on the Thursday in Holy

XI. In the Masonic games Mac Benac are the two words which comprehend the fecret meaning of this mystery. The literal fignification of these words, we are told by the Masons, is, the flesh parts from the bone.

Vol. II.

^{*} Plerumque Pascha nullum celebrant-Sed Pascha suum, id est diem quo Manichæus occisus, quinque gradibus instructo tribunali, et preciosis linteis adornato, ac in promptu posito, et objecto adorantibus, magnis honoribus prosequentur. (August. sentra Epist. Manich.)

+ See Mr. Leafranc's Degree of Rosicrucian.

This very explication remains a mystery, which only disappears when we reslect on the execution of Manes. This Herefiarch had promifed by his prayers to cure the King of Persia's child, on condition that all the doctors were difmissed. The young Prince died and Manes fled; but, falling again into the hands of the King, he was flayed alive with the points of reeds.* Such is the clear explanation of Mac Benac, the flesh leaves the bones, be was flayed alive.+

XII. The very reeds bear testimony of the fact. People are furprized at feeing the Rosicrucians begin their ceremonies by searing themselves forrowfully and in filence on the ground, then raifing themselves up and walking each with a long reed in his hand. All this is eafily explained again, when we reflect that it was precisely in this posture that the Manicheans were used so put themselves, affecting to sit or lay themselves down on mats made of reeds, to perpetuate the memory of the manner in which their mafter was put to death. And it was for this reason that they were called Matarii.

Were we to continue our comparative statement we should meet with many other fimilarities; we should find, for example, that Fraternity formeth extolled by the Craft, and which would be defervedly applauded were it not confined folely to their own body. A fimilar reproach was made to the Manichaans, that they were always ready to fuccour one of their own feet but extremely hard on the poor of other descriptions.

The same zeal for the propagation of their mysteries is also observable in both. The modern adepts glory in their Lodges being spread all over the world. Such alfo was the propagating spirit of Manes and of his a-

^{*} Epiph. Baronius, Fleuri, &c. † Were it objected, that every thing in this degree appears grounded on the flory of Adoniram and Solomon's Temple, I would answer, Yes, as to words; but as to facts nothing relating to the death of Adoniram is to be found in the History of Solemon or of his Temple. All is allegorical, and estirely applicable to Manes. The Mac Benac is inapplicable to the Templars. Bende, the whole of this ceremony is far anterior to them. They may have shaped the fable according to their own profession: but they have preferred the leading feature, the Mac Benac, which carries us back immediately to Manes.

Mr. Le Franc's Degree of Rose Crucis. Centuriatores Magdeburgenses, Baronius, &c. Quin ethomini mendico, nili Manichæus lit, panem et aquam non porrigunt. (Augustinus de Moribus Manichaorum et contra Faustinum.)

depts. Addas, Herman, and Thomas went by his orders to establish his mysteries, the first in Judea, the second in Egypt, and the third in the East, while he himself preached in Persia and Mesopotamia. Beside, he had twelve Apostles, though some say twenty-two; and in a very short space of time we see his doctrines, like the Free-masons, spreading all over the world.*

Attending only to the most striking similarities, we have feen the Occult degrees of Majonry founded on the Bema of the Manichæans. It was Manes whom they were to avenge on all Kings, on Kings who had condemned him to be flayed alive, and who, according to his doctrines, had only been inflituted by the evil fpirit; and the word to be recovered was that doctrine itself, to be established on the ruins of Christianity. The Templars, taught by the adepts dispersed throughout Egypt and Palestine, substituted, at their dissolution, their Grand Master Molay for Manes, as the object of their vengeance; and the spirit of the mysteries and the allegory remained the same. It is always Kings and Christianity that are to be destroyed, Empires and the Altar to be overturned, in order to re-eftablish the Liberty and Equality of human nature.

The refult of these researches are certainly not statering to the Crast; it traces the origin of their Lodges and of their doctrines on Liberty and Equality to a slave slaved alive for his impostures. However humiliating such an origin may be, still such must be the result of the researches of him who seeks the source whence all their mysteries are derived. Their Occult secrets are all founded on this man who is to be avenged, and on that word or doctrine which is to be recovered in their third degree. The whole of this third degree is an evident repetition of the Bena of the Manichean degree of Elect, the samous Mac Benac is clearly explained by the species of punishment inslicted on Manes, and every thing leads us back to the Palestine widow's slave. We may defy the Masons to find any ceremony similar

^{*} Centuriatores Magdeburgenses ex Epiphanio.

[†] Will not this circumstance of the Widow explain a custom with the Masons, who, when they find themselves exposed to any danger, and that they have hopes of being heard by any of the brethren, in order to make themselves known and to obtain fuccour they hold their hands on their heads and called out, help from the children of the midow! If the modern Masons are ignorant of the fact, the ancient adepts were well acquainted with it; and all history afferts that Manes was adopted by the widow to

to their's of Mac Benac either before or fince the Bena of the Manichezans, if it be not the Bena itself; it is to that therefore that we must refer back; it is there we must rest to find the source of the Masonic mysteries.

The filence observed on this origin by the most learned Masons proves that they were assumed, but not that they were ignorant of it. It must at least have been difficult for them to have so often in the mysteries of the cabal commented on the Jehovah of Manes, subdivided like their own, into the Good and Evil principle, without knowing the grand author of this system, and who has given his name to the sect of the twofold God; without recognizing him, otherwise so famous as a profound adept in all the mysteries of the cabal, or of ma-

gic and aftrology.

It could hardly be possible for the Hero of the Martinists not to have seen that his Apocalypse was nothing but the Heresiarch's code. It cannot be supposed that Condorcet, tracing the origin of the secret associations, and bringing the Templars so near to the Albigeois, could have been ignorant of what all history afferts, that the Albigeois and all the ramifications of those sects of the South (the Vaudois excepted) were really no other than Manichmans; beside, that all those infamous proceedings of the Templars had long since been attributed to the children of Manes; and that all those horrors are easily explained by his doctrines.

When we see the principal adepts of Masonary, such as Lalande, Dupuis, Le Blond, De Launaye, seeking to substitute the errors of the Manichans and of the Persians, to the mysteries of the Christian religion, it is still more difficult to believe that they had not surmised

the real author of their mysteries.*

It may be possible that the History of the Templars and of their Grand Master, as more interesting to the adepts, may have obliterated the remembrance of so humilitating an origin.

The object of our researches has not been to humble the Masonic body, but to develope the snares of a sect justly branded with infamy from the very first days of

whom Budda, Scythian's disciple, fleed for refuge, and that the Herefiarch inherited all the riches he had left her. Help from the children of the widow, therefore naturally alludes to the children of Manes.

See Remarks on the general and particular History of Reli-

gion, by Mr. Le Franc.

its existence. Our object is particularly to make men sensible at length how much it interests both religion and the state to investigate the grand object of a secret association spread throughout the universe, an association whose secret is beyond a doubt contained in those two words Liberty and Equality, consided to the adepts in the very first degrees of Masonry; of an association whose last mysteries are no more than the explanation of these words to the full extent which the Jacobinical

Revolution has given to them.

The hatred which a flave had conceived for his bonds makes him invent the words Liberty and Equality. The detellation of the condition in which he was born makes him believe that the evil spirit alone could have been the Creator of those Empires which contain Masters and Servants, Kings and Subjects, Magistrates and Citizens. He declares Empires to be the work of the Evil spirit, and he binds his disciples by an oath to deftroy them. He at the same time inherits the books and all the absurdities of a Pagan Philosopher, a great Aftrologer and Magician, and composes his code, a monstrous digest of these absurdities, and of the hatred he had conceived against the distinctions and laws of fociety. He creates mysteries, distributes his adepts into different classes or degrees and establishes his sect. Though justly punished for his impostures, he leaves them his execution as a new motive to stimulate their hatred against Kings. This sect spreads itself from the East to the West, and by means of its mysteries perpetuates and propagates itself. It is to be met with in every age. Crushed a first time in Italy, France, and Spain, it spreads anew from the East in the eleventh century. The Knights Templars adopt its mysteries, and the diffolution of that order lends a pretence to new-model their games. The hatred of Kings and of the God of the Christians is only stimulated by these new motives. The times and manner of the age may vary the forms or modify the opinions, but the effence remains; it is always the pretended light of Liberty and Equality to be diffused; it is the Empire of pretended Tyrants, whether religious or political, of Pontiffs, of Priests, of Kings, of Christ himself, which are to be destroyed. in order to re-establish the people in that twofold Equality and twofold Liberty, which proferibes the religion of Christ and the authority of Kings. The degrees and mysteries are multiplied and precautions are redoubled left they should be betrayed; but their last oath is always hatred to the God who died on the Cross—hatred to the Monarch seated on the Throne.

Such is the historical sketch of Masonry, and the main point of its fecrets. Let the reader compare the proofs we have adduced from the very nature of its degrees, the proofs taken from the differtations of the most learned adepts of the most zealous Masons on their mysteries; all those, in fine, which we have drawn from their various opinions on the origin of their affociation; and I do not think he can entertain any doubt as to the grand object of this institution. Let him then reflect on the manner in which we were led back by Condorcet from the Masons of the day to the slave Curbicus, and how we discover in this Heresiarch and his adepts the real authors of the code and mysteries of Free-mafonry; and I do not apprehend that he can arry longer entertain a doubt as to their first and real progenitors.

Still it remains for us to show how these same mysteries promoted the plans of the Sophisters of Impiety united with those of Rebellion, in the execution of their plots for effecting the grand Revolution. But let us not terminate this chapter without repeating our protestations in favor of the immense number of Masons, who have never been initiated in the Occult Mysteries of the fect. Let us admire the wildom of English Masonry in rejecting all those degrees where an explanation of the mysteries begins to develope their dangerous principles. Let us admire and applaud them for having transformed this conspiring sect of other states into an association evidently useful to their own. The more strongly we have infifted an the importance to all Empires of inveftigating the dangerous principles of the Occult Lodges. the better pleased and the more ready we are to do justice to those whom we have seen so generally adopting the principles of a benevolent Equality, and of a Liberty secured by subjection to the laws.

CHAP. XIV.

Sinth Degree of the Conspiracy against Kings.—Coalities of the Sophisters and of the Free-masons.

do the Scotch the honor of looking upon their and Lodge as the flock whence all the others sprang: there, they tell us, that the Templars convened the preservation of their mysteries: It is thence that suppose Masonry spread through England into ace, Germany, and other states. This is not an tobable conjecture with respect to the actual form,

I say with respect to the assual form of their Lodges, and at the total content of their mysteries; for there had existed Francisco long since in England who pretended neither to defice from the Knights Templars nor the Grand Lodge in Scotlands. This is to be seen in a manuscript written two hundred and sixty years ago and fill preserved in the Bodleian Library at Oxford. This manuscript is a copy of certain questions written about a hundred years before by Henry VI. in his own hand. The date then of the original is about three hundred and thirty years back, as Henry VI. departed this life in 1471. (See Mr. Locke's Letter and this Manuscript in W. Preston's Illustrations of Mason.

ry, Book III. Sect. 1.)

There are two important remarks to be made on this manufcript. First, that the adept questioned on the origin of Mafoury makes no mention of the Templars; on the contrary he fays, that all the important secrets of which it is in possession were brought into Europe by Venetian merchants coming from the East. (Comed flyrste fromme the este ynn Venitia—3d anfwer.) Locke suspects that in those times of monkish ignorance, the Masons might have mistaken the Venetians for the Phenicians. Mr. Locke could not have choice a more unfavorable moment for his fuspicion, as the Masons and even the Monks had by means of the crufades learned to diffinguish between the Phenicians and Venetians, and particularly between Tyr and Venetians, nice-Nothing was more natural than the answer made by the Mason to Henry VI. ' That the mysteries had been brought from the East by the Venetians.' All Masons agree that the Templars learned them in the Eaft. It is very natural that the Venetians, to famous in those days for their commerce in the East, should have taken these mysteries whence the Templars afterwards did, and whose history had not yet been incorporated with that of Free-majorry. But the reader will remark, that every thing leads us back to Manes, to the countries whence, it is well known, the fect and its mysteries spread into Europe.

The second observation to be made on this ancient Manuscript is, that even in England Free-masonry already comprehended and present aspect of their mysteries, but, from whatever part they may have spread throughout Europe, it is an undoubted fact, that Lodges existed in France and in most other states in the beginning of this century.

First obfacles to the propagation of Mafoncy.

In 1735 they were proferibed by an edict of the States of Holland; two years later they were prohibited in France by Lewis XV.; and in 1738, Clement the XII. published his famous Bull of excommunication against them, afterwards renewed by Benedict XIV. In 1748, they were proferibed in Switzerland by the Council of Berne.

From the very nature of their mysteries, this asseration could long relift the ftorms by which it was a ed. Men trained to the art of hiding themselves no other precautions to take than to avoid the publiof large affemblies. It was in the very nature of tenets that they found the greatest obstacles to their pagation. England, it is true, difgusted with a L ty and Equality which the civil feuds of its Lol Anabaptists, and Presbyterians had taught it to a ciate, had rejected from its Masonic games all expensations tending to the overthrow of Governments; but it did not clear itself of all the adepts who still remained attached to the diforganizing principles of the ancient mysteries. It was this species of adept that preserved the greatest zeal for the propagation of its tenets; it was some of these who, withing to attract Voltaire into their party, had made Thiriot write, that notwithstanding the title of Liberty and Equality given to his Letters, he did not go to the point.

Unfortunately for France and for the rest of Europe, such was the species of adepts which took the lead in the propagation of their mysteries—at first their progress was slow and imperceptible.—It had cost Voltaire much

all those systems of Cabal, of Astrology, and of Divination, sciences all founded on the twofold principle of Manes. The art of living without fear or hope is also to be remarked, the grand object of Manes, as well as of all impious wretches; the art of making perfection and true liberty consist in disbelieving a stuture state, which may constitute the hopes of the just man and the terror of the wicked. And this is consounded in the general terms of the Manuscript—The art of wunderwerckynge, and of foresayinge thynges to comme—the skylle of becominging gude and parsignste withouten the holpynges of ferre one (8th answer.) Amidst all the panegyrics bestowed on Massonry in this ancient record such are the documents contained in it. Though so much extolled by Massons, the reader will certainly not receive it as a proof of the pretended innocence of their mysteries.

to adopt their diforganizing principles, and it would neceffarily cost many young men much more, who, not having stifled all fentiments of religion, repressed not only that spirit of independence but even that of curiosity and the desire of knowing a secret only to be acquired by an oath which might be perjury in itself.

In France particularly it must have been difficult to inculcate mysteries, whose last secret was apostacy and rebellion, in men as yet unaccustomed to declamations against Sovereigns and the social order. Policy at first, and afterwards the progress of the Sophisters, removed The Free-masons, according to cusevery difficulty. tom, fought to gain an afcendancy over the mind of fome man who might protect them against and avert the indignation of the Sovereign; and with the apron they request the Prince Conti to accept the title of Grand Matter of the French Lodges. The Prince confented to be initiated, and on that occasion the construction was put upon the mysteries which is artfully given whenever a candidate is received, whose sentiments, rank, or grantleur, is known to militate against the diforganizing principles of Liberty and Equality. Many Princes and some Sovereigns fell into a similar error. The Empe-Tor Francis I. would also be initiated; and he protected the brethren, who never revealed any secret to him which could shock his known piety. Frederick II. was alfo a Free-mason. The adepts told him all their secrets against Christ, but guarded against the most distant hint of applying Liberty and Equality to the rights of the throne, which he was so jealous of maintaining.

In fine, the policy of the craft went so far as to gain protectors even among the Princesses by initiating them in the lesser mysteries. Maria Charlotte, at present Queen of Naples, believed, without doubt, that she was only protecting most faithful subjects; she petitioned in favour of the proscribed brethren, who were even in danger of suffering. A medal struck on the occasion, her health drank with that of the Grand Master at the Masonic seasts, appeared to be an infallible pledge of the gratitude of the Crast: and under her auspices they spread far and near. But when the Conspiracy burst forth at Naples this protected brotherhood were found to be a nest of conspiring Jacobins. The plot had been contrived in their Lodges, and the protecting Queen stood foremost on the list of proscriptions.

Vol. II Hh

Many Lords and Noblemen, true and accepted Mafons, had joined in the conspiracy; but the Court soon discovered the eccult plot, in which it had been decided that all the Nobles, though Jacobin Mafons, thould be maffacred immediately after the Royal Family by the

equal and clouted-shoed brethren.

In animadverting on these facts, of which the Histosians of the Revolution will have to treat hereafter, my defign is to draw the attention of my reader to that polacy of which fo many great personages have been the miferable dupes. The Occult Mafons would go in quest of them, and initiate them in all the mysteries against religion.—The initiation of these Noblemen quieted the fears and averted the attention of Government from the Lodges, seeing them frequented by men who were the natural allies of the throne. And this policy of the Occult Lodges proved one of the most successful tools for their success. The names of the most faithful fervants of the crown screened the rebellious plots of their occult mysteries; and that of Conti easily quieted Lewis XV. with respect to the Masons. The Police of Paris made no farther enquiries, and the Lodges were tolerated. The Sophisters and the progress of Impiety furnished them with new and more efficacious means of multiplying their Lodges.

According as Voltaire and Holbach's club succeeded in inundating Europe with their impious writings, the Craft extended its conquests. It was then easy for the Philosophists to make themselves be listened to by men already disposed to the secret mysteries by their Antishriftian and Antimonarchical publications, and to infoire them with a defire of a new order of things to be learned in their Lodges. Curiofity, stimulated by impiety, daily made new converts to the fect. Impiety continued propagated and spread wide the spirit and fashion of Masonry, and that was the great service render-

ed to it by the Sophisters of the age.

On their fide, the Sophisters of Impiety and Rebellion foon perceived the connection between the mystesies of Masonry and their Philosophism. They were defirous of being acquainted with those mysteries whose profound adepts were their most zealous disciples; and foon all the French Philosophists became Masons. Mamy years before the Revolution, it was difficult to meet with a Sophister who was not a Free-mason. Voltaire Freematon, alone had not been initiated. The Craft had too great

Voltaire

obligations to him; it was indebted to him for too many of their adepts, not to testify their gratitude to him. Scarcely had this octogenary infidel arrived at Paris when they prepared the most pompous fête for his admission to the mysteries. At eighty years of age he was admitted to the light. After having taken the oath, the fecret which flattered him the most to learn was, that the adepts, in future his brethren, had long fince been his most zealous disciples. That their secret consisted in that Liberty and Equality which he had himself opposed to the Gospel of his God and to the pretended Tyrants. of the Earth. The Lodge refounded with fuch applause, the adepts rendered him such honours, and he so perfectly felt the cause of them, that, thinking his pride gratified and his vow of hatred accomplished, he blafphemously exclaimed, This triumph is well worth that of the Nazareen. The facred formula of the mysteries was so dear to him, that the ancient adept Franklin, having meanly presented him with his children to bless, he only pronounced over them the words Equality and Liberty.*

If, after all the proofs we have given of the meaning attached to those words by the prosound adepts, any one should doubt of their application to Christ and the throne, let him reflect on the interpretation of them given by Voltaire to the Genevele; and particularly what extent he gave them on his admission among the brethren of Liberty and Equality; let him be carried back to this initiation, let him behold the crowned adept, those who crown him, and those who surround him, and can any other proof be required of the object of their mysteries than the list of these attendant breth-There on the fame line he would behold Sophifters and Majons, and particularly those who by their writings have prepared the downfall of the Altar and the Throne, who by their votes have decreed it, and by their crimes have confummated to iniquitous an undertaking. There he would meet the impious brethren, fuch as Veltaire, Condorcet, Lalande, Dupuis, Bonneville, Volney, and all the other blasphemers both modern and ancient; there again would be see the rebellious brethren, a Fauchet, Bailly, Guillotin, La Fayette, Menon, Chapellier, Mirabeau, and Syeyes ; there in the same Lodge he would find the adepts of

A 24 1 41 .

A = 0

^{*} See the life of Voltaire.

Holbach's club, and those of Philip L'Egalité. Whence this concord, what object can unite so many impious brethren, so many rebellious brethren in the same Lodge, if not the identity of their secret mysteries? and why this concourse of the Sophisters to the Masonic Lodges, if not for the mutual succour they are to afford each other?

It was not sufficient for the heroes of the Encyclopedia to unite under their standards against Christ the infidels of the court and of every class. Many in all classes who had remained faithful to their God were also true to their King. Even in the impious part of the Aristocracy many men were to be found, whom fortune, ambition, or custom attached either to the person or to the existence of the Monarch. There existed a public force, which the duty or interest of its chiefs might oppose to their machinations; and a multitude of Citizens might have risen against the Conspirators.

But however numerous the disciples of impiety may have been, still the multitude sided with the altar and the throne. The Sophisters saw they had not as yet sufficiently triumphed over the public opinion; they

felt that it was necellary to acquire strength.

Having long meditated on the arts of rebellion, they foon perceived what advantages might be drawn hereafter from the Masonic Lodges. From the period of their coalition a revolution was made in the French Masonry, the adepts of which soon became the children of the Encyclopedia. The Martinists alone, with some few Cabaliftic Lodges, remained true to their flave Curbicus; all others adopt the impiety of Voltaire. The real fource of the mysteries was to be traced by the forms preferved; but it was at this period that all those novelties were introduced which make it more difficult to trace them. It was on this coalition that all our Duzikit Masons were transformed into Atheists, Deists, or Pantheifts. It was then that the degrees of the Knights of the Sun and of the Druids were added to the former ones; but they are nothing more than the impious degrees of modern Sophistry.

Be they however children of Manes, or the offspring of the Encyclopedia, it was always the fame hatred against the altar and the throne, the same conspiracy which constituted the grand object of the Occult Lodges. To secure the triumph of Holbach's club, the Sophisters had only to affure themselves of the support of the

pikes ; and by means of the interior intercourse of the Masonic Lodges they hoped to effectuate it. head of this correspondence was a general office called the Grand Orient, apparently under the direction of the Grand Mafter, but really conducted by the most profound adepts. This was the feat of Government, the high tribunal where all the Malonic differences or fuits were fettled; it was also the supreme council whose orders could not be violated or disobeyed without incurring the penalties of perjury.

It was to this tribunal that the different Lodges spread Governthroughout the country fent their deputies, who, refiding there, were entrusted with the forwarding of orders, and with notifying their execution. Every Lodge had its prefident called the Venerable, whose duty confifted in forwarding the orders of the Grand Orient, or in preparing the brethren for the orders they were to receive. All instructions were transmitted in a secret language, in a particular cypher, or by private means. Left any falle brother or Maion, not subject to the inspection of the Grand Orient, should intermix with the real adepts without being discovered, there was a watchword which changed every quarter, and was regularly fent by the Grand Orient to ever Lodge under its infoection.

Every branch of this government was bound by the ouths of not revealing to the prophane the fecrets of Free-melonry. Each Lodge fent its contributions quarterly for the maintenance of the central office, and to cover all expences which this office judged necessary to be incurred for the general interest of the craft. Lodges that were not under the inspection of the Grand Orient, were under a fimilar government of a Mother Lodge, which also had its Grand Master and kept the fame fort of correspondence.

This part of their constitutions was generally known to all the brethren : but I have often repeated that with respect to the Occult Lodges they were in the dark, The day was to come when the greatest novice in the art was to show as much zeal as the most profound a-

dept. To effectuate this, it was only necessary to fill

I hope the reader will remark here, that the fwearing in of the multitude is the last step of a conspiracy, and not the first, as fame (little verfed in these black arts) are perpetually repeating; and that as long as the authors remain undiscovered, it is but of Little avail to discover the vulgar and often missed agents. T.

their ordinary Lodges with hair-brained young fellows, ignorant citizens, and even thick-headed workmen, who had been previously misled by the impious doctrines of the Sophisters, and with all those who were carried away by that torrent of declamation, calumnies, &c. directed against the altar, the throne, and all the higher

orders of fociety.

With fuch a species of brethren the Occult Mysteties were unnecessary, and without any further instruc-tions the warhoop of Liberty and Equality was more than sufficient to excite their enthusiasm and direct their blows. A chief in each Lodge, or a very few adepts in direct correspondence with the central office of the Conspirators, might easily be informed of the day and hour on which it was necessary that the minds of these underling adepts should be worked up to revolutionary fory, and to point out the objects and persons on whomthey were to vent their rage. Nor was it impossible to organize those bands of Brigands and firebrands into Lodges, and thus distribute to each the different parts of levelling butchers and of revolutionary executioners. These Lodges, multiplied throughout the state in the towns and villages, might, under the direction of the central office or committee, turn out at the fame inftant all over the country, thousands and tens of thoufands of adepts all enthuliaftically arrayed under the banners of Liberty and Equality, armed with pikes, hatchets, and torches, carrying fire and defolation wherever their course was traced, knowing beforehand what victims were to be facrificed, what castles and country houses to be burnt, and what heads to be carried before the triumphant levellers of Liberty and Equality; thus preferring the most exact accord in the midft of rebellion, levelling at one blow all public force, all public justice, disorganizing every thing and throwing every thing into confusion. But, in order to establish its new empire and organize its own power, it only had to transform its fecret dens of conspiracy into Jacobin clubs, and its grand adepts into municipal offi-Thus at length, it gave birth to a Revolution irreliftible, confummated, and irreparable even in the first hours of its existence, and before any one had thought of measures to oppose it.

In thus describing what might have been done by means of that tenebrous secrecy of the Masonic government and Lodges, I have only anticipated what really was done by the Sophisters to effectuate the French Revolution. As early as the year 1776, the central Deputies Committee of the Grand Orient instructed the directing feat from adepts to prepare the Brethren for infurrection, and to Oriest vifit the Lodges throughout France, to conjure them by the Masonic oath, and to announce that the time was at length come to accomplish it in the death of tyrants.

The adept who was intrusted with the visitation of the Northern provinces was an officer of artillery called Sinetty. His Revolutionary Apostleship led him to Lille. The regiment of La Sarre was at that time in garrifon there. The Conspirators withed particularly to gain profelytes among and make fure of the military brethren; Sinetty was far from fuecceding according to his withes; but the method and plans he adopted are all that can be necessary for our object. To explain this matter to our readers, we will lay before them the relation made by one of the officers of La Sarre, an eye-witness, and one of the many whom Sinetty had chosen to be present at the meeting where he was to disclose the object of his Apostleship.

"We had," faid this worthy officer to me, " our " Lodge. It was to us, as to most other regiments, a " mere plaything. The trials to which the new candidates were subjected afforded us much amusement. "The Masonic seasts made us spend our leisure hours agreeably, and refreshed us from our labors. You " very well understand that our Liberty and Equality " was not that of the Jacobins. The greatest part and " nearly the whole of the officers gave proofs of this " at the Revolution. We indeed little thought of any " fuch Revolution when an officer of artillery called " Sinetty, a famous Mason, presented himself at our " Lodge. He was received as a brother. At first he " did not appear particular. A few days after he invi-" ted about twenty of us to meet him at a tea-garden " called the Bonne Aventure, a little out of Lille. We " thought he wished to return the compliment of the " feast we had given him, and expected a common " Mafonic repair, when on a fudden he holds forth, " declaring he had important fecrets to communicate " from the Grand Orient. We liften to him; but " judge of our surprize when we heard him in the most " emphatic and enthusiastic tone declare, That at " length the time was come, that the plans so ably conceived and so long meditated by the true Masons were "on the eve of being accomplished; that the universe would be freed from its fetters; Tyrants called Kings would be vanquished; religious superstitions would give way to light; Liberty and Equality would succeed to the slavery under which the world was operfied; and that man would at length be reinstated in his rights."

"While our orator continued these declamations we stared at each other, as much as to say, 'What is this madman about?' We hearkened to him for a whole hour, and silently; meaning afterwards to joke among ourselves. What appeared to us the most extravagant was the confident manner in which he afferted, that it would be vain in future for Tyerrants or Kings to pretend to oppose their vast plans; that the Revolution was infallible and near; and that the altar and the throne would be overturned.*

"He foon perceived that we were not Malons of
his stamp, and left us to go and visit other Lodges.
After having laughed for some time at what we conceived to be the conceits of a heated brain, we forgot the scene till the Revolution (which convinced us
but too forcibly how much we had misconcieved the

" man) recalled it to our minds."

When I had determined on publishing this fact, I knew how necessary it would be to authenticate it by the signature of him to whom we are indebted for the above account; but it may easily be conceived that he did not wish to have been looked upon as having betrayed the secrets of the Lodge. Fortunately there are now in London many who were present at that meeting; for example, the Comte de Martange, Mr. de Bertrix, Mr. Le Chev. de Myon, all formerly officers in the regiment of La Sarre. Though I have not the honor of their acquaintance, and that they may be a little surprized at seeing themselves named here, still I am not afraid of being contradicted by them, either as to the mission or the manner in which Sinetty sulfilled it; and especially

^{*} Nothing perhaps can show the danger and impolicy of oaths of secrecy more than this passage: For, any rebel, provided he be bound by the same oath, may come and make propositions to you of the most dangerous tendency; and if, through weakness or depraying, they are hearkened to, he sinds Conspirators ready made; if rejected, they are still kept secret by those who are supposed to be bound to secrecy, forgetting that in this case by the very act they become perjured to their oath of allegiance and to their God.

T.

when I add that it was their attachment to their King which missed them with respect to this designing madman. So far were they from any revolutionary ideas, fo well did they know the dispositions of the French officers, and so firmly did they think the authority of the King established, that they believed this Sinetty to be a madman, and all his message from the Master Lodge to be no more than the reveries of a heated brain. Now. that the Revolution has diffipated the illusion, I leave the historian and the reader to meditate on so important a fact. The consequences flow of themselves. manifest all that the brethren, either Sophisters or Mafons, coalesced in their central committee, expected from the chosen adepts which they had sent into the provinces to prepare the infurrection. But it was referred to Syeves and Condorcet to establish in the very centre of Free-masonry an Apostleship much more general, whose object was to Jacobinize not the Lodges only but the whole Universe.

That Condorcet, whom we have observed so jealous Establishof fraternizing with the Albigeois, Patarins, or Catares, ment of in short, with all the Jacobins of the middle age, had, ic Propawithout doubt, studied their means. What history re- ganda. lates of them, to inflame the indignation of the reader, is exactly what he adopted and imitated of their aborninable artifices; and he even furpaffed them. That

* Notwithstanding I have already given various proofs of the coincidence between the modern Jacobias and those of the middle ages, I think it proper to lay before my reader an historical fragment very precious, though little known. It is a letter written in 1243, by one Yvon of Narbonne to Gerald Archbishop of Bourdeaux, and preserved by Matthew Paris, a cotemporary author. In this letter Yvon fays, that, accused of leaning towards the Errors of the Patarins, he thought it prudent to feek fafety in flight. Arrived at Come, in Italy, he meets with fome Patarins, and declares himself to be persecuted for professing their doctrines. He is received as a brother, fumptuoully treated, and entrufted with information, of which he gives the following ac-

" For three months," fays he, " I was among them, well fed, " fplendidly and voluptuoufly feafted; learning each day fome " new error or rather horror against faith, to all which I pretended " to affent. By dint of good treatment they obliged me to promife, " that in future, whenever I was in company with Christians, I " would do my utmost to prove that the faith of Peter never saved " any body. As foon as they had wrested from me this oath, they " began to discover their secrets to me. They told me, among other things, that from several towns in Tuscany and from al-Vol. II.

zeal so common to the adepts did not appear active and ardent enough for him. He joined with Syeyes to found in Masonry itself a true Apostleship of Jacobin-ism.

The Lodge established at Paris, Rue Coq-heron, and prefided over by the Duke de la Rochefoucault, was more particularly frequented by the profound Mafons. After the Grand Orient, this was the Lodge wherein the deepest plots were contrived, where Syeves and Condorcet, with the most zealous of the brethren, held their meetings. This was also the hothed whence forung the Propaganda. Of all the writers who have treated of this establishment, none were better acquainted with it than Mr. Girtanner, who lived at Paris in the midst of the Sophisters and Masons. He afterwards lived with the Jacobins, and pryed into every thing with the eve of a correct observer. A learned Foreigner and a Physician were qualities which rendered him less suspicious, and he was much in their confidence. What we-

most all the towns in Lombardy, they carefully sent some of
their most docile disciples to Paris, who were there to apply
to all the subtilities of Logic and intricate questions of Divinity, in order to prepare them for maintaining their ownerrors and combating the Apostolic Paith. That beside this
they had a great number of merchants whom they sent to the
different fairs with a view of perverting the ticher laity, and
in a word all those with whom they converted or associated at
table. Thus by the extent of their commerce they on one
hand enrich themselves by other men's money, and on the
other pervert soult."

This, beyond a doubt, is a secret society, a perfect Propaganda. When we restect that this society was entirely composed of Manichaeas, teaching that all men were free and equal, and were to obey neither the spiritual nor temporal power, one can hardly view them in any other light than as Jacobin Masons. Still less can we mistake them when we observe the new adopt travelling from Come to Milan, to Cremona, to Venice, and even to Vienna, always received and feasted by the brethren, only making himself known and getting himself acknowledged by means of certain signs which were always secretly given to him.

Semper in recessu accepi ab aliis ad alios inter signa. (Math.

Paris Hift. Ang. ann. 1243).

It is true, that this is a letter written by a penitent adept, who is forry for having fwerved from the true faith, lamenting the horsors he had been guilty of with the other brethren, and only confoling himself with the happy recollection of having reclaimed several from their errors, and craving pardon and penance for his past wickedness. But these circumstances all become new proofs of his sincerity, and only depict in stronger colours the connection between the secret associations of the children of Manes, the true Jacobins of the middle age, and the secret associations of the Cocult Masons, or of our modern Jacobins.

are about to lay before our readers concerning the Propaganda is nearly all extracted from his Memoirs on the French Revolution.

" The Club of the Propagandists is widely different from that of the Jacobins, though both frequently 44 unite. That of the Jacobins is the grand mover of 46 the National Assembly; that of the Propaganda " aims at nothing less than being the mover of all hu-" man nature. This latter was in existence as early as ". the year 1786. The Chiefs are the Duc de la Roche-

" foucault, Condorcet, and Sveyes."

For the honour of this unfortunate Duke, we haften to fay, that the Revolutions foon reclaimed him from his errors. He had made himself Grand Master of several Lodges, and was the rool of Syeyes and Condorcet, who made use of his riches to forward their plans. When he beheld the disorganization of France succeeding to the first Constitutionalists, his zeal for the Propaganda was greatly abated. He at length abandoned it, and Condorcet and Syeyes remained the fole Chiefs.

"The grand object of the Propagandist's Club," says Girtanner, " is, to establish a philosophical order of 46 things, paramount to all the received opinions of huss man nature. To be admitted into this fociety it is " necessary to be a stickler for the Modern Philosophy, sthat is to fay, Dogmatic Atheism; or else to be am-" bitious, or discontent with the present Government. "The first requisite on your initiation is, a promise of " the most profound secrecy. The candidate is then informed, that the number of adepts is immente, " and that they are spread all over the world. That " all are perpetually in quest of false brethren to make " away with them, and to revenge themselves on any " who should betray their fecret. The candidate then or promises to keep no secret from the brethren, but al-" ways to defend the people against the Government; " to oppose all arbitrary orders, and to do all in his " power to introduce a general toleration of religions. "This affociation is composed of two forts of mem-" bers, those who pay and those who do not. The " first class subscribe at least three Louis a year, and the " rich double the fura. The fubscribers are about five " thousand; all the sell engage to propagate the prin-

" ciples of the fociety, and to act according to its

" views. These latter may be fifty thousand.

"In 1790, the general fund of the order amounted " to twenty millions of livres (900,000l.) in specie; ss and according to statements made, there were to be

ten millions more before the end of 1701.

" They have two degrees, that of candidate and that " of initiated. Their whole doctrine refts on the fol-" lowing balis, want and opinion are the two agents which et make all men act. Cause the want, govern opinions, and you will overturn all the existing systems, how-" ever well confolidated they may appear.

"They will also add, it is impossible to deny that the " oppression under which men live is most frightfully barbarous. It is incumbent on the lights of philoso-" phy to quicken the minds of men, and to fpread the " alarm against oppressors. That once done, it will " need only to wait the favourable moment when all " minds will be disposed to embrace the new systems. " which must be preached throughout all Europe at the " fame time. If any opponents obstruct the way, let "them be gained by conviction or by want. If they per-" fift in their opposition, treat them like Jews, and re-" fule them every where the rights of Citizens."

A very curious article in their code, and which should not be overlooked (as being probably fuggested by the little success they obtained at the outset,) is that which instructs the brethren not to try their plan until they are certain of having created want. It also says, that it would be better to defer the scheme for fifty years than

fail in it through too much precipitation.

The Propaganda found much difficulty in gaining " footing in Holland; and it only succeeded at last by er persuading the people there that they must be led away by the general torrent.—At prefent it draws " large fums of money from all those provinces for the

er general fund."*

Such is the account given by Mr. Girtanner as early as the month of February 1791. A letter, dated Paris, September 1, 1792, confirms them all, faying, "You "may rest assured, that all that I wrote to you concerning the Propaganda is perfectly exact. At most there are but a few slight errors in the figures, as in ** the round numbers, which must be taken as aproximations. The Propaganda is at present in full activity. "YOU WILL SOON PRCEIVE ITS EFFECTS.

^{*} See Girtanner, Vol. III. in German, from page 470 to 474.

At the very period when Mr. Girtanner was writing this, it is easy to perceive to what extent they flattered themselves with success. The orator of the club established at Bruxelles under the name of THE FRIENDS OF THE PROPLE had already exclaimed:

- "Every where fetters are forged for the people; but Philosophy and Reason shall have their turn; and the day shall come when the Supreme and Sove-reign Lord of the Ottoman Empire shall lie down to rest a Despot, and find himself on waking a simple Citizen."
- * Ibid.—It is worthy the attention of every Englishman, that the work on the Rights of Man, which appeared under the name of Thomas Paine, was published as early as the year 1791; that it was profusely spread all over Great-Britain and Ireland (in the latter of which places it may be faid to have been the torerunner of the unhappy broils we have fince witheffed,) and it was fold (as I am credibly informed) as low as for 3d. or 4d. to the Irish Peasantry. We should swell this note to a volume were we to enumerate the miferable or rather the abominable penny publications that prove the almost licentious liberty of the prefs, and that have been and continue to be fold of late. Even Newspapers have taken up the taik. The GAZETEER at this moment comes to hand (Saturday the 16th September 1797,) in the third page and fourth column, &c. (of which) I read in large letters, We live in an age pregrant with the feeds of destruction to one class of men, and with the means of triumph to another. The " energies of men are all actuated, they are embattled against Ex-" ROR and Superflition, along with its bideous train of Mitres, "Diadense, and Sceptres is DESTINED TO VANISH, Overwhelmed " and exploded by the intrepid reasonings of all good, virtuous, independent friends." The writer then talks of Scourges of Industry and of friends of man; but, alluding to the French Revolution of the 4th of September, he continues: These " events will be found to be highly conducive to the promotion " and the final success of those schemes which have been conceived " and arranged in the retreats facred to Philosophy, and to the description we thus allude to. The PROJECT is the EMANCI-

In the next column we find, that mankind are not only indebted to them (the French Government) for Liberty; but "they "owe it to them, that the horrible reign of Priest-craft and "Monarchic Isstituations have not been restored in one "country and established for centuries in every quarter of the globe. To them we owe the renewed guarantees of ultimate victory in the struggle to Pull down and destroy "Thrones. To them Excelsemen can only look with confidence for a redress of those grievances which have been generated in the LAP of Monarchy, and nourished and fostered from the cradle, to a state of manhood by wicked Ministers, and the sycophant eulogists of a worthless "Court. From them, Europe is yet destined to receive the Palm of Liberty, &c. &c. Glorious events! and glorious

As a cerroborative proof, let the reader recal to his mind what I faid concerning that adept who was for a long time an unheeding Mason; was only initiated in the last mysteries when, on his reception to the degree of Kadosch, he was judged a proper person to be admitted into the Propaganda; and who had it left to his choice to go to London, Bruxelles, or even to Constantinople, and, provided he would but propagate the principles of the French Revolution, was certain of repairing from the fund of the brotherhood the lofs that his fortune had fustained.

It is thus that many new degrees had been added to Mafonry, and even a new fociety, which the restless enthulialm of the Sophilters of Impiety had invented to spread the ancient systems of disorganizing Liberty and Equality, and to enfure their triumph. It was to the Propaganda that they were indebted for the immense number of their adepts; or rather, in rendering Impiety so common, the spirit of Philosophism had gained so much ground, that it was scarcely necessary to be initiated into the Occult mysteries to be a complete conspirator.

At that time few novices were to be found either in the Grand Lodges of the Orient or of the Contrat Soeial. The Revolution was so openly carried on there, that the Court could not be ignorant of it. Among the number, it was impossible that some should not look upon the Revolution as a most dreadful scourge, and in reality several were of this opinion. With certainty I may number among these latter the French Nobleman who received the letter mentioned before, from Alfonse

The Court and Lewis Conspiraey, but to

Being questioned, whether he had not observed something among the Masons tending towards the French XVLinfor- Revolution, he made the following reply: " I have med of the " been the orator in many Lodges, and had got to a " pretty high degree. As yet, however, I had obsernopurpose. " ved nothing which in my opinion could threaten the e state. I had not attended for a long time, when in " 1786 I was met in Paris by one of the brethren, who

[&]quot; times, in which men live only to witness the downful of some " pretendenat (probably misprinted for as) the prelude to THE "OVERTHROW OF SOME THRONE."-Such are the doctrines forced upon that part of the public who support this Paper. They need no comment, but are fuch as should rouse the attention of every Englishman to oppose them. T.

reproached me for having abandoned the affociation: " he pressed me to return, and particularly to attend a " meeting which he told me would be very interesting. I agreed to attend on the day mentioned, and was exstremely well received. I heard things which I can-" not tell you; but they were of such a nature, that, " full of indignation, I went immediately to the Min-" Ifter. I faid to him, Sir, I am not entitled to queffion se you; I am aware of the importance and of the confequena ces which may refult from my entrusion; but were I to be fent to the Bastille, I must ask you (because I believe the " fafety of the King and of the State is at ftake, whether the Free-majons are watched, and whether you are ac-" quainted with what is contriving in their Lodges? The "Minister turned upon his heel, and answered, Make " yourfelf easy, Sir, you shall not go to the Botille, nor a will the Free-majons trouble the State."

This minister was not a man who could be suspectedof having in any degree tampered in the Revolution; but he most certainly thought it chimerical even to surmise a plan of overthrowing monarchy, and concluded, like the Gomte de Vergennnes, that, while he had the control of an army of two hundred thousand men, a

revolution was little to be feared.

Lewis XVI. was himself warned of the dangers which threatened his throne, but continued in that security which only ceased to delude him on his return from Varennes, when he said to a person in whom he consided, Why did I not believe, eleven years since, what I so clearly see to-day! for I had been warned of it so long

ago as that.

If any one was entitled to disbelieve plots formed against his person or his throne, it was certainly the unfortunate Lewis XVI. Seeking only the happiness of his subjects in all the sincerity of his heart, never having committed a single act of injustice, perpetually sacrificing his own interest to that of his people, and ambitious of nothing so much as of the love of that same people, how was it possible for him to conceive that the conspirators could succeed in representing him as a tyrant? Lewis XVI. had not one of those vices which draw down hatred on the Monarch's header Publicly proclaimed the justest of Princes, and the most honest man of his empire, he was unfortunately the weakest of Kings—But if ever Ministers prepared a Revolution, it was certainly those in whom he placed

his confidence. He began by entrufting himfelf to Mr. De Maurepas, whose inactive and careless disposition, dreading nothing to much as violent thocks or tempettuous broils, quietly permitted all those to gather which were only to burst forth when he was gone. The Sophister Turget appeared but for a moment, as it were to make an effay of those systems which silently sapped the throne. The fordid economy of Mr. de St. Germain only served to deprive the Monarch of his bravest supporters. The quack Necker showed no talent but that of ruining the public treasury with his loans, and of accusing Mr. de Calonne's profusion of the fact. Under Mr. de Vergennes, false policy fomented external Revolutions, but to infuse the spirit for, and prepare interior ones. Greedy courtiers difgust the Monarch with their intrigues, alienate the people by their scandals, corrupt them by their impiety, and irritate them by their luxury. The affembly of the Notables convene with the apparent intention only of repairing great errors, at the fole expence of the Nobility and Clergy; and nothing guaranteed that great facrifices would not prove a great fource for new dilapidations. New diffentions threatened to break out between the King and the High Courts of Judicature, when Brienne was on the eve of making his appearance to complete the ruin by turning on the Monarch all that contempt and hatred which should justly have been heaped upon himself. Not a single minister attempted to brook the torrent of Rebellion and Impiety; not one reflected on the inefficacy of the laws for a people who hated their chiefs, and had loft all tie of religion. The Sophisters of Holbach's club, those of Masonry, and all the malecontents of all classes, whether noble or plebeian, had but little to do to create the defire of a Revolution; and that was the period which our conspirators waited for to confummate their plots; that was what the Propagandifts called creating want. Every thing denoted that the time was come, and they applied themselves to muster up their forces for the completion of the cataltrophe.

Friends of

In the year 1787, about the fame time that Mr. de the Blacks. Calonne anxious to retrieve the finances from the diforder into which Necker had thrown them, was convening the Notables, a secret association, supposed of new invention, established itself at the Hotel de Lussan in the street Groix des Petits Champs, under the name

of Amis des Noirs (Friends of the Blacks.) There was nothing new in this affociation but the name. sectaries of Liberty, whether ancient or modern, every class of Sophisters, and all the Revolutionary Masons, had adopted this appellation only the better to conceal the grand object of their Conspiracy under the specious pretext of humanity. While occupying all Europe with the question they had proposed, on the slavery of the Negroes in America, they never lost fight of that Revolution which they had fo long meditated, and which was to liberate all Europe from the pretended flavery of the laws and of supposed tyrants. Their Lodges might become suspicious by their daily meetings, and they wished not to lose sight for a single hour of the grand object of their plots. The adepts did not agree as to the method of the Revolution, or as to the laws to be substituted to those of the Monarchy. however were unanimous on Equality and Liberty, the grand fecret of their mysteries. They also agreed, that both Liberty and Equality were at an end, wherever the people were not fovereign, and did not make their own laws, wherever they could not revoke and change them at pleafure, and particularly where the people were subjected to a Monarch or Magistrates who governed in their own right, or who were not the agents and the executors of their will, and subject to be recal-. led whenever it might please the people. But among the adepts were many Sophisters who shaped out Liberty and Equality according to their own interests, their dispositions, their rank and their fortunes. They were in fome fort the Aristocratic Jacobins. The adept Counts, Marquisses, Dukes, Knights, and wealthy Citizens, all these were perfectly of opinion, that they were to lose nothing of their rank or fortune in this new system of Equality, but that, on the contrary, they were to share among them all the rights, authority, and influence which they were to wrest from their unfortunate Monarch. In a word, they wished for fuch a King as the first Jacobin Legislators dreamt of, a King whom they could domineer over, and who had no authority over them. Others wished for an Equality of Liberty in the grandees or wealthy, counterpoised by an Equality of Liberty in the plebeians, and concentrating in a common chief the King. This was the Equality of the Monarchiffs, who thought themselves Vol. II.

guiltless rebels because they were not sufficiently powerful to direct the course of the rebellion. As for the last class, they wished neither for a constitutional nor any other King. With them every King was a Tyrant, and every tyrant was to be everthrown; all Aristocracy was to be exploded; all titles, rank, or power was to be levelled; and this last class alone was initiated in the profound secrets of the Revolution. They conceived that they could only proceed by degrees; that it was necessary to unite in order to compass the overthrow of the existing order of things; and, that accomplished, to wait the savorable moment for accomplishing their ultimate designs.

It was in this view that Briffot, Condorcet, and Syeves proposed to form a general union of all the adepts, whatever might be their Revolutionary Systems, under the title of Friends of the Blacks, it was even agreed, that every man who had any serious cause of complaint against the court should be invited to join them. This was the reason why they invited the Marquis de Beaupoil de St. Aulaire, whom they supposed to be imbued with their principles through defire of revenge. But they were grossly mistaken. The Marquis had great reason to complain of the Ministry, but no one could better distinguish the cause of the Monarch from the injustice of his Ministers.

This however proved a fortunate error for history. What I am about to present to the reader concerning this association is made public by permission of Mr. de Beaupoil. He was kind (and I will say patriotic) enough to savor me with an account of what he had been eyewitness to in that secret society; and in vain would the historian seek a better authority.

Consonant to the wishes of its projectors, the association of the Friends of the Blacks was composed of all the adepts who had imbibed the principles of modern Philosophism, and they were generally initiated in the mysteries of Free-masonry. In the multitude of brethren were many thousands of dupes, all ardent for, all ready to second the Revolution, and all promoting it with their utmost exertions. Each member subscribed two guineas, and was entitled to attend the deliberations. That the plans might be better digested, a regulating committee was formed of the following persons, viz.

Condorcet, Mirabeau the elder, Syeyes, Briffot, Carra,

the Duc de la Rochefoucault, Clavieres, Polletiere de St. Pargeau, Valadi, La Fayette, and fome others.

Had I not even mentioned the French Revolution, tors under this lift of its prime movers must naturally make it oc- the name of cur. And what could be the object of fuch a fociety, Friends of which begins by giving itself a regulating committee consposed precisely of all those men who, in the course of the revolution, have shewn themselves its greatest abettors? A Condorcet, who would have smiled at the conflagration of the universe, provided neither Priest nor King could spring from its ashes !* A Mirabeau, who to the impiety, the ambition, and all the other crimes of a Catiline, had nothing of his own to add but cowardice, and still retained all the daring profligacy of his patron.+

When the historian shall depict a Syeves, let him begin with the vilage of a fnake; for it is folely to the art of hiding his venom that that abominable character is indebted for his reputation of a profound genius. Like Mirabeau, he had long studied the Revolutionary arts ; he left to the latter the more striking features of crime, referving to himself those huxuries of obscure oriminals, who point out to the ruffians the crimes to be committed, and then foulk behind their blood-thirsty cohorted

With all the defire of operating a Philosophical Revolution, and of conducting it with profound policy, Briffor only dared appear on the second rank: But he had already formed the plan of his Republic, and his Philosophism only shrunk from the horrors of the Revolution, when the axe, with which he had himfelf affailed the throne, was suspended over his own head # 1

Claviere, a greedy and frigid flock-jobber, comes from Necker's own country to fell to the Parisians the Revolutionary arts which he had practifed there. Moderate in his expressions, even when he infinuated the most treacherous and ferocious means, he seemed to have fecretly watched Syeves to learn the art of forming disciples.

After having kiffed the gallows, Carra appears to revenge himself on those laws which had not punished

^{*} He murdered himfelf. T.

[†] Died in great agonies of pais, 3d April 1791, supposed to have been positioned by the Jacobins. T

¹ Still exists, 20th September, 1797. T.
Was guilloined 31st of October 1793. T.
Murdered himself the 1st of December 1793. T.

· him for his thefts, and he feems to enjoy the liberty to which he is reftored only to blaspheme like a demoniac

both God and King. ..

He that is ignorant of the effect of flattery on a weak mind, will be furprised to see the name of Rochesoueault among beings of this species. Condorcet wanted a tool : as long as he could direct this unfortunate Duke be led him every where, to the Lodges, to the Clubs, to the National Affembly; he even perfuaded him that he was leading him through the paths of virtue and honour.+

As to La Fayette, on his white horse at the head of the Revolutionary bands, he thought himself the favorite child of Mars; feated near the Sophisters, he believed himself a Philosopher; and, the Hero of the Fish-market, he affects to rival Washington. Happy for him if his misfortunes have inspired him with a due sense of shame and forrow for having been so long a time the puppet of the Sophisters and incendiary firebrands.

Lastly, the Advocate Bergasse was called to this regulating committee. This man had neither the folly of La Fayette nor the wickedness of Condorcet, but he believed in Revolutionary Liberty and Equality as he did in the Somnambules, who had perfuaded him that he was their Messiah He even expected to act the part. When, in the first days of that Assembly which was called Mational, he was entrufted with the care of framing the code of Liberty and Equality, he was quite furprifed to find himfelf coupled with Mounier and feveral other co-deputies. He meant alone to restore the people to Liberty and Equality, and to triumph over Defpotism. It was not the superiority of talents nor his high repute for honesty that acquired him his seat in this committee, but the wild enthulialm of his ideas and his thirst after a new order of things. Happily for him, what made him quit the new Legislators, made him also abandon the Conspirators. His secession only left Condorcet, Syeyes, Mirabeau, and the other rebels, more at liberty to act.

When the Marquis de Beaupoil was invited to infcribe his name on the lift of this affociation, he can-

Guillotined the 31st of October 1793. T. + When he could lead him no longer he fent affaffins to murder the Duke, who was torn to pieces by the mob, September 2, 1792. T.

didly believed that its object was the confideration of those questions, so worthy a generous soul, on the means to be proposed to the King of alleviating or perhaps abolishing the flavery of the Negroes. He did not however remain long in his error. The establishment of Liberty and Equality, and the compiling of the Rights of Man, were the leading features of all their deliberations, and confequences of the most alarming nature to Sovereigns were drawn and debated without the least hesitation.

"Notwithstanding my professed aversion for such Object of opinions," says the Marquis, "I had the constancy mittee. se to attend the meetings of the regulating committee till I was perfectly mafter of their plans. I remark-" ed that all the members of the affociation were alfo " members of the Masonic Lodges, and particularly of

" that fociety actuated by the fame principles called Phi-I also observed that there already existed " a close correspondence with the other affociations of

" the fame fort both in Europe and America, and the " general talk was on the certainty of a Revolution

" which was nigh at hand. Those brethren who did on not belong to the committee came to bring their mon-

" ey, and repeat their most ardent wishes for the fucse cess of its arduous undertakings. They then mix-"led in the different Lodges and Clubs, which in

" fact professed the same principles, and the regulating 44. committee primed over these various Clubs, only be-

" cause it was composed of the most wicked members " from each.

" Their grand object known, I might have pryed in-" to their most secret mysteries; but I disdained dissim-" ulation; and had I remained longer in this haunt of " Confpirators I must have adopted it. Full of indig-" nation, I declaimed vehemently against their plots; " I required that my name should be erased from the

" list; I blotted it out myself, and left their den for " CVCF.

" I ought certainly to have haftened to inform Gov-" ernment of the doctrines and plans of this Affocia-" tion; but to denounce a fociety which had admit-" ted me to its mysteries, bears a face of persidy which. " I should have rejected had it occurred. I confined " myfelf therefore to printing a fort of antidote under

This is a most awful example of the fatal consequences of eaths of fecrecy. T.

* the title of Unity of the Monarchical power. Some time " after that, I printed a work called Of the Republic and of the Monarchy, with a view to warn the King, and " the nation at large, of the confequences pending on " the Revolution. This was more than necessary to ex-" pose me to all the vengeance of the Conspirators. " was acquainted that the very day after my erafure, " the whole fitting was fpent in fuggesting means of " punishing what they called my treachery; many vi-" olent opinions were broached; but Mirabeau only voet ted for calumny and other means of representing me s as a dangerous man, and one to whom no credit was " due. Carra and Gorfas were entrusted with the commission, and it was from their pens that flowed the " most violent declamations against me; and when the " profcriptions began my name was to be found fore-" most upon the lift."

If the candour and loyalty of the Marquis hindered him from flaying any longer among these Conspirators, his account at least demonstrates that he had remained long enough to remove all doubt as to the grand object of their mysteries. I really believe myself entitled to announce to the public, that a day will come when even all the most secret deliberations of this den of Conspirations.

rators will be made public.

When the Revolution rendered it unnecessary for the prime agents to wear the mask any longer, the name of Friends of the Blacks was thrown aside and the association appeared to be dissolved. The regulating committee remained, and only enveloped itself in greater darkness the more surely to direct all the Parisian Clubs, the Sections, the Revolutionary Societies, and even the Jacobins themselves. If Gobet, the too famous in-

* I may now declare it, fince this unhappy Gobet has fallen a victim to his vain terrors and mean apostasy. It was he whom I would not name when speaking (in my History of the French Clergy starting the revolution) of the Constitutional Bishops that wished to tetract. Gobet was at their head. He requested several conferences with me, and we had three, which lasted two hours each. Every thing was prepared. Rome had answered with all the tenderacis imaginable to Gobet's promises. His retractation was comprised in lix letters, which were already written and directed to the Pope, the King, the Archbishops, the Clergy, the Department, and the Municipality of Paris. But the unfortunate man wished first to suit France, to be out of the reach of the Jacobius. The report of his departure was whispered about, he was frightened, he remained, and Robespierre ordered him to be guillouned on the oth of April 1794.

truded Archbishop of Paris, was not a member of this committee he knew their plans; he must even have been present at their meetings more than once. He would not otherwise have spoken so emphatically of what was contriving there at the time this unhappy apostate requested some secret conferences with me, concerning his reconciliation with the church. I am at present perfectly perfuaded, that it was the fear of the regulating committee which kindered him from keeping his word, and in some fort atoning for the horrible scandal he had given. It is true, that he never spoke to me of the committee but in general terms, yet it was always with so much terror that I could easily furmise the atrocity of their plans: " No," faid he, " no, you cannot conceive you could not give credit to the lengths they s mean to go, what plans, what means they have in agitation. You have feen nothing as yet." We were, nevertheless, in April of the third year of the Revolution, and I had witneffed many horrid feenes.

- Long before this period I was acquainted with an adept, a great Mason and Deift, but an enemy to carnage and plunder. He wished for a Philosophical Reve-Intion conducted with more order and less violence, and was a member of the regulating committee. I shall never forget what he told me one day, when speaking of the committee in nearly the same terms as Gobet had done. I could have foretold all that has fince been done against the Nobility, the Clergy, and the King. " go there," faid he, " but with horror, and to oppose " their frightful projects. Hereafter shall be known all " that is carried on there, and how those savage minds add to the horrors of the Revolution. It shall be " known, but after my death. I am too wife to publish " it during my life. I know too well what they are."

I will not attempt to supply from my imagination what might be furmifed from fuch a speech, respecting a committee entirely composed of the most inveterate enemies of the altar and of the throne which Masonry or the Sophisters could produce. But I will lay before my readers what I have learned from various adepts concerning that part of the Conspiracy to which this volume has naturally led us.

Of all the means adopted by the regulating commit- Correftee, that which contributed the most to form the im-pondences menfe multitude of armed men which they wanted, was of the comtheir correspondence with the Masonic Lodges disper-

fed at that time all over France in great numbers. Its Paris alone there were one hundred and fifty, and as many in proportion, if not more, in the other towns

and even in the villages.

. Deliberations taken at the regulating committee were transmitted to the central committee of the Grand Orient z thence they were sent to the Venerables or Masters of the different Lodges in the provinces. The very year in which this regulating committee was established a great many of the Venerables received instructions accompanied by the following letter: " As foon as you " shall receive the enclosed packet you will acknowl-" edge the receipt of it. You will subjoin the oath of " punctually and faithfully executing all orders which " you shall receive in the same form, without making " any inquiry whence they come or by whom they shall " be fent. If you refuse this oath, or if you are not " true to it, you will be looked upon as having violated " the oath which you took at your initiation. Re-" member the Equa Tophana (the most subtle of poi-" fons.) Remember the poniards that will start from their sheaths to pierce the heart of a traitor."

Such nearly were the contents of a letter received by a man formerly a most zealous Mason, and of whom I learned that similar orders had been sent to the other Masters of Lodges. For nearly these two years past I have been in possession of a memorial which names several of the Venerables who received these instructions and faithfully complied with them. Such was the conduct of La Coste, a Physician of Montignac-le-Comte, in Perigord, originally the founder of the Lodge in that town, a Deputy at the second Assembly, and finally voting the King's death in the third. I can also name the Attorney Gairaux, who did not show less zeal for the Revolution. He was not the Master of the Lodge when these first instructions were sent. The

^{*} This is another example of the fatal confequences of binding oneself by oaths of the tendency of which we are ignorant. It may also serve to explain the question before noticed in page 153, as being put at the initiation of the Fellow-craft to the degree of Master: Brother, are you disposed to execute all the orders of the Grand Master, though you were to receive contrary orders from a King, an Emperor, or any other Sovereign whatever?—The danger of such oaths will receive a still stronger demonstration in the Third Part of this Work, when we come to treat of the dark and iniquitous Cabals and menacing Conspiracies of the Illumines. T

pack et was delivered to the Chev. de la Calprade, at that time entrufted with the hammer at the Lodge at Sarlat; but, furmifing to what lengths these first letters might lead him, he very providently refigned his place to Gairaux.*

I am thus minute in my accounts, because it is essential that history be informed how so deep a plot was earried on, and how those millions of armed men appeared to second it at the same instant in every part of France.

Lest their numbers should not be sufficiently great, Parther the regulating Committee resolved on admitting a class of extension of Free-men, which had long since been excluded, to the lesser masonry. mysteries of Masonry. It was that of the day labourers, and all the lower classes of mechanics, even vagabonds and ruffians .- With thefe men Liberty and Equality needed no farther explanation. It was easy for the adepts to infuse the revolutionary enthusiasm into them by the power of these words alone.

The Majons of a higher rank in Paris did not like to fraternize with fuch brethren. It was necessary to call fome from the Provinces, and in a short time the suburbs of St. Antoine and St. Marceau were entirely

Masonized.

Many years before the formation of this Regulating Strength Committee, the well-informed adepts would write that bers of the number of Free-masons was incomparably greater in the Free-France than in England; that the hair-dreffers and va- majors lets, and every fort of profession slocked to the Lodges. It will not be an exaggeration therefore to calculate the number of Free-masons at six hundred thousand a and at that period it could not be supposed that the generality of this immense number were averse to the plans of the Occult Lodges. Impiety and the declama-

* I was in possession of another memorial which I am forry to fay has been millaid. It was the account of a gentleman, who, having refused to continue the correspondence with the Maionic Central Committee, was punified for it by him to whom he delivered it over. At the first dawn of the Revolution he was thrown into prison as an Aristocrate. Orders were fent for his livery. The master, now become a Municipal Officer, changed the order for that of letting him walk apon a very high terrace. At the same time orders were given to the sentry to throw him off it, and these latter orders were executed. He did not die however of the fall, and I believe he is at prefent living in

† Uber die Alten and Newen Mysterien bey Prederich Mau-rer, 1782. Vol. II. L 1

tions of the Sophisters supplied the last mysteries. The greatest novices were enthusiastically wedded to the ideas of Liberty and Equality. Let a hundred thousand of the brethren be subtracted as untainted with these principles, it will be the most the historian can do in favour of our youth who remained faithful to the spirit of their forefathers. Thus the Regulating Club could rely upon the support of sive hundred thousand brethren, at that time spread all over France, all zealous for the Revolution, all ready to rise at the first signal and to impart the shock to all other classes of the people. The Sophisters already boasted that it was not such an easy thing to triumph over three millions of men.

This was the plan adopted by the Committee to organize the Revolutionary hands. The Sophisters had cleared the way by perverting the public opinion. The hiding places and dens of a fect, the fworn enemies to Christianity and Sovereigns, had opened and expanded themselves. The adepts of Occult Masonry had multiplied; their ancient tenets of Impiety and Rebellion had identified them in the new Lodges with that of modern Philosophism. Opinion had gained the heart; but plots, cunning, and fecret artifice, had maftered up Had Necker, Briennes, the Deficit or the the forces. Notables never been mentioned in France, had Lewis XIV. been upon the throne when the Regulating Committee and the Central Club of Masonry should have completed the organization of their skulking adherents, Lewis XIV. himself would not have stopped the Revolution. It would have found chiefs. Public opinion would have named them, and the banners of truth would have been deferted. At the found of Liberty and Equality he would have feen his legions dishand, and rally under the standard of revolt. Had Lewis XVI. refused to convoke the States General, the Resulating Committee would have convened them; five hundred thousand adepts under arms would have supported the convocation, and the people would have flocked to the elections.

Philip d'Orieans elected Chief of the Confpirators. Such was the progress of this twofold Conspiracy at the time of the convocation of the States General. The skulking Sophisters of Masonry and the barefaced Sophisters of Holbach's Club perceived that it would be necessary to choose a chief who might be made the stalking-horse, and give them a sanction by his name. He was to be powerful, that he might forward the

crimes which they had planned; he was to be cruel, left he should slinch at the fight of the numerous victims that were to be facrificed to their horrid plots. He needed not the talents, but the vices of a Cromwell. The conspirators soon cast their eyes on Philip D'Or-

least, the pupil of some evil Genius.

D'Orleans, for his part, was conspiring as well as the combined Sophisters. More wicked than ambitious, he aspired at the Throne; but, like the evil genius, he delighted in ruin and devastation, even though he should not thereby exalt himself: Philip had sworn to seat himself on the Throne, or to overturn it though he were to be crushed under the ruins. For a long time had this unparalleled monster been callous to honor or remorfe; a brazen front repelled the shafts of contempt or of disdain, nor was he to be affected by the hatred of man or of heaven. A youth spent in debauchery had deadened every honorable fentiment of his heart, and by the blackest deeds he sought to ensure his expectations of fortune. At an age when the love of riches is scarcely known, public report accused him of having enticed the young Prince of Lamballe into debauchery merely to fecure to himself the immense fortune of this young Prince, who fell a victim to his cunning, while in quest of pleasure. Nor is there an action of his life which could render at all improbable fuch atrocious perfidy. Time only more and more developed a heart capable of fuch defigns; he was cowardly and revengeful; ambitious and sringing; prodigal and avaricious. Proud of his name and the rank of Prince, he was the humble fervant of the vilest populace; choleric and impetuous before his friends, cool and diffembling before those whom he wished to ruin, callous to all good actions if he faw no direct means of diyerting them to evil purposes, and never meditating such dark and hideous plots as when he assumed the character of fenfibility and benevolence. Little capable (from cowardice) of daring crimes, he was wicked enough to dedicate his riches to the completion of them. His heart, in a word, was the common fewer of every baleful passion, and of every vice. He needed but the opportunity to discover his bias to evil; and such was the chief with which Lucifer presented the Conspirators.

During the contentions which sublisted between the Court and the Parliaments Philip had leagued with several of those Magistrates who were more worthy of being feated in the Regulating Club of the Conspirators than in the first Tribunal of the kingdom. He was much more employed as their tool to insuit the Royal Majesty in the very fanctuary of the laws, than as a leader against the encroachments of Briennes.*

Lewis XVI. for the first time showed his resentment, and Philip was exiled to Villers-Coterets. This was the spark that fired D'Orleans's heart with vengeance. He already hated Lewis XVI. because he was King; he hated Marie Antionette because she was Queen; he swore their ruin; he swore it in the transports of rage and sury; nor did his agitation cease but to leave him at liberty to meditate the means of vengeance. His suffished was to call to his councils the greatest villains France could produce. That Laclos whose sable genius seemed to rise from the Stygian Lakes to guide the vencemous and tortuous course of the blackest crimes.

Mirabeau and Syeyes flocked thither, nor was it difficult for them to point out the great helps to be acquired from the Masonic Lodges, of which he had been chofen the honorary chief. The Legions of Hell are bound by the bonds of friendship when evil is their object, and the grand plan was combined during the short period that Philip remained in exile. At that time he was initiated in the Occult Mysteries, but not as men of his rank formerly were; for it is certain that the brethren had confidered him as fufficiently wicked to be admitted. to their deepest mysteries. It is certain that the King-killing trial of the Vault in the degree of Kado/ch was a voluptuous one forhim.-In pronouncing these words, Hatred to all Worfbip, Hatred to all Kings, he must have feen all his hopesvanish of feating himself on the throne of the unfortunate Lewis XVI. but he breathed vengeance; and, though he were to expend his life and fortune in the pursuit, he would not relent. He renounces the throne under the penalty of perjury, and was overjoyed at having affociated with men who had fworn to destroy all thrones, provided they would first strike that of his own relative and King.

This eath discovered to him an ocean of crimes, but he did not shrink at their sight; they only served to slimulate him to the perpetration of them. Brissot declared that he subscribed to them all at that period, but that the Court was too strong as yet, and that he only retired to England to gain time, and to let the Revolution ri-

^{*} History of the Conspiracy of the Duke of Orleans,

pen. The Marquis de Beaupoil attefts this fact, in his memorial, as having heard Bristot himself declare it.

The time was not yet come upon which the Regulating Committees had decided. They waited for the States General; their artifices, their clubs, and a cloud of writers had nearly made the demand general. The Parliament of Pavis called for them. France looked up to them as the regenerating power; but I have not as yet enumerated all the plots nor all the fects which clamorously called for them to emtomb the Monarchy and all its laws.

In these divers plots the Sophisters of the Encyclope-: dia, opposing the rights of Liberty and Equality to the Altar, had thrown themselves headlong into the gulph of hatred to Royalty. - The Tenebrous and Occult Lodges of Masonry, the antique mysteries of the adopted flave, had received the disciples of Voltaire and Diderot into their bosom, but to connect and more secretly invigorate that hatred of Christ and of Kings. Sophisters of Impicty and of Rebellion had only intermixed their plots with those of the Lodges, or rather dens, ready to cast forth their Legions of adepts and firebrands enthuliaftically armed to establish their Liberty and Equality on the ruins of the Altar and the Throne. The frightful Propaganda appeared with its treasures and its apostles .- The Central and the Regulating Committees could boast of their Secret Correspondenses, their council, and their chief-all the forces of Rebellion and of Impiety were organized-fill those were not the only scourges that were to desolate France.

Under the name of ILLUMINES a band of Conspirators had coalesced with the Encyclopedists and Malons, far more dangerous in their tenets, more artful in their plots, and more extensive in their plans of devastation. They more silently prepared the explosions of the Revolutionary volcano, not merely swearing hatred to the Altar of Christ and the Throne of Kings, but swearing at once hatred to every God, to every Law, to every Government, to all society and social compact; and in order to destroy every pleasand every soundation of the social contract, they proscribed the terms Mine and Thine, acknowledging neither Equality nor Liberty but in the entire, absolute, and universal overthrow of all PROPERTY whatever.

That fuch a sect could have existed; that it could have acquired power; that it does exist; and that it is

to this self that the most terrible scourges of the Revolution are to be traced, are without doubt among those extraordinary phenomena, of the reality of which the most incontrovertible proofs alone can convince the reader. Such will be the object of the third Part of these Memoirs.

After having successively developed the Conspiracy of the Sophisters of Impiety, that of the Sophisters of Rebellion, and that of the Sophisters of Anarchy, it will be eafly for us to apply the different disaftrous consequences of each of these conspiring sects to the French Revolution, and to prove that the Monster called Jacoben is no other than the aggregate of the triple conspiracy and of triple sect.

END OF THE SECOND PART.

MEMOIRS,

ILLUSTRATING THE

HISTORY OF JACOBINISM.

A TRANSLATION FROM THE FRENCH OF

THE ABBE BARRUEL.

PART III.—VOL. III.

THE ANTISOCIAL CONSPIRACY.



NEW-YORK:

PRINTED BY ISAAC COLLINS, FOR

Cornelius Davis, No. 94, Water-street

CONTENTS.

The second secon	7
n e e	Page
PRELIMINARY OBSERVATIONS	٧
CHAP. I. Spartacus-Weishaupt, Founder of the Illuminees	ı
CHAP. II. Code of the Illuminees.—General Syftem, and Division of the Code	11
CHAP. III. First Part of the Code of the Illuminees.—Of the Brother Infinuator or the Recruiter	20
CHAP. IV. Second Part of the Code of the Illuminees.—First preparatory Degree; of the Novice and of his Teacher	37
CHAP. V. Third Part of the Code of the Illuminees—Second preparatory Degree—The Academy of Illuminism, or the Brethren of Minerva	55
CHAP. VI. Fourth Part of the Code of Illuminees —Third preparatory Degree—The Minor Illuminee	63
CHAP. VII. Fifth Part of the Code of the Illuminees—Fourth preparatory Degree—The Major Illuminee, or the Scotch Novice	72"
CHAP. VIII. Sixth Part of the Code of the Illuminces—Intermediary Class—The Scotch Knight of Illuminism; or Directing Illuminee	82

nees—Class of the Mysleries—Of the Lesser Mysleries; the Epopt or Priest of Illuminism	94
CHAP. X. Continuation of the Discourse on the lef- fer Mysteries	118
CHAP. XI. Eighth Part of the Code of Illuminees —The Regent or the Prince Illuminee	131
CHAP. XII. Ninth Part of the Code of the Illuminees—Of the Grand Mysteries; the Mage or the Philosopher, and the Man-King	141
CHAP. XIII. Tenth and last Part of the Code of the Illuminees—Government of the Order—General Idea of that Government, and of the Share which the Inferior Classes of Illuminism bear in it	175
CHAP. XIV. Of the Government and Political In- fructions for the Epopts	183
CHAP. XV. Instructions for the Regent or Prince Illuminee, on the Government of the Order	199
CHAP. XVI. Continuation of the Instructions on the Government of the Illuminees— Laws for Local Superiors	210
CHAP. XVII. Instructions for the Provincial -	223
CHAP. XVIII. Of the National Directors, of the Areopagites, and of the General of Illuminism	229
Notes relating to some Passages contained in the two first Volumes	251

PRELIMINARY OBSERVATIONS

On the Illuminees* and on the different Works whereon these Memoirs are grounded.

THE third conspiracy, which I am now about to investigate, is that of the Atheistical Illuminees, which at my outset † I denominated the conspiracy of the Sophisters of Impiety and Anarchy against every religion natural or revealed; not only against kings, but against every government, against all civil society, even

against all property whatsoever.

The name of Illuminee which this Sect (the most disastrous in its principles, the most extensive in its views, the most atrociously cunning in its means) has chosen, is of ancient standing in the annals of diforganizing Sophistry. It was the name which Manes and his disciples first affected, gloriantur Manichæi se de cœlo illuminatos. t The first Rosicrucians also, who appeared in Germany, called themselves Illuminees. And later, in our time, the Martinists (with many other fects) have As an outline for history I pretended to Illuminism. distinguish them by their plots and tenets, and will reduce them into two classes, the Atheistical and the Theosophical Illuminees. These latter more particularly comprehend the Martinists, whom I have already mentioned in my fecond volume, and the Swedenbourgians, whom I shall mention in their proper place, where also I shall give what information I have been able to collect relating to them. The Atheistical Illuminees are the objects of the prefent volume, and it is their conspiracy that I mean to disclose.

The very numerous letters, books, and manuscripts,

† Vol. I. Page xxii. † Gaultier, Verbo Manichai, Sect. 3. Vol. III. B

^{*} The Translator thinks it proper to inform the Reader, that, confidering how much the abuse of terms, such as of Philosophy, Reason, &c. &c. has contributed to diffuse the new-sangled doctrines, he has adopted in the present volume (which may be faid to be the first methodical work published on the subject of which it treats) the words Illumine, Illuminize, and Illuminization, though Illuminate and Illumination might perhaps be more correct expressions. Every reader will feel, that the illumination of the world, and to illuminate mankind, are objects worthy of the true philosopher. But may the man be ever accurst who shall attempt to illuminize his countrymen, or aim at the illuminization of the world! T.

which I have received fince the publication of my proposals, has rendered it impossible for me to comprise the proposed investigation in one volume. The baleful projects of the Sect and the laws for their execution are so strangely combined, that I thought it necessary to begin by making my reader perfectly acquainted with its code; that is to say, with the regular progression of

its degrees, mysteries, and government.

This alone requiring an entire volume, I am reduced to the necessity of giving a fourth, in which I shall develope the History of Illuminisim, and make an application of the triple conspiracy to the French Revolution. I have more particularly applied myself to the investigation of the legislative part of this conspiring Sect, as no work has yet been published in which the whole of their code is to be found. Detached parts only were to be met with scattered throughout the papers which had been feized by the public authority. These I have collected and digested; thus enabling the reader more cafily to judge what has been and what must have been the refult of fuch laws. In fuch an undertaking, I feel myself bound to lay before the public an account of the documents on which I ground my proofs. The following then is a lift of the principal works, with a few observations on each, that the reader may form his own judgment as to their authenticity.

I. The first is a collection entitled "Some of the "Original Writings of the Sect of Illuminees, which were discovered on the 11th and 12th of October, "1786, at Landshut, on a search made in the House of the Sieur Zwack, heretofore Counsellor of the Regen-

" cy; and printed by Order of His Highness the Elector. " Munich, by Ant. Franz, Printer to the Court*."

II. The fecond is a supplement to the Original Writings, chiefly containing those which were found on a search made at the castle of Sandersdorf, a famous haunt of the Illuminees, by order of His Highness the Elector. Munich, 1787.†

These two volumes contain irrefragable proofs of the most detestable conspiracy. They disclose the principles,

^{*} Einige original schriften des Illuminaten Ordens, welche bey dem gewesenen regierungsrath Zwack, durch vorgennommene haus visisation zu Landshut den 11 und 12 Octob. 1786, vorgesunden worden. Auf höchsten befehl seiner churfürstlichen Durchleucht zum druck befördert. München. Gedruckt bey Ant. Franz churst: hos-buch-drucker.
† Nachrichten von weitern Original schriften, &c. &c.

the object, and the means of the Sect; the effential parts of their code, the diligent correspondence of the adepts, particularly that of their chief, and a statement of their progress and suture hopes. The editors indeed have carried their attention so far, as to mention by whose hand the principal documents or letters were written. At the beginning of the first volume, and on the frontispiece of the second, is seen the following remarkable advertisement by order of the Elector:—
"Those who may harbour any doubt as to the authenticity of this collection, have only to apply to the office where the secret archives are kept, at Munich, and where orders are left to show the originals."*

I entreat that my readers will recollect this advertisement whenever they shall see the Original Writings cited.

III. "The True Illuminee, or the real and perfect "Ritual of the Illuminee; comprehending the Prepa-"ration, the Noviciate, the Minerval Degree, that of "the Minor and Major Illuminee, all without addition " or omission."--With respect to the authenticity of this work, we need only quote the testimony of the Baron Knigge, furnamed Philo, the most famous of the Illuminees after the Founder of the Sect; and who was actually the chief compiler of its Code, as he tells us himfelf: "All these degrees (says he) such as I composed "them, have been printed this year at Edeffe (Frank-" fort on the Mein) under the title of the True Illumi-"nee. I am ignorant of the author; but they appear " exactly as they flowed from my pen; that is to fay, as "I compiled them t." This certainly is an authenticated document on the feet, and recognized by the compiler himself.

IV. I now proceed to a work which was published by this same Philo, under the title of "Last Observations," or last Words of Philo, and Answers to divers Questions on my connections with the Illuminees." In this work Philo Knigge gives us an account of himself and of his Illuminism, of his agreements with the chiefs of the Sect, and of his labours for it. His vanity, however, makes this narrative sussense. The reader will

^{*} Wer an der aechtheit diefer verfammlung einen zweifel trägt, mag fich nur bey den hiefigen geheimen archiv melden, all wo man ihm die urschrifften selbst vorzu legen besehliget ist. München 26 März 1787.

† Philo's Endliche erklärung, &c. Page 96.

observe in his writings one of those pretended Philosophers who treat all religious objects with that contempt which they themselves deserve. This is of no consequence; he attempts to justify his own conduct; his avowals may therefore be received in testimony against the Sect.

V. "The last Works of Spartacus and Philo;" Die neusten Arbeiten des Spartacus und Philo: Except the Original Writings, this is the most intelligent and important work that has been published on the Illuminees. It contains the two degrees of the greatest confideration both on account of the mysteries revealed in them by the Sect, and of the laws laid down for the adepts .-- Not a shadow of doubt can be maintained as to the authenticity of this work. These degrees and laws are published with a certificate of Philo attesting their conformity with the original, and under the feal of the Order. This certificate was scarcely necessary. Whoever can read must easily perceive that these degrees and these laws are no other than a compilation, and often (in the most essential parts) but a copy of the discourfes, precepts and principles, contained in the Original Writings. The publisher is a man who has passed through all the degrees of Illuminism. More dexterous than Philo, he makes himself master of his secret, and of that of the whole Sect. The better to unmask Illuminism, he becomes an Illuminee; and he has so well fucceeded, that no member of the Order was better acquainted with it than himself.

VI. The same writer has published A Critical History of the Degrees of Illuminism, a valuable work, in which every thing is proved from the very letters of the grand adepts.

VII. The Directing Illuminee, or the Scotch Knight. This may be faid to be the counterpart of the Last Works of Philo and Spartacus. It is a description of the most important intermediary degree of Illuminism. The Editor does not indeed publish it under the fignet of the Order; but when the reader has compared it with the Original Writings, and even with the criticism on it by the chief, who was not much pleased with the compiler, he will soon decide that the grand seal of the Order is not necessary to authenticate it.

VIII. Remarkable Depositions respecting the Illuminees. These are three juridical depositions on oath, and signed 1st by Mr. Cosandey, Canon and Professor at

Munich; 2dly by Mr. Renner, Priest and Professor of the same Academy; 3dly by Mr. Utzschneider, Counfellor of the Electoral Chamber; 4thly by Mr. George Grunderg, a member of the Academy of Sciences, and Professor of Mathematics. As every thing is juridical in these depositions, it would be useless for me to insist on the weight they must carry with them. These were four pupils who did not wait to be initiated in the grand mysteries of the Sect to form their judgment on, and to quit the Sect. They were cited at a tribunal to declare all they knew, and they answered with moderation and truth. Their depositions will find a place in the historical part of this work.

IX. The Apologies published by some of the leaders of the Sect are also to be classed among the incontrovertible evidence which we have acquired. These gentlemen will not be expected to have aggravated their

own wickedness.

X. The lift would be endless were I to subjoin all the works that have been written against the Sect. But I must distinguish in this place the works of Mr. Hossiman, Professor at the University of Vienna. I am but little acquainted with those of Doctor Zimmerman, though I have been informed by letter, that he surnished many valuable articles in a journal published at Vienna, and chiefly directed against the Sect. I often find Mr. Stark's name mentioned as a strenuous opponent of the Sect. I have seen no publication with his name to it, except an Apology in Answer to the Calumnies of the Sect, which it continues to repeat, notwithstanding the victorious manner in which he has answered them.

Among the anonymous writings I find an excellent work entitled the *Ultimate fate of the Free masons (Endiches schickfal des Frey-maurer Ordens)*. It is a difcourse pronounced at the breaking-up of a Freemasons Lodge. The writer of this discourse gives an excellent statement of the reasons why the Lodges should sufpend their labours since Illuminism had intruded itself into Masonry.—I believe he would have pronounced this discourse much sooner, had he known that all

Lodges were not fo pure as his own.

I have also perused the Biographical Fragments of the Sieur Bode, a famous Illuminee; these will be very useful in our Historical Volume. As to numberless other

works which I have read on the fame subject, it will suffice to give the titles of them when quoted. I have said more than enough to shew that I am not in the dark with respect to the subject on which I am writing.

I could with to express my gratitude to those virtuous men who, by their correspondence, and the memorials which they have fent me, have greatly advanced my undertaking. But open expressions of such a gratitude would prove fatal to them. To have contributed to the public utility is a sufficient reward for their virtue; and if my work is not so perfect as it ought to be, it arises not from any want of energy in their endeavours.

I find myfelf much against my will obliged to answer certain objections which my Translator has made, and which will, doubtless, be repeated by many other readers, grounded on the work of Mr. Robiton, entitled Proofs of a Conspiracy against all the Religious and Governments of Europe, &c. &c. That work was published just as this Third Volume was going to the press. Its author had not then met with my two first Volumes; but in a fecond Edition he is pleased to mention them in his Appendix. • I am much flattered by his approbation, heartily congratulate him on the zeal he has himfelf shown in combating the public enemy, and am happy to fee that he has wrought on the best materials. Without knowing it, we have fought for the fame cause with the same arms, and pursued the same course; but the public are on the eve of feeing our respective quotations, and will observe a remarkable difference between them. I fear left we should be put in competition with each other, and the cause of truth suffer in the conslict. I entreat the reader to observe, that these differences arise from the different methods followed by him and myself. Mr. Robison has adopted the easiest, though the most hazardous method. He combines together in one paragraph what his memory may have compiled from many, and fometimes makes use of the expressions of the German author when he thinks it necessary. Befides, he has feen much, and read much, and relates it all together in the paragraphs marked by inverted Commas. The warning he has given in his preface will not fuffice to remove the objections of some readers. In some pasfages he has even adopted as truth certain affertions which the correspondence of the Illuminees evidently demonstrate to have been invented by them against their adversaries, and which in my Historical Volume I shall be obliged to treat in an opposite sense. Nor will I pretend to say, that Illuminism drew its origin from Masonry; for it is a fact demonstrated beyond all doubt, that the founder of Illuminism only became a Mason in 1777, and that two years later than that he was wholly unacquainted with the mysteries of Masonry*.

I know perfectly well, that this will not make Illuminism less disastrous; nevertheless I am obliged to differ from Mr. Robison when treating on that subject, as well as on some other articles.—So much for objections;

here is my reply.

In the first place Mr. Robison and I always agree as to the essential facts and the Conspiracy of the Illuminized Lodges; we also agree on their maxims and degrees; and this must be sufficient to convince the reader.

In the next place, in his general view of the Sect he has observed its detestable and most dangerous princi-

ples. Like a traveller he has feen the

Monstrum horrendum, informe, ingens...
But he has not described its forms, its manners, and its habits. Nor would it be very prudent to reject his narrative because some few circumstances are not perfectly authenticated, or because here and there some

want of order may be observable.

In short, if we except one or two letters, which may be faid to be translations, all the other quotations (though in the form of letters) cannot be called fo, for they are not to be found in the letters of the Illuminees. They are Extracts from different parts, all brought together under one head; Mr. Robifon has given them to the public in his own style, and sometimes makes the Illuminees speak in clearer terms than is done in the Originals. His addition in the Translation of the famous letter from Spartacus to Marius, page 165-6+, has given rise to numberless questions, how the--even d---, was expressed in the German text. A parenthesis follows (can this mean death?) I was obliged to answer that the even d---, as well as the parenthesis, were additions; but at the same time they were not additions contrary to the fense of the letter. I could willingly have attri-

^{*} Original Writings, Vol. I. Let. 6, to Ajax. Ibid. Let. 36, to M. C. Porcius—and the first Pages of the Critical History of the Degrees,
† See Page 4, of this Volume,

buted these deviations to a difference in the editions of the Original Writings; but a new work must be supposed, as well as new letters, to justify the quotations, and all Germany must have noticed such changes. In the first place, the Court of Bavaria would have protested against such a supposition; as the Original Writings could not have coincided with an edition so diffimilar; next, the Illuminees who have not spoken in such clear language, though clear enough in their letters; in fine the authors who have combated Illuminism, and whose quotations all exactly agree with the Edition of Munich. The Pages may change in different Editions; but whole Letters and Discourses cannot, especially when the public may, as we have seen above, have access to the Originals.

As for me, whose name cannot be expected to have fuch authority as Mr. Robifon's, I have taken all the precautions of which I felt myfelf to stand in need+. I never make a quotation but with the Original before me; and when I translate any passage which may stagger the reader, I subjoin the original, that each may explain and verify the text. I follow the fame line of conduct when I compare the different testimonies. never mention a fingle law in the code without having the original before me, or the practice of it to youch for my affertion. Hence it will be perceived, that we are not to be put in competition with each other; Mr. Robiton taking a general view, while I have attempted to descend into particulars: as to the substance we agree. I heartily congratulate him on his zeal in combating the monfter; and though we do not agree in certain particularities, we both evince the monstrous nature of the Sect, and the certainty of its horrible Conspiracies.

[†] I am also asraid the difference that exists between the degrees of Rosserusian, of which Mr. Robison is in possession, and those which I have mentioned, may give rise to argument. I answer, 1st. That I am acquainted with three degrees of Rosserusians, very different in themselves; 2dly. That the Catechisus, Questions and Rituals for the same degree greatly differ in different countries; 3dly. That I have followed the works of Mr. L'Abbe Le Franc, which Mr. Robison has quoted; 4thly. That Mr. Robison allows the degree of Knights of the Sun as described by me to be similar to that which he is in possession of. Since the publication of my Second Volume, I have received an account of the same degree which coincides with what I had said, and this degree is a fussilicient ground for all that Mr. Robisson or myself have afferted on the attack carried on by Masonry against Religion and Governments.

ANTISOCIAL CONSPIRACY.

CHAP. I.

Spartacus-Weishaupt, Founder of the Illuminees.

THERE fometimes appear men formed with fuch Spartacus unhappy dispositions, that we are led to consider Weishaupt. them in no other view than as emanations from the evil genius, bereft by the avenging God of the power of doing good. Imbecil in the iphere of wisdom, such men are only efficient in the arts of vice and destruction: they are ingenious in those conceptions, skilful in that cunning, and fruitful in those resources which enable them despotically to reign in the schools of falsehood. depravity, and wickedness. In competition with the Sophisters, these men will surpass them in the arts of exhibiting error in false and delusive colours; of disguising the vicious passions under the mask of virtue; and of clothing impiety in the garb of philosophy. In the den of conspirators they are pre-eminent by the atrocity of their deeds; they excel in the arts of preparing revolutions, and of combining the downfal of the Altar with that of Empires. If their career be ever impeded, it is only when they approach the paths of virtue and of real science. When Heaven in its wrath permits a being of this species to appear on the earth, it has only to put nations within the sphere of his activity, and it will be awfully avenged.

With such qualities, and under such auspices, was born in Bavaria, about the year 1748, Adam Wrishauft, better known in the annals of the sect by the name of Spartacus. To the eternal shame of his Serene protector, this impious man, heretofore Professor of Law at the University of Ingolstadt, but now banish-

Vol. III.

ed from his country as a traitor to his prince and to the whole universe, peacefully, at the court of Ernest Lewis duke of Saxe Gotha, enjoys an asylum, receives a penfion from the public treasury, and is dignified with the

title of Honorary Counsellor to that Prince.

An odious phenomenon in nature, an Atheist void of remorfe, a profound hypocrite, destitute of those superior talents which lead to the vindication of truth, he is possessed of all that energy and ardour in vice which generates conspirators for impiety and anarchy. Shunning, like the ill-boding owl, the genial rays of the fun, he wraps around him the mantle of darkness; and history shall record of him, as of the evil spirit, only the black deeds which he planned or executed. Of mean birth, his youth was passed in obscurity, and but a single trait of his private life has pierced the cloud in which he had enveloped himself; --- but it is one of hateful depravity and of the most confummate villany .--- Incestuous Sophister! it was the widow of his brother whom he feduced.---Atrocious father! it was for the murder of his offspring that he folicited poison and the dagger.--Execrable hypocrite! he implored, he conjured both art and friendship to destroy the innocent victim, the child whose birth must be tray the morals of his father. The scandal from which he shrinks is not that of his crime; it is (he fays and writes it himfelf) the scandal which, publishing the depravity of his heart, would deprive him of that authority by which, under the cloak of virtue, he plunged youth into vice and error .-- Monstrous Sophister! he accuses the devils of not having skreened. him from this scandal by those abominations which called the vengeance of the God of Nature on the fon of Judah .-- Then, impudently daring, he perjures himfelf; he calls every thing that is facred to witness, that neither he nor his friends ever knew of the existence of those poisons or secret means of screening him from infamy, much less that they had ever proposed, sought, or employed them. He challenges, and at length forces, the magistrates to prove the accusation; they produce the letters of the perjured Sophister, and therein we behold him entreating a first, a second, and even a third considant, to feek, or cause to be sought, and to communicate to him, these horrid arts. We see him recalling, promises of three years standing with respect to these

means. He complains of the little fuccess of his attempts, he accuses the agents of timidity or of ignorance; he entreats and conjures them to renew their attempts, telling them, that it was not yet too late, but that expedition was necessary. Who can paint the depravity of this single trait. How monstrous the being who could have combined such depravity! That the God who humiliates the Sophister should have permitted this single trait to have been brought to light, will suffice to show how far wickedness may be carried by the man, who, with virtue on his tongue, and under the shade of that sacred name, was forming and fanaticising the blood-thirsty legions of a Robespierre.

After fo shocking an accusation the reader will naturally expect us to produce incontrovertible proofs. We will, therefore, first lay before him the letter of Weisshaupt to his adept Hertel; it is the Third Letter in the Second Volume of the Original Writings of the Illustrations.

minees in Bavaria.

"Now," fays Weishaupt to this adept, "let me, under "the most profound secrecy, lay open the situation of my "heart. It destroys my rest, it renders me incapable of "every thing. I am almost desperate. My honour is in-"danger, and I am on the eve of losing that reputation " which gave me so great an authority over our people: "My lifter-in-law is with child. I have fent her to Athens "(Munich) to Euriphon, to folicit a marriage licence "from Rome. You see how necessary it is that she should " fucceed, and that without loss of time; every moment " is precious. But should she fail, what shall I do?-How " shall I restore the honour of a person who is the vic-"tim of a crime that is wholly mine? We have already " made several attempts to destroy the child; she was " determined to undergo all; but Euriphon is too timid. "Yet I fearcely fee any other expedient. Could I de-" pend on Celfe's fecrecy (the professor Buder at Mu-" nich), he could be of great fervice to me; he had pro-" mised nie his aid three years ago. Mention it to him if you think proper. See what can be done. I should " be forry that Cato knew any thing of it, left he should "tell all his friends. If you could extricate me from " this unfortunate step, you would restore me to life, to " lionour, to rest, and to authority (that is over his peo-"ple). If you cannot, I forewarn you of it, I will ha"zard a desperate blow, for I neither can nor will lose "my honour. I know not what devil".... [Here decency obliges us to be filent; but he continues] "As "yet nobody knows any thing of it but Euriphon; it is "not too late to make an attempt, for she is only in her "fourth month, and the worst of it is, that it is a criminal case, and that alone makes the greatest efforts and the most extreme (or boldest) resolution necessary. "Be well and live happier than I do, and do think of some means which can extricate me from this affair. "I am yours, &c. Spartacus."

Notwithstanding his repugnance to let Cato into the fecret, Weishaupt is at length obliged to write to him on the subject, and, after repeating that which through decency we have omitted above, this monster of hypocrify says, "what vexes me the most in all this is, that "my authority over our people will be greatly diminished"—that I have exposed a weak side, of which they will not fail to advantage themselves whenever I may preach morality, and exhort them to virtue and mo-

" defty."*

Now let us observe the same Weishaupt barefacedly saying in his apology, "I think and declare before God (and I wish this writing to be looked upon as a most so lemn declaration), that in all my life I have never heard of those secret means (of abortion) nor of those points fons; that I have never seen nor had knowledge of any occasion when I or my friends could even have thought of advising, administering or making any use whatever of them. And this I say in testimony and affirmation of the truth." It is thus that by the most abominable hypocrify he sustains a barefaced and detestable perjury.

So much for the moral virtue of this man; but our chief object is, to confider him in his character of a Conspirator. Let us then descend into that baleful abys, and observe him in the schools of impiety, rebellion, and anarchy. Here again he appears to have been ignorant of the gradations of crime, of the space that lies between the slightest deviation from rectitude and the most profound wickedness. Here, scarcely have the magistrates cast their eyes upon him when they find

^{*} Original Writings, Vol. I. Let. 61, to Cato.

[†] Introduction to his Apology, p. 6.

him at the head of a conspiracy which, when compared with those of the clubs of Voltaire and D'Alembert, or with the fecret committees of D'Orleans, make these latter appear like the faint imitations of puerility, and show the Sophister and the Brigand as mere novices in the arts of revolution. It is not known, and it would be difficult to discover, whether Weishaupt ever had a master, or whether he is himself the great original of those monstrous doctrines on which he founded his school. There exists, however, a tradition which on the authority of some of his adepts we shall lay before the reader.

According to this tradition a Jutland merchant, who Tradition had lived some time in Egypt, began in the year 1771 as to his to overrun Europe, pretending to initiate adepts in the ancient mysteries of Memphis. But from more exact information I have learned that he stopped for some time at Malta, where the only mysteries which he taught were the diforganizing tenets of the ancient Illuminees, of the adopted flave; and these he sedulously infused into the minds of the people. These principles began to expand, and the island was already threatened with revolutionary confusion, when the Knights very wifely obliged our modern Illuminee to feek his fafety in flight. The famous Count (or rather mountebank) Cagliostro is faid to have been a disciple of his, as well as some other adepts famous for their Illuminism in the county of Avignon and at Lyons. In his perigrinations, it is faid, he met with Weishaupt, and initiated him in his mysteries. If impiety and secrecy could entitle a person to such an initiation, never had any man better claims than Weishaupt. More artful and wicked than Cagliostro, he knew how to direct them among his disciples to very different ends.

Whatever may have been the fact with respect to this first master, it is very certain that Weishaupt needed In an age when every kind of error had He makes taken root, he did what is naturally to be expected choice of from men who, guided by their unhappy bias both in his systems. religious and political opinions, always felect the most abominable. He must have had some notion of the ancient Illuminees, for he adopted their name, and the diforganizing principles of their horrid fystem. These notions were strengthened, without doubt, by his fa-

vorite application to the diforganizing mysteries of Manichæism, since we may observe him recommending the study of them to his disciples as a preparatory step for, and as having a close connection with, those for which he was preparing them.* But, perfect Atheist as he was, and fcorning every idea of a God, he foon despised the twofold God of Ancient Illuminism, and adopted the doctrines of Manes only in as much as they threatened every government, and led to universal anarchy. He was acquainted with the systems of the modern Sophisters; but, notwithstanding all their democracy, he did not think they had given sufficient latitude to their fystems of Liberty and Equality. He only adopted their hatred for God, or pure Atheism. One class led to the destruction of all civil and political laws, the other to the overthrow of all religion; he combined them both, and formed a monstrous digest, whose object was the most absolute, the most ardent, the most frantic vow to overthrow, without exception, every religion, every government, and all property what soever. He pleased himself with the idea of a distant possibility that he might infuse the same wish throughout the world; he even affired himfelf of fuccefs.

With the talents of a vulgar Sophister such a hope would have been the fummit of folly; but with a genius like that of Weishaupt, formed for great crimes, it was the confidence of unlimited wickedness. The Bavarian Sophister knew his powers; he believed no crime impossible; he only fought to combine them all to reduce his systems to practice. The mediocrity of his fortune had obliged him to confecrate the latter years of his education to the study of the laws. Whether by diffimulation he concealed the plans fostered in his breast, or whether he had not as yet digested them all, he however found means of getting himfelf named to the chair of Laws in the university of Ingolftadt, before he had attained his twenty-eighth year. On the 10th of March 1778, he writes to Zwack that he was not yet thirty years of age; and in the fame letter he informs him, under secrecy, of his future projects on Illuminism,

which he had founded two years before.

^{*} See the degree of Directing Illuminee, oder Scottischer riter (Scotch Knight) page 72.

He must have known himself possessed of profound dissimulation; he must have been master of strange refources, to ground his plans for the subversion of all laws throughout all empires, on the very susction of public interpreter of the law. It was nevertheless at the college of Ingolstadt that Weishaupt, affecting the greatest zeal for his duty, conceived himself to be admirably situated for forming and conducting by invisible means the great revolution which he had planned. He justly estimated the influence which his office of teacher gave him over his scholars, and he had the courage to supply in private the deficiency of those lessons which he was obliged to give to them in public.

But it would have been too poor a conquest for Anarchy or Impiety to have gained only those who were under the eye of the founder. Weishaupt beheld mankind fubject to religious and political laws from pole to pole, and his jealous zeal weighed the means which the faints had employed to extend the faith of Christ. There still existed the scattered remnants of an order which the imprudent policy of Kings had obliged the Sovereign Pontiff to facrifice to the machinations of a philosophism, the professed enemy of both Kings and Weishaupt knew how to appreciate the support which the laws had acquired from men who were heretofore spread throughout all Catholic countries, and who, in the towns and villages, publicly taught youth, thundered from the pulpit against vice, directed Christians toward the path of virtue, and went to preach the faith of Christ to idolatrous and barbarous nations. He well knew how much empires were indebted to religious orders, that in preaching the duty which each man owed to his God, strengthened the ties that bound him to his neighbour and to his Prince. Though he in his heart detested the children of Benedict, Francis, or Ignatius, he admired the institutions of these holy founders, and was particularly charmed with those of Ignatius, whose laws directed so many zealous men dispersed throughout the world toward the fame object and under one head: he conceived that the same forms might be adopted, though to operate in a fense diametrically oppofite.* "What these men have done for the Altar and the Throne (said he to himself) why should not I do in

^{*} Mirabeau de la Monarchie Prussienne, vol. 5, page 97.

opposition to the Altar and the Throne? With legions of adepts subject to my laws, and by the lure of mysteries, why may not I destroy under the cover of darkness, what they edified in broad day? What Christ even did for God and for Cesar, why shall not I do against God and Cesar, by means of adepts now become my

apostles?"

In attributing such a wicked emulation to Weishaupt, I will not leave the historian to fruitless conjectures. No, these very wishes in plain language are contained in his confidential letters to his disciples; and he even reproaches them with not imitating the fubmission of the followers of those holy founders.* celebrated adepts have declared, that they had obferved him copying them throughout his code;+ they must also have remarked, that Weishaupt, in planning his systems according to the forms adopted by those religious founders, had referved it to himself to add all the artifices which the most infernal policy could fuggest. At the actual period when this conspirator formed his plans, he was ignorant of the object of Freemafonry: # He only knew that the fraternity held fecret meetings: he observed that they were bound by mysterious ties, and recognized each other for brethren by certain figns and words, whatever might be their country or religion. In his mind, therefore, he combined the plan of a fociety, which was at once to partake as much as convenient of the government of the Jesuits, and of the mysterious silence and secret conduct of Masonry. Its object was, the propagation of the most Antifocial Systems of ancient Illuminism, and of the most Antireligious Systems of modern Philosophism.

Brooding over this difaftrous project, Weishaupt cast his eyes on the young pupils whom government had entrusted to his care to form them for magistrates of their country, and defenders of the laws, and he refolved to begin his warfare against both by the perversion of these youths. He beheld in distant succession his first disciples seducing others, those again, subject to his

^{*} Vid. Original Writings, Vol. I. let. 27, to Cato.

[†] See the Original Writings, Vol. I. Inflitutio pro recipientibus, art. B.— Let. 2, to Ajax.—Divers letters to Cato.—Laft Observations of Philo.

^{\$} See hereafter the chapter on Mafanry illuminized.

laws, forming further adepts; and thus by degrees he came complacently to view his legions multiplying and foreading from the towns to the country, and refident even in the courts of Princes. He already heard those oaths which, under the fecrecy of the Lodges, were to bind the minds and hearts of those new legions who, replete with his diforganizing spirit, were silently to undermine the Altar and the Throne. He calculated the time necessary, and finiled to think that he would one day have only to give the fignal for the general explosion.

Scarcely had this modern Eratostratus attained his He founds eight-and-twentieth year, ere he had laid the founda-his Illumin-tions of those laws which he meant to give to his disorganizing fect. Though he had not actually written his code, he had arranged it in his mind, and he made his first essay on two of his pupils, one named Massen+ haufen (whom he furnamed Ajax), about twenty years of age, and afterwards a Counfellor at Burkhausen; the other called Merz (whom he furnamed Tiberius)* nearly of the same age, but whose morals and character proved fo abominable, that they made even his vile feducer blush. These two disciples soon vying with their mafter in impiety, he judged them worthy of being admitted to his mysteries, and conferred on them the highest degree that he had as yet invented. He called them Areopagi, installed himself their chief, and called this monstrous association the order of Illuminees.

It was on the first of May 1776, that the inauguration was celebrated. Let the reader well observe this epoch. It indicates a feeble beginning; it preceded the French Revolution but by a few years; that however was the time when that abominable fect first started into existence, which was to combine all the errors, all the conspiracies, and all the crimes of the adepts of Impiety, Rebellion, or Anarchy, and which, under the name of Tacobin, was to confummate the dreadful Revolution. Such was the origin of that feet which I had in view when I proclaimed to all nations, and unfortunately with too much truth, " That whatever their govern-

^{*} Weishaupt, in a letter to Zwack, fays, "My three first colleagues were Ajax, you, and Merz." (Let. 15, Feb. 1778.) This clearly states, that Merz was the Tiberius who was illuminized with Ajax; for it is clear that Zwack was only initiated ten months after the two adepts Ajax and Tiberius. See Orig. Writ. Vol. I. Sect. IV.

[†] Orig. Writ. Vol. I. Sect. IV .- Let. 2, to Philip Strozzi. Vol. III.

"ment or religion might be, to whatever rank they "might belong in civil fociety, if Jacobinish triumph"ed all would be overthrown; that should the plans
"and wishes of the Jacobins be accomplished, their
"religion with its Pontiffs, their government with its
"laws, their magistrates and their property, all would
"be swept away in the common mass of ruin! Their
"riches and their fields, their houses and their cotta"ges, their very wives and children would be torn
"from them. You have looked upon Jacobinical fac"tion as exhausting itself in France, when it was only
"making a sportive essay of its strength."*

According to the wishes and intentions of this terrible and formidable sect, nations, astonished, have yet only seen the first part of the plans formed for that general Revolution which is to beat down every Throne---overturn every Altar---destroy all property---blot out every law---and conclude by the total dissolution of all society!

Plan of this volume.

The omen is fatal ;---but (more fatal still!) I have numberless proofs to demonstrate the truth of this affer-With respect to the Conspiracies of Illuminism, I shall draw my proofs from their own code and their archives. I will begin with their code; it will lay open the object, the extent, the manner, the means and inconceivable depth of the Conspiracies of the sect. This First Part will comprehend the plan of their conspiracies, the extract and analysis of the code of laws which they had constructed for attaining their ends. The Second Part will shew their progress and their fuccesses from their first origin, till that period when, powerful in Revolutionary Legions, without leaving their fecret dens, they unite and confound themselves with the Jacobins, and in unifon with them profecute that war of defolation which menaces with total ruin the Altar of every God---the Throne of every Monarch --- the Law of every Society--- and the Property of every Citizen. O! that I could, in delineating what the fect has done, what it is doing, and what it still meditates to do--that I could but teach natious and the chiefs of nations what they themselves ought to do, to avert the impending danger; those, I say, who have mistaken these disasters for a sudden explosion, while they are in fact but an effay of the strength of the sect, and the commencement of their general plan.

ber a rosi beat a res Option of the

of the control of the constitution of

Code of the Illuminess.-General System, and division of the Code ad they also surfat

BY the code of the fect of Illuminees I mean the Weishaupt principles and systems which it had formed to it the code felf on Religion and Civil Society, or rather against of the Illu-all Religion and all Civil Society whatever; I mean minees. the government and the laws which it has adopted to realize its plans, and to guide the adepts in bringing the whole universe into its systems. This was not lo much a code springing from an ardent mind, and an enthusiastic zeal for a great revolution, as the offspring of reflection on the means of rendering it infallible; for no fooner had Weishaupt conceived a plan, than he forefaw the obstacles which might thwart its success. Though he decorated the first pupils whom he had seduced with the title of his profound adepts, yet he did not dare unfold to them the vast extent of his plans. Pleased with having laid the foundation, he did not burry the elevation of that edifice, which might have been exposed to fall for want of the proper precautions; no, he wished it to be as durable as time itself. For five whole years he meditated; and he forefaw that he should still have to pause for many a tedious day on the means of fecuring the fuccess of his plans. His plodding head filently ruminated and flowly combined that code of laws or rather of cunning, of artifice, of fnares and ambushes by which he was to regulate the preparation of candidates, the duties of the initiated, the functions, the rights, the conduct of the chiefs, and even his own. He watched every means of feduction, weighed and compared those means, tried them one after the other, and when he had adopted any of them would still referve the power of changing them, in case he should happen to fall upon any that would be more difastrous.

Meanwhile his first disciples, now his apostles, gained: him many partizans; he feduced many himfelf, and di-Vol. III.

rected their conduct by letter. His advice was adapted to circumstances, and artfully husbanding his promises. he kept the minds of his disciples perpetually in suspense as to the last mysteries. To his trusty adepts he promises systems of morality, of education, and of polity, all entirely new; and they might eafily furmife that this future code would be no other than that of a morality without restraint, of a religion without a God, and of a polity without laws or any dependence whatfoever;* though he did not dare entirely to throw away the mask. But his laws appeared imperfect, his fnares were not fufficiently concealed, and he was convinced that time and experience alone could perfect the work on which he had fo long meditated. Such are the colours, at least, in which we see him representing himself when his adepts, impatient to be initiated in the last mysteries. reproach him with the flowness of his proceedings: "It is from time and experience," fays he, "that we " are to learn. I daily put to the test what I made last "year, and I find that my performances of this year are "far fuperior. Give me then time to reflect on what may "forward and on what may delay the execution of our " plans; to weigh what may be expected of our people " left to themselves or led and conducted by us .-- Re-"member that what is done in haste, speedily falls to "ruin. Leave me then to myself, let me act alone; and "believe me, time and I are worth any other two."+!

His alarms.

Let not the reader imagine that these meditations of Weishaupt alluded to the object of his views; that never varied; the destruction of Religion, the destruction of Society and the civil Laws, the destruction of all property,—that was the point at which he always aimed; and this impious man too well knew his crime not to be alarmed; we see him writing to his confidant, "You know the situation in which I stand. I must discrete the whole by means of five or six persons. It is "absolutely necessary that I should during my life remain unknown to the greater part of the adepts "themselves.—I am often overwhelmed with the idea "that all my meditations, all my services and toils are "perhaps only twisting a rope or planting a gallows

^{*} Original Writings, Vol. I. Let. to Marius and Cato.

⁺ Original Writings, Vol. I. Letters 3, 4, 47, 60, &c. to Marius and Cato.

" for myself; that the indiscretion or imprudence of "but one man may overturn the most beautiful edifice "that ever was reared."*

At other times wishing to appear above such fears, but still reproaching the adepts with want of caution, he fays, "If our affairs already go on fo ill, the whole " will foon be undone; the fault will be thrown upon " me, and, as author of every thing, I shall be the first " facrificed. Yet that is not what frightens me; I know " how to take every thing on my own fcore; but if " the imprudence of the Brethren is to cost me my life, "let me at least not have to blush before men of re-" flection, nor to reproach myfelf with an inconfiderate

" and rash conduct."+

"Thus does every motive stimulate this famous Con- Termifpirator to transfule into his code every precaution that nates his could at the same time skreen him from condign put code. nishment, and secure the success of his plots. length, after five years meditation on his fide, and nitmerous confultations with his trufty adepts, particularly with Philo, or the Baron Knigge, who acts a very exalted part in Illuminism, Weishaupt had regulated the mode of his niviteries, and had digested the code of his fect, that is to fay, the principles, the laws, and government adopted by the Illuminees to accomplish the grand object of their Conspiracy. Before we lead our readers through the immense labyrinth of this code, let us give a general idea of the system which stimulated its author to the formation of those laws.

The more we meditate on that part of the code General which we shall lay before our readers when we come plan of his to treat of the mysteries of Illuminism, the more clear-system. ly we observe Weishaupt adopting the principles of Equality and of Liberty, (propagated by modern Philofophism) in order to present them in a new light, and to lead his disciples to the ultimate consequences of the

most absolute Impiety and Anarchy.

The modern Sophisters, some following Voltaire, others Rousseau, had begun by faying, that all men were equal and free, and they had concluded with respect to Religion, that nobody, though speaking in the name of a God who reveals himself, had the right of

^{*} Original Writings, Vol. I. Let. 11 and 25, to Cato."

[†] Let. 22, to Cato.

prescribing rules to their faith; the authority of revelation being cast aside, they left no other basis for Religion to rest upon, but the sophistry of a reason the perpetual prey of our passions. They had annihilated Christianity in the minds of their adepts. With respect to Government, they had also asserted, that all men were equal and free, and they had concluded that every citizen had an equal right to form the laws, or to the title of Sovereign; this consequence abandoning all authority to the capricious fluctuations of the amplitude, no government could be legitimate but that sounded on Chaos, or the volcanic explosions of the democratic and sovereign populace.

Weishaupt, reasoning on the same principles, believed both the Sophisters and the Democratic Populace to be too timid in drawing their inferences, and the following may be said to be the essence of all his mysteries.

"Liberty and Equality are the effential rights that man in his original and primitive perfection received from nature. Property struck the first blow at Equation of lity; political Society, or Governments, were the first oppressor of Liberty; the supporters of Governments and property are the religious and civil laws; therefore, to reinstate man in his primitive rights of Equatity and Liberty, we must begin by destroying all Resiligion, all civil society, and sinish by the destruction of all property."

Had true Philosophy but gained admittance to these lodges of Illuminism, how clearly would she have demonstrated the abfurdity of each and all of these principles, and the extravagance and wickedness of such confequences, both to the master and his adepts! She would have thown, that the rights and laws of primitive man alone upon earth, or parent of a fcanty generation, neither were nor ought to be the rights and laws of man living on an inhabited globe. She would have proved, that Nature, when the ordained that man should increase and multiply on this earth, and that he should cultivate it, clearly announced that his posterity were hereafter to live under the empire of focial laws. She would have observed, that without property this earth would have remained uncultivated and uninhabited; that without religious and civil laws the fame earth would have only nurtured straggling hordes of vagabonds and favages. Then would our Bavarian Illuminee have concluded, that his Equality and Liberty, far from being the effential rights of man in the state of perfection, would only be the instruments of his degradation, and affimilate him to the beasts of the earth, if they were to be incompatible with Property, Religion, and Society. But true Philosophy was an alien to his school; and Weishaupt, with his detestable genius formed for error, applauds the sophism, makes it the basis of his system, and the ultimate secret of his

mysteries.

I am not simply to prove that such is the grand ob. Its danger, ject of the Conspiracy, and of the ultimate revolution which he is preparing with all his adepts. Were that my only task, I should cite the blessings which the hierophant of Illuminism pours out on those hordes that roam without laws or fociety, and the curfes which he vents against those men who, fixing their abodes, name chiefs and constituted states. The very menaces of the teacher unfold the whole of the Conspiracy. "Yes, princes and nations shall disappear from off the face of the earth; yes, a time shall come when man shall acknowledge no other law but the great book of nature: This revolution shall be the work of the secret societies, and that is one of our grand mysteries.* This single passage of the code is sufficient to demonstrate both the object of the Conspiracy and the extent of the projects of the sect; but though the Conspiracy should be clearly proved, still that would be doing little for the public good. Instead of a terrible and formidable fect, nations and chiefs of nations might mistake the Illuminees for a band of fenfeless madmen, plodding without means a chimerical Revolution; therefore little to be feared, and too despicable to deserve notice. Thus would wickedness find a cloak in its excesses; the sect would prosecute its hellish plots more actively, more confidently, and more fuccessfully, merely because their object was supposed impossible. Society would be dissolved; our laws, our religion, and our property, would be wrested from us, because we believed them proof against any attempt. Nations would tranquilly flumber on the brink of the precipice, and be plunged into destruction while they confidered the fatal cause as the delusion of delirium,

⁵ See hereafter the Discourse on the Mysteries.

and smiled on the plots of Illuminism. And its founder foresaw this: for he says to his adepts, "Let the laughers laugh, let the scoffers scoff; he that compares the past with the present, will see that nature continues its course with out the possibility of diverting it. Its progress is imperceptible to the man who is not formed to observe it; but it does not escape the attention of the Philosopher.*

Society then calls upon me to develop more than the existence, or even the extent of the plots of the sect---I fay, it calls on me loudly to proclaim the dangers which threaten us; yes, the evils which threaten all fociety must be clearly shown. A manner of proceeding and an artful cunning big with crime, which will freedily plunge nations into those disasters which they may believe chimerical, is to be clearly afcertained. I have to unfold the whole of a system, an entire code, in which each institute, each maxim, each regulation, is a new step toward a universal revolution which shall strike society a mortal blow. I am not then about to inform each citizen that his religion, his country, his property, that every fociety, people, or nation, are menaced; unfortunately that would be a talk too easily performed. But I am bound to say, "In this horrible plot, fuch are the dangers which threaten your country, and such the perils that hang over your persons." I must show extensive resources combined with confummate villany, where you imagined that nothing existed but the delirium of modern Philosophism, destitute of means.

Weishaupt, like yourselves, had foreseen numerous obstacles to his conspiracy; and it appears that he had even exaggerated them. That for which his most famous adepts seem to despise their countrymen, should be mentioned here as redounding to their honour. Weishaupt, surrounded by the faithful Bavarians, faithful to their God and to their country (rather speculating on the human heart from his books, than closely observing men in the common intercourse of life), was not aware how very much Philosophism had forwarded his systems.† The generation which had attained the age of manhood appeared too much infected with the antiquated ideas on religion and government. But,

^{*} See hereafter the Discourse on the Mysteries.

⁺ See the last Observations of Philo.

unfortunately, facts foon undeceived him, and this error only ferved, by deferring his hopes, to turn his mind to farther precautions and meditations, which sooner or later were to render his fuccess infallible. He would fay to himself, he would say to his trusty brethren, " According to my views, I cannot employ men as they " are; I must form them; each class of my order must "be a preparatory school for the next; and all this " must necessarily be the work of time."* But to accelerate the time he cast his eyes on that class of young men, which, just entering the world, easily fall a prev to error, because at that age they are under the influence of their passions. I shall hereafter show what it was that both shortened the time, and abridged their education, in prefenting him with whole legions of adepts ready formed to his mysteries. It is first necesfary, however, that the reader should be acquainted with the profundity of his system; because, had the French revolution not taken place, that fystem would alone have sufficed to render it certain and infallible; for could the French Revolution be done away at the present moment, and the ancient regimen be restored, this code would furnish Illuminism with all the means of effectuating one that should be still more disastrous. Let us then study it, let us dissipate the cloud in which it is enveloped. Reader, your own interest requires that you should follow our steps; and observe all the fnares that have been laid for you; fee with what art its disciples are beguiled, with what precaution it chooses, calls, and disposes its adepts. Its proceedings appear indeed to be flow, but they are nevertheless fure. It feems to exhauft all its art to acquire a fingle profelyte, but the same allurements attract whole legions. Its fprings are fecret, but the reader must know their power and with what constancy they move toward and direct the common ruin. He has feen the people agitated, animated, and even misled to ferocity; but he must also be informed how those adepts were created who fanaticifed the people and rendered them ferocious.

Weishaupt lays down as an invariable and infallible principle, that the "grand art of rendering any revo-

^{*} Original Writings, Vol. I. Let. to Cato.

Vol. III.

" lution whatfoever certain---is to enlighten the people;
"---and to enlighten them is, infenfibly to turn the pub" lic opinion to the adoption of those changes which
" are the given object of the intended revolution.

"When that object cannot be promulged without "exposing him that has conceived it to public ven-"geance, he must know how to propagate his opinions IN SECRET SOCIETIES.

"When the object is an universal Revolution, all the "members of these societies, aiming at the same point, "and aiding each other, must find means of governing in"visibly, and without any appearance of violent measures, "not only the higher and more distinguished class of any "particular state, but men of all stations, of all nations, "and of every religion---Instruct the same spirit every "where---In silence, but with the greatest activity possible, "direct the scattered inhabitants of the earth toward the "same point." This is what he calls the grand problem on the polity of states, on which he grounds the force of secret societies, and on which the empire of his Illuminism was to rest."

"This empire once established by means of the union " and multitude of the adepts, let force fucceed to the " invisible power. Tie the hands of those who resist; " subdue and stifle wickedness in the germ;" that is to fay, crush those whom you have not been able to convince.+ He that teaches fuch doctrines is not to be looked on as a weak enemy. When Weishaupt referred them for his mysteries, as well as the revelation of his ultimate object, he knew too well that they were only fitted for men who had long been trained to view them as the leffons of nature and of philosophy; and thould he meet with any who had anticipated them, it would only abridge their noviciate. But he needed nothing let's than a whole generation. It was therefore to multiply the number of the adepts, to dispose them by insensible degrees to receive his doctrines; by an invisible hand to direct their ideas, their wishes, their actions, and their combined efforts, that the code of laws which he framed for Illuminism constantly tended.

Its division.

According to these laws, the sect is divided into two grand classes, and each of these again subdivided into lesser degrees proportionate to the progress of the adepts.

^{*} See the Discourse on the Mysteries.

⁺ Ibid.

The first class is that of Preparation. It contains four degrees, those of Novice, of Minerval, of Minor Illuminee or Illuminatus Minor, and of Major Illuminee

or Illuminatus Major.

Some intermediary degrees belong to the class of PREPARATION, which may be called of Intrusion; such are those which the seet have borrowed from Freenasoury, as a means of propagation. Of these maionic degrees the code of Illuminees admit the three first without any alteration: it adapts more particularly to the views of the seet the degree of Scotch Knight as an ultimate preparation for its mysteries, and it is stilled the degree of Directing Illuminee or Illuminatus Dirigens.

The fecond class is that of the Mysteries, and this is subdivided into the lesser and greater mysteries. The lesser comprehend the priesthood and administration of the sect, or the degrees of Priests and of Regents or

Princes.

In the greater mysteries are comprized the two degrees of Magi or Philosopher and of the Man King. The Elect of the latter compose the council and the de-

gree of Areopagites.*

In all these classes and in every degree, there is a part of the utmost consequence, and which is commonto all the Brethren. It is that employment known in the code by the appellation of Brother Insinuator or Recruiter. The whole strength of the sect depends on this part; it is that which surnishes members to the different degrees; and Weishaupt, well knowing the importance of the task, turned all his genius toward it. Let us therefore begin by directing our attention to the discovery of it.

* See the Original Writings, Chap. II. Part II. page 8. and the last Observation of Philo, page 89, &c. &c.
† This is not a term of my invention; it really is to be found in the

[†] This is not a term of my invention; it really is to be found in the code. Infinuator or Anwerber (fignifying recruiter) are the two words generally made use of to express this character.

CHAP. III.

First Part of the Code of the Illuminees.---Of the Brother Institutator, or the Recruiter.

Object of the Infinua-

BY the appellation of Brother Infinuator, is to be understood the Illuminee whose peculiar office is to make profelytes for the fect. Some brethren were more particularly instructed for that end; they might, indeed, be called the Apostles or Missionaries of the Order, being those whom the superiors fent to the different towns and provinces, and even into distant countries, to propagate its doctrines and to establish new Lodges. These had received, in addition to the common rules, farther instructions peculiar to the higher degrees. "These (as Weishaupt writes) may sometimes be the most imbecile, and at other times the most ingenious of the Brotherhood." From the former he can depend on a blind obedience to the rules he lays down, which are never to be deviated from; and with respect to the latter, provided they be zealous and punctual, should they even transgress any of the laws, it would not be in such a manner as to commit either their own fafety or that of the Order; and they would foon make amends for their indifcretion by fome new artifice. But, whatever may be the fense of the Illuminee, he is obliged once or twice in his life to act the part of Brother Infinuator, and that with a certain fuccess, by the acquisition of two or three proselytes, under pain of perpetually remaining in the lower de-Some Brethren of high rank may have been dispensed from this formality; but as to the generality of them there exists a positive law on that point.* To stimulate the zeal of the Brethren, the Infinuator is by the laws of the code established superior over every novice that he has gained to the Order: It is expressed as follows: " Every Illuminee may form to himself a " petty empire; and from his littleness, emerge to great-" ness and power.+"

^{*} Original Writings. The Statutes reformed, Art. 18. + Ibid.

Such then is the first duty imposed upon every. Illuminee for the propagation of the fect; and this is the part which first claims our attention, in order that we may be able to form an idea of the immensurable

powers of Weishaupt for seduction.

This part may be faid to be fubdivided into three. Part, I. of The rules laid down are, first, those which are to guide his mission.

The Brother Instructor in the choice of persons to be of Candiadmitted or excluded; then follow those which are to dates. teach him how to entice into the order those perfous whom he has judged proper for it; and laftly come those rules and arts by which novices are to be formed, and even involved in Illuminism before they are of-

ficially admitted.

In order to judge of the qualifications of the perfons whom he may enlift, every Illuminee is to begin by procuring tablets, which he is to keep in the form of a Journal; and this is bis Diary. Affiduously prying into every thing that furrounds him, he must vigilantly observe all persons with whom he becomes acquainted, or whom he meets in company, without exception of relations, friends, enemies, or entire strangers; he must endeavour to discover their strong and their weak side; their passions and prejudices; their intimacies, and, above all, their actions, interests and fortune; in a word, every thing relating to them: and the remarks of every day he must enter in his Diary.

A twofold advantage is to be reaped from these particulars of information; first, by the order in general and its superiors; secondly, by the adept himself. Twice every month he will make a general statement of his observations, and he will transmit it to his superiors. By these means the Order will be informed what men, in every town or village, are friendly or inimical to it. The means of gaining over the one, or destroying the other will naturally occur. With respect to the Infinuator, he will learn how to judge of those who are proper persons to be received or rejected, and he will carefully infert his reasons for the admission or rejection

of those persons in his monthly statements.*

^{*} Original Writings .- The Statutes reformed, Art. 9, 13, and following .- Instructions for the Infinuators, Sect. XI, No. 1 .- for the Infinuated Nos. 1, 3, 5, &c .- Let. the 4th to Ajax.

The Recruiting Brother will carefully guard against giving the most distant hint that he is an Illuminee. This law is peremptory for the Brethren, but more particularly for all the Infinuators, whose success may often effentially depend on it. It is to them that the legislator fo strongly recommends all that exterior of virtue and of perfection, that care of fhunning all publick scandals which might deprive them of their afcendancy over the minds of those whom they seek to entice into the Order.* The law expressly says, " Apply yourselves to the acquiring of interior and exterior perfection;" but left they should conceive that this perfection even hinted at the mastering of their passions, and at renouncing the pleasures of the world, he adds, "Attend particularly to the art of diffembling and of difguifing your actions, the better to observe those of others, and to penetrate into their inmost thoughts. Die kunst zu erlernen sich zu verstellen, andere zu beobachten, und aus zu forschen.". It is for that reason that these three great precepts are to be found in the fummary of the Code: HOLD THY TONGUE-BE PERFECT-DISGUISE THYSELF-almost following each other in the same page, and serving as an explanation of each other.+

Who are to be excluded.

Having made himself perfectly master of these precepts, and particularly of the last, the *Institutor* is next to turn his attention to those persons whom he may admit or ought to reject. He is not to admit into the Order either Pagans or Jews; but he is equally to reject all religious; and above all to shun the Ex-Jesuits as he would the plague. Ordens geistliche dursen nie ausgenommen werden, und die Ex-Jesuiten soll man wie die pest sliehen.

The cause of such exclusions is obvious. To speak of religion, and admit, without any precaution, Jews, Turks and Pagans, would be too open a manifestation of what their religion was; and not to reject religious, would be exposing themselves to be betrayed by their own adepts.

Unless they gave evident figns of a fincere amendment, all indifcreet talkers were to be rejected; and

* See Original Writings, Vol. II. Let. 1, and 9.

[†] Original Writings, Vol. L. p. 40. Nos. 4, 6, and 8. † The Last Works of Spartacus and Philo.—Instruction for the Stationary Prefects and Superiors, Page 153, Let. the 2d.—And Original Writings, Instruction pro Recipientibus, Nos. 1, and 5.

also those men whose pride, or head-strong, interested, and inconstant minds denoted that it would be impossible to insufe into them that zeal so necessary for the Order; all those again, whose drunken excesses might injure that reputation of virtue which the Order was to acquire; all those, in short, whose meanness and grossness of manners would render them too untractable to give hope for their ever becoming pliant and useful.*

" Leave those brutes, those clownish and thick-headed fellows!" he exclaims in his Chapter on Exclusions; but, though he excluded these thick-headed fellows, Weishaupt was aware that there existed a good fort of beings which fome might call stupid, but who are not to be told fo, as advantage may be taken of their stupidity. Such were, for example, a Baron D'Ert, and many others, who holding a certain rank in the world, though destitute of common sense, have at least their riches to recommend them. "These are a good fort of beings," favs our illuminizing legislator; "they are necessary be-"ings. They augment our number and fill our coffers. " augent numerum et ærarium. Courage then! and " make thefe gentry fwallow the bait; but beware of " communicating to them our fecrets; For this species " of adept must always be persuaded that the degree they " are in is the higheft."+

Indeed, there is a fort of half exclusion for princes. The Code ordains that they shall seldom be admitted, and even when they are, shall scarcely ever rise beyond the degree of Scotch Knight; or, in other words, they are never to pass the threshold of the mysteries. Hereafter we shall see the Legislator finding an expedient for introducing them beyond that degree, but still without giving them any further insight into the mysteries; ‡ and being particularly careful to hide from

them certain Laws of the Order.

I cannot take upon myself to fay, whether a fimilar expedient had been found as an exception to the genetal rule which excluded women; but it is certain, that this law was, during a long time at leaft, only provifional; and many of the brethren fought to revoke it.

^{*} Instructio pro Recipientibus, page 94, and Weishaupt's Letters, passim.

[†] Original Writings. See the first Letters to Ajax and Cato.

[‡] See Degree of Regent, page 154, Letter N. § See Instructions for the Provincial, No. 16.

Women.

Freemasonry had its female adepts, and the Illuminees Plan for the wished to have theirs. The plan is written in Zwack's admission of own hand-writing, and he was the most intimate friend and confidant of Weishaupt, in short, his incomparable man. It is couched in the following terms:

> " Plan for an Order of Women.--- This Order shall be subdivided into two classes, each forming a separate society, and having a different fecret. The first shall be composed of virtuous women; the second, of the wild,

the giddy, and the voluptuous, auschweifenden.

"Both classes are to be ignorant that they are under the direction of men. The two superiors are to be perfuaded that they are under a mother Lodge of the fame fex, which transmits its orders; though in reality

these orders are to be transmitted by men.

"The Brethren who are intrusted with this superintendance shall forward their instructions without making themselves known. They shall conduct the first, by promoting the reading of good books, but shall form the latter to the arts of fecretly gratifying their passions, durch begnugung ihrer leidenschaften im ver-

borgenen."

A preliminary discourse prefixed to this plan points out the object and future services of these illuminized fifters. "The advantages which the real order would reap from this female order would be, first, the money which the fifterhood would pay at their initiation; and, fecondly, a heavy tax upon their curiofity, under the supposition of secrets that are to be learned. And this affociation might moreover serve to gratify those brethren

who had a turn for fenfual pleafure."*

A list and description of eighty-five young ladies of Manheim accompanied this project of Zwack, very properly furnamed the Cato of Illuminism; from among whom, in all probability, the founders of these two classes were to be chosen. Circumstances not having favoured our modern Cato's views, we observe several other adepts proposing similar plans. An assessor of the Imperial Chamber at Wetzlaar of the name of Diltfurt, known among the Illuminees by that of Minos, and who rose to the degree of Regent, and to the dignity of Provincial, feemed to dispute the honor of this invention, both with Brother Hercules and even

^{*} Original Writings, Vol. I. Sect. V.

with Cato himself: We must allow, at least, that nobody was more anxious for the execution of the project than he was. He had already submitted his ideas to the Baron Knigge, and he applies anew to Weishaupt. He even despairs of ever bringing men to the grand object of the order without the support of female adepts. Indeed, so ardent is his zeal, that he makes an offer of his own wife and his four daughters-in-law to be the first adepts. The eldest was exactly the perfon for the philosophized fifterhood; she was four-andtwenty years of age, and with respect to religion her ideas were far above those of her sex; they were modelled on her father's. He had attained to the degrees of Regent and Prince of the Illuminees, and she would have been Regent and Princess. In the higher mysteries, together with Ptolemy's wife, we should have feen the one corresponding with her father, the other with her husband. These illuminized Princesses would be the only two persons of the order who should knowthat they were all under the direction of men. They would prefide over the trials and receptions of Minervals, and would initiate those whom they judged worthy into the grand projects of the lifterhood for the reform of governments and the happiness of mankind.*

But, notwithstanding all the plans and zeal of the Brethren, it does not appear that the legislator ever confented to the establishment of the fisterhood. Yet he supplied the want of such an institution by secret instructions which he gave the Regents on the means of making the influence of women over men fubfervient to the order without initiating them in any of the fecrets. He fays, that the fair fex having the greatest part of the world at their disposition, no study was more " worthy of the adept than the art of flattery in order " to gain them; that they were all more or less led " by vanity, curiofity, the pleafures or the love of no-" velty; that it was on that fide they were to be at-" tacked, and by that they were to be rendered fer-" viceable to the order." He nevertheless continued to exclude great talkers and women from all the de-

^{*} Original Writings, Vol. I. let. of Minos, p. 169. † See the New Works of Spartacus and Philo, and Inftructions for the degree of Regent, No. 6. Vol. III.

grees, nor was the fixth article of his instructions for

the Infimuator rescinded.

be chosen.

Who are to . Notwithstanding all these exclusions, the legislator leaves a fufficient fcope wherein the Infinuator may exercife his zeal. He recommends generally young men of all stations from eighteen to thirty; but more particularly those whose educations were not completed, either because he thought they would more easily imbibe his principles, or would be more grateful andmore zealous for doctrines for which they were indebted folely to him.+

But this preference is not an exclusion for men of a certain age, provided they are not past service, and are already imbued with the principles of Illuminism.; This, however, chiefly regards those persons whose rank in life can give consequence and afford protection to the order. The Recruiters are particularly instructed to infinuate themselves into the good opinion of such perfons, and if possible to entice them into the order.

There is yet another species of men, who have speech as it were at command; fuch as attornies, counfellors, and even physicians. "Those are worth having," fays Weishaupt; " but they are sometimes real devils, so " difficult are they to be led; they however are worth

" having when they can be gained over."*

The Infimuator is also to admit artists, mechanics of all professions, painters, engravers, white-smiths and black-fmiths; but above all bookfellers, those who keep; post-horses, and school-masters. Hereafter the reader will fee the use for which these men were intended.

To yet another class of men our legislator often calls, the attention of the Infimuator: " Seek me out, for " example," fays Weishaupt, " the dexterous and dash-" ing youths. We must have adepts who are infinua-" ting, intriguing, full of resource, bold and enterprising; " they must also be flexible and tractable, obedient, dociles " and fociable. Seek out also those who are diffin-" guished by their power, nobility, riches, or learning, " nobiles, potentes, divites, doctos, quaerite----Spare.

[†] Orig. Writ. Instructiones pro Recipientibus, Page 54, No. 4; and Page 55, No. 18.

† Ibid. Vol. II. Part the 2d, Section and degree of Regent.

** Orig. Writ. Vol. I. Let. to Ajax.

See Information for the Vol.

[§] See Instructions for the Infinuator, No. 4 .- Weishaupt's Letters, passim—and the degree of Regent.

a no pains, spare nothing in the acquisition of such " adepts. If heaven refuse its aidance, conjure hell.

" Flettere si nequeas superos, Acheronta moveto."* With respect to religious, he prefers the disciples of Luther and Calvin to the Roman Catholics, and greatly prefers the former to the latter. This distinction Thould alone suffice to open the eyes of many who with to perfuade themselves that the whole of the revolutionary fury is aimed at the Roman Catholic religion. This motley crew certainly did the Catholics the honour of directing their shafts more pointedly at them, as strenuous opponents of their impiety and of their religious and civil anarchy; but it was to preserve the Protestant religion that Weishaupt gives them such a preference, in hopes of making them subservient to his plots? That he did give fuch a preference cannot be doubted, when we fee him expressly writing to an adept whom he had commissioned to look out for a person proper to be received into the higher mysteries and to found a new colony of Illuminees,--were this man a Protestant I should like him much better .-- Ware es ein Protestant, so ware es mir um so lieber. + Weishaupt's most famous adept constantly manifests the fame predilection; he even wishes to retrench certain parts of the mysteries that he may not alarm the Catholics, and feems always to hint at Frederic the IId's faying, We Protestants go on brisker. + Most certainly this proves beyond a possibility of doubt, that the destruction of all Protestant laws, whether civil or religious, had place in their plans. Nor were the Protestants of Germany the dupes of such a policy, as many of the most determined antagonists of Illuminisin were of that religion.

· Further, he wilhes to entice men into his order who have fixed refidences in towns, fuch as merchants and carons, who might affiduously propagate his doctrines;

and establish them in their neighbourhoods: §.

The Recruiter must use every art (for an obvious reason) to engage schoolmasters, and to infinuate his

^{*} Ibid. Let. 3d to Ajax. † Orig. Writ. Vol. I. Let. to Tiberius, p. 223.

[‡] See Vol. I. page 33.

[§] Instructions for the Provincial and Orig. Writ. Vol. I. Part II, No.

Vol. III.

doctrines into, and gain adepts in the military academies, and other places of education; he is even to attempt the feduction of the fuperiors of ecclefiastical seminaries.

"He will spare no trouble to gain the Prince's offi"cers, whether presiding over provinces, or attending
"him in his councils. He that has succeeded in this
"has done more," says the code, "than if he had engaged
"the Prince himself.* In fine, the Provincial, or the
"chief Insunator, is to recruit every thing that can be
"tainted with Illuminism, or can be serviceable to its
"cause."+

The following extraordinary instructions are also given by Weishaupt respecting the choice of adepts: Above all things (he fays to his Infinuators) pay attenstion to the figure, and felect the well-made men and "handiome young fellows. They are generally of enga-"ging manners and nice feelings. When properly form-"ed, they are the best adapted for negociations; for first "appearances preposses in their favour. It is true, they " have not the depth that men of more gloomy coun-"tenances often have. They are not the perfons to be " entrusted with a revolt, or the care of stirring up the " people; but it is for that very reason that we must "know how to choose our agents. I am particularly " fond of those men whose very foul is painted in their "eyes, whose foreheads are high, and whose counte-" nances are open. Above all, examine well the eyes, " for they are the very mirrors of the heart and foul: "Observe the look, the gait, the voice." Every exterinal appearance leads us to diffinguish those who are "fit for our school.

"Select those in particular who have met with missor"tunes, not from accidents, but by some act of injustice;
"that is to say, in other words, the discontented; for
"fuch are the men to be called into the bosom of Illumin-

" ifm, as into their proper asylum." ¶....

Let not the reader already exclaim, How deep are the views of this illuminizing Sophister! How has he foreseen every point! With what discernment does he lay his snares to entrap those who are to be the future

[†] Ibid. Nos. 11 and 13.

† Ibid. No. 15.

† Let. 11th to Marius and Cato.

¶ Infruction for the Local Superiors, letter II.

agents of his plots! The reader has as yet feen merely a schedule of those persons who may be admitted or rejected; but that does not fufficiently fecure the order with respect to the elections which the Infinuator may have made. Before he undertakes the initiation of any person whom he may have thought proper, he is to make a statement from his diary of every thing that he may have observed with respect to his morals, opinions, conduct, and even of his connections in life. He is to fubmit this statement to his superiors, who will compare it with the notes they are already in possession of, or may acquire from other adepts, respecting the candidate, 'or even with a new statement, in case they judge the last to be infufficient. Even when the choice made by the Infinuator is approved of, all is not fettled; the superiors have to determine which of the Infinuators is to be entrusted with the care of enticing the approved person into the order: for all this is foreseen in the code. It is not allowed to all the brethren to exercise promiscuoully so important a trust among the prophane, though they may have pointed out the person proper for reception. The young adept is not to measure his strength with the man who has the advantage over him in years and experience, nor, is the tradefinan to undertake the magistrate. The superior is to name the most proper Infinuator, judging from the circumstances, age, merits, dignities, or talents of the future candidate.* At length, when the mission is given, the Insinuator begins to lay his snares.--Such is the second part of this extraordinary functionary, and all his subsequent steps are regulated by the code. . 0.0

Candidate, in the ordinary acceptation of the word, How to enmeans a person who has shown a desire or taken some tice the steps to enter into some order, or to acquire some dig. Candidates. nity. In Illuminism it means the person on whom the order has fixed its attention. It often happens that the candidate is ignorant of the very existence of the sect. It is the Infinuator's business to inspire him with the wish of entering it. To accomplish this grand object, two different methods are inculcated. The first is, for the Infinuator who has fome candidate in view remarkable for his science, or of a certain age. The second,

^{*} Instructiones pro Recipientibus. Orig. Writ. Vol. I. Nos. 2 and 7, page 54.

for him who is entrufted with young men from eighteen to thirty, and who are susceptible of a second education. A third method was proposed for workmen, and those clownish fellows whose education had been but little attended to. We may observe Weishaupt consulting with his consident Zwack on this part of the code; but whether it was never digested, or that he saw the Insinuators could easily supply the defect, no further mention is made of the third method. Let us

then examine the effence of the first two.-

To exemplify the first method, let us suppose one of those men who have gone through a complete course of modern Philosophisin, who, should they not scoff at Christianity, would at least hesitate at every thing which is called religion; for the code forewarns the Infinuator, that his efforts would be vain should he attempt to feduce Philosophers of another stamp, men of found itidgment, and who would never be partizans of doctrines which could not endure the light of broad day. But when he shall have discovered one of the former who has already pretty well imbibed the principles of the fect, he will assume the character of a Philosopher well versed in the mysteries of antiquity. He will have little difficulty in acting fuch a part, as he will find ample instructions in the code. To follow those instructions faithfully, he must begin "by descanting on " the supreme felicity of being versed in sciences which " few can approach, of walking in the paths of light "while the vulgar are groping in darkness. He must " remark, that there exist doctrines solely transmitted "by fecret traditions, because they are above the comprehension of common minds. In proof of his " affertions he will cite the Gymnolophists in the Indies, "the Priests of Isis in Egypt, and those of Elèusis and " the Pythagorean school in Greece." He will select certain sentences from Cicero, Seneca, Aristides, and Hocrates; and, left he should ever be taken unawares, he will learn those by heart which the legislator has carefully inferted in the code. Though it would be very eafy to demonstrate from those very authors, that the ancient mysteries laid down no fixed principles on the important points of the Providence of God, and of the origin and order of the universe, the Infinuator is nevertheless to quote those texts to prove that there

exists a secret doctrine on these objects, and above all a doctrine calculated to render life more agreeable, and pain more supportable; and to enlarge our ideas on the majesty of God. "Let him add, that all the fages of antiquity were acquainted with these doctrines; let him infilt on the uncertainty that man is in with respect to the nature of the foul, its immortality, and its future deltiny. He will then found his candidate, to know whether he would not rejoice at having some satisfactory answers on objects of such great importance. the fame time he will hint that he has had the happiness of being initiated into these doctrines, and that, should the candidate with it, he would do his best to procure him the fame felicity; but that it was a science gradually imparted, and that certain men possessed the talent of guiding him from a distance, of leading him to the discovery of this new world, and that without being ever in his presence.*

When the Infinuator has by fuch language fucceeded in exciting the curiofity of his candidate, he must then afcertain his opinions on some particular articles. He will propose the discussion of certain questions in writing, and of certain principles, as the groundwork on which they are in future to proceed. The code does not determine what these questions are to be, because they vary according to the political and religious difpofitions which the Infinuator may have observed in the candidate. Should these differtations no way agree with the principles of the fect, the Infinuator will abandon his prey. Should the fophisticated candidate, or the man of importance, be found properly disposed, he will be admitted to the very threshold of the mysteries. The Infinuator will fimply explain the inferior degrees to him, and mention the divers trials which the order has dispensed with in consideration of his merit.

Notwithstanding the artifice observable in this method, it is still reserved for those who need only to be acquainted with Illuminism to adopt its tenets. But should the Infinuator be entrusted with a young candidate or with one whose principles no way coincide with those of the feet, and who is yet to be formed; it is then that Weishaupt developes that immense theory of art

^{*} Original Writings, Vol. II. Part II. Sect. I. original Writings, Vol. II, Part II. Sect. I.

and cunning by which he is infenfibly to enfnare his victims. "Let your first care," he fays to the infinuators, " be to gain the affection, the confidence, and the " esteem of those persons whom you are to entice into "the order---let your whole conduct be fuch, that they " shall furmife something more in you than you wish " to show-hint that you belong to some secret and " powerful fociety--excite little by little, and not at "once, a wish in your candidate to belong to a similar " fociety---Certain arguments and certain books which' " the infinuator must have, will greatly contribute to " raife fuch a wish; fuch are, for example, those which "treat of the union and strength of associations." The Legislator then carefully adds a list of those books, and the order charges itself with the care of furnishing. a certain number of them to the adepts. The works of Meiners, and particularly of Baffadows, are frequently recommended by Weishaupt, as the best sitted to infpire their readers with the love and principles of fecret focieties. But nothing can equal the art with which he himself has drawn up the reasons, by the help of which. the Infinuator is to perfuade his young candidate of the pretended necessity for these mysterious associations.

"One represents, for example," says the code, "a "child in the cradle; one speaks of its cries, its tears, "its weakness--One remarks how this child, abandon-"ed to itself, is entirely helpless; but that, by the help "of others it acquires strength--One shows how the greatness of Princes is derived from the union of their subjects--One exalts the advantages of the state of fociety over the state of nature--Then one touches on the art of knowing and directing mankind--How easily, you will say, could one man of parts lead "hundreds, even thousands, if he but knew his own advantages. This is evidently proved by the organization of armies, and the amazing power which "princes derive from the union of their subjects."

After having descanted on the advantages of society in general, touch upon the desects of civil society, and say how little relief is to be obtained even from one's best friends,—and how very necessary it would be to support each other in these days. Add, that men would triumph even over heaven were they but united—That it is their distunction which subjects them to the yoke.—This is to be

explained by the fable of the wolf and the two dogs, the latter of whom could only be vanquished by the former after he had parted them; and by many other examples of the same kind which the Insunator will collect.*

As a proof of what great and important things fecret focieties can effectuate, he will adduce the examples of the Freemasons, of the mysterious societies of antiquity, and even of the Jesuits. He will assert, that all the great events of this world are dependent on hidden causes, which these secret societies powerfully influence; be will awake in the breast of his pupil the desire of secretly reigning, of preparing in his closet a new constitution for the world, and of governing those who think they govern us.†

"When you shall have got thus far," fays the code, begin to show (as it were unguardedly) that you are not entirely ignorant of those secrets; throw out some half sentences which may denote it. Should your candidate take the hint, press him, and return to the charge, until you see him betray symptoms of a desire

instantaneously to unite with such a society.

"The Infinuator, however, who has thus far fucceeded in inspiring his pup! with such a wish, has not played off every engine with which the code has furnished him. To found the very bottom of his mind, he will pretend to confult him as if he had been entrusted with certain fecrets, he will make objections on the fecrecy of these societies; but should they make too much impression he will resolve them himself. At other times, to stimulate the curiosity of his pupil, he will hold a letter in his hand written in a cypher, or he will leave it half open on his table, giving his candidate fufficient time to observe the cypher, and then shut it up with all the air of a man who has important correspondences to keep fecret. At other times studying the connections and actions of his pupil, he will tell him of certain circumstances which the young man will think he has

^{*} Extract of the Infructions for the Brethren charged to enroll and recieve the candidates—Original Writings, Vol. I. Sect. IX. and XII.—Alfo in the degree of Illuminatus Major, infructions on the fame object, Document A.

[†] Original Writings, ibid. No. 11 and 12-Illuminatus Major, Document A, and Letters K. L.

learned by means of these secret societies, from whom nothing is hidden, though they are concealed from all the rest of the world."*

These artifices may be greatly abridged, according as the friendship or communicative disposition of the candidate shall have laid him more open; but on the other hand, should they not suffice, the Infinuator is not on that account to abandon his purpose; let him try to accomplish by others what he has failed in himself.---Let him examine his own conduct, and fee if he has not neglected some one or more of the rules prescribed in the code; let him redouble his attention and his complaifance. Should it be necessary to humble himself in order to command, let not the Infinuator forget the formal precept of his legislator, "Learn also to act the " valet in order to become master." Auch zu weilen den knecht gemacht, um dereinst berr zu werden.+

After fuch a long feries of condescensions and discusfions the candidate at length must pronounce. If he submit to all these infinuations, he is admitted among the novices of the order; but should he persist in his refusal, let him learn the fate which awaits him from those who

indocile candidates.

The fate of have experienced it. "Unhappy, supremely wretched is " the youth whom the Illun. nees have fought in vain to " entice into their sect. Should he even escape their " fnares, do not let him flatter himself with being proof " against their hatred; and let him take care. The " vengeance of secret societies is not a common ven-" geance; it is the hidden fire of wrath. " cilable, and scarcely ever does it cease the pursuit of its " victims until it has feen them immolated." Such at least is the account which history gives us of those who have been guarded enough to withstand the infinuations of the fect, and particularly of those who, after having gone the first steps with the Infinuator, have refused to proceed any farther with him.

I could cite divers examples; though I once thought that I had met with one of a quite opposite nature, in the person of Camille de Jourdan, the same deputy who was to have been involved in the fentence of transportation against Barthelemy and Pichegru after the

+ Ibid. Let. 3d, to Ajax.

^{*} Original Writings, ibid. No. 17 to 22.

Important Advice, &c. by Hoffman. Preface to Vol. II.

revolution of the 4th of September, but who luckily escaped from the grasp of the triumvirate. I heard him speaking in the highest terms, of one of these Infinuators who had for a long time endeavoured to entice him into the order. He was much aftonished at hearing me fpeak of these men as consummate in all the artifices of the most villanous hypocrify. He maintained that his Illuminee was mild, modest, and moderate; full of respect for the Gospel; in a word, one of the most virtuous men he had ever known. I enumerated all the proceedings of the Infinuator, and the artifices he had played off before he quitted his prey. To all that Mr. Camille answered, "It is true; "fuch was his behaviour: but it was his zeal for the " feet which blinded him, and made him have recourse" " to fuch expedients in order to work what he called " my conversion; yet, with all that, it was impossible " for any body to speak of virtue and religion in so " impressive a manner as he did without being at least "an honest man." --- "Well," faid I, " I will venture to " affert, that the last attempt of your Infinuator was as "follows. He proposed to you to give your thoughts "in writing on certain questions; you did so; your "opinions proved directly opposite to his; he never, " faw you after, became your implacable enemy, and " has never fince ceafed calumniating you." " All "that again," answered Mr. Camille, " is very true; "nor was it his fault that I did not lofe both friends " and fortune. Before that affair he used to praise me; " afterwards, however, he reprefented me as a most "dangerous man. You cannot conceive what lies he " invented about me, and I was unfortunate enough to " observe that they had made impression."--- Is it possible to be believed? Mr. Camille could not yet be perfuaded but that his Infinuator was a virtuous man; foprofound are the arts of hypocrify which are to be imbibed from Weishaupt's laws! I was acquainted with two bishops, who had as completely mistaken the characters of their Infinuators as Mr. Camille de Jourdan.

But I will cite the example of Mr. Stark. I never could conceive what this Mr. Stark was whom I faw perpetually abused by the Illuminees. Nicolai and Mirabeau spared no pains to render him odious to the

Vol. III. G 2

Protestants in Germany; they said he had received the Catholic orders of priesthood privately,* though every thing feemed to denote that he was a Protestant. I took fome pains to inform myself who this Mr. Stark was, and I found him one of the most learned Protestant ministers in Germany: that his zeal for his religion had aquired him the degree of Doctor, and had preferred him to be Grand Almoner and Counfellor to the Landgrave of Hesse Darmstadt; but that in common with several other learned men, such as Hoffman and Zimmerman, he had had the misfortune of being fought after by the Illuminees; that he would not hearken to them; that the Illuminees had expressed a wish to have an adept near the person of the prince, and that he had been bold enough to answer his Infinuator, " If you " feek support, I am too little and my prince too great to "protect you." --- And every candidate who will make the fame resolute stand against the agents of the order must expect to be repaid with similar calumnies. The law of the order is invariable and precise, particularly with respect to those whose talents may be obnoxious to Illuminism. They must be gained over or ruined in the public opinion. Such is the text, so soll man den schrift steller zu gewinnen suchen oder, verschreven.+ But it is now time to follow the candidate who has shown himself more docile through the various preparatory degrees.

^{*} Mirabeau Monarchie Pruffienne, Vol. V. art. Religion, † Instructions for the Regent, No. 15.

CHAP. IV.

Second Part of the Code of the Illuminees .-- First preparatory Degree, of the Novice and of his Teacher.

TN the early stages of Illuminism the duration of the Length I time of trial for the Novice was three years, for of the those who were not eighteen years of age; two years novitiate. for those between eighteen and twenty-four; and one year for those who were near thirty.* Circumstances have fince occasionally caused the time to be abridged; but, whatever may be the dispositions of the Novice, though the time may be dispensed with, he must go through the different trials, or have got the start of them before he is admitted into the other degrees. During this interval he has no other superior but the Infinuator to whom he is indebted for his vocation, and during the whole time of the novitiate, the Infinuator is expressly forbidden to inform his pupil of any other member of the order. This law was made to skreen the order from the dangers which might refult from any indifcretion of the Novice, and to render the Infinuator alone responsible in such cases; for should the Novice unfortunately be an indifcreet talker, the code expressly says his imprudence would at most betray only one of the brethren. + The first lessons of the Infinuator (in Study of future his teacher) treat entirely on the importance and Secrecy. the inviolability of the fecrefy which is to be observed in Illuminism. He will begin by telling his Novice, "Silence and secrecy are the very soul of the order, and "you will carefully observe this silence as well with "those whom you may have only reason to suppose are " already initiated, as with those whom you may here-" after know really to belong to the order. You will " remember, that it is a constant principle among us, "that ingenuousness is only a virtue with respect to our " superiors, but that distrust and reserve are the funda-"mental principles. You will never reveal to any per-" fon at prefent or hereafter, the flightest circumstance " relative to your admission into the order, the degree " you have received, nor the time when admitted; in * The Statutes reformed, No. 7. + The Statutes reformed, No. 16.

"a word, you will never speak of any object relating "to the order even before Brethren, without the

" ftrongest necessity."*

Under the reftrictions of this fevere law, one Illuminee will often be a ftranger to another; and the Novice will fee in this no more than a measure of fafety for the order, which might be ruined by the least indifference.

More certainly to affure himfelf of the difcretion of the Novice, the Infinuator will give him no further infight, nor entrust him with any writing relative to the order, until he has obtained the following declaration: "I the underfigned promife upon my honour, and-"without any refervation, never to reveal either by "words, figns or actions, or in any possible manner, to any " person whatever, either relations, allies, or most inti-" mate friends, any thing that shall be entrusted to me "by my Introducer relative to my entrance into a fe-" cret fociety; and this whether my reception' shall et take place or not. I subject myself the more wil-" lingly to this fecrecy, as my Introducer assures me "that nothing is ever transacted in this society hurtful to " religion, morals, or the state. With respect to all writ-"ings which I may be entrusted with, and letters "which I may receive concerning the same object, I " engage myself to return them, after having made for "my fole use the necessary extracts." ‡

These writings or books relative to the order are only lent to the Novice at first in small numbers, and for a short time; and then he must promise to keep them out of the reach of the profane; but as he is promoted in rank, he may preserve them for a longer time, and is entrusted with a larger quantity; though not without having informed the order of the precautions he shall have taken, lest in case of his death any of these writings should fall into profane hands. He will afterwards learn, that the Brotherhood take many other precautions for secrecy, not only respecting the statutes, but even with regard to the very existence

† Summary of the Statutes, No. 15, B. † Original Writings, and the true Illum. Art. Reverfe.

^{*} Original Writings, Statutes, No. 20. Statutes reformed, No. 27. True Illuminism, General Statutes, No. 31, 32.

[|] Infliences of the Inflinuated, No. 8. Orig. Writ. the real Illuminee No. 7.

of the order. He will fee, for example, in its laws, that should any of the brotherhood fall fick, the other brethren are assiduously to visit him, in the first place to fortify him, that is to fay, to hinder him from making any declarations at the hour of his death; and, fecondly, to carry away whatever writings relative to the order the fick man may have had in his possession, as foon as any symptoms of danger appear.+

He will at length learn, that to frustrate all attempts Study. to trace even their very existence, the order does not exist every where under the same name, but that they are to assume the name of some other order, perhaps even of a literary fociety, or meet without any name

which can attract the attention of the public.

The first writing delivered to the Novice, to accus- Dictionary tom him to profound secrecy, is what may be called the der. Dictionary of Illuminism. He must begin by learning the language of the fect, that is to fay, the art of communicating with the Superiors and other adepts without the possibility of being understood by the profane. By means of this language, the Illuminees are to be able to correspond with each other, without running the risk of its being discovered of what Brother they fpeak; from what place, in what language, at what period, and to whom, or by whom the letter is written.

. To avoid the discovery of persons, the Novice will Characterlearn, that no Brother bears the same name in the istic names order which he does in the world; indeed, had he been Members, initiated in the higher degrees of Masonry, he would have feen the fame precaution taken, where the Rolicrucians receive what they call their Characteristic or their adoptive name. The Novice will receive the characteristic immediately on his admission, and it will in some measure imply the parts which he is in future to act in the general conspiracy. It will be his task hereafter to study and write the history of his new patron; he will by this method recognize in the qualities and actions of his hero the particular fervices which the order will expect from him.* This name will be chofen as conformably as possible to the dispositions obferved in him. Has he shown any propensity to repeat

⁴ Statutes of the Minerval, No. 12.

Original Writings, Vol. I. Instructions for the Infinuated, No. 73 and Vol. II. Lat. 13.

the impieties of Philosophism against the Gospel, he will be classed with the Celsi and Porphirii, or with the Tindals and Shaftesburys; should his turn be toward the harred of Kings, or should his talents be judged useful for the polity of the order, then his characteristic will be of the Brutus, Cato, or Machiavel tribe. He will not be told what he is to do to deserve his name, but they will contrive that it shall occur to him. Neither all he be told why Weishaupt assumed the name of Spartacus (a name so famous in Rome because he waged the war of the slaves against their masters); but should he ever be admitted to the higher mysteries, he will easily recognize the reason.

Ets Geography. The place from whence they write, as well as the persons of whom or to whom they write, is in like manner to be kept secret; a new Geography is therefore taught the Novice. He will thence learn, that Bavaria, the country of their sounder, is denominated Achaia; Swabia, Pannonia; Franconia, Anstria, and Tyrol are denoted by Illyria; Egypt, and Peloponnessus; Munich is called Athens; Bamberg, Antioch; Inspruck, Samos; Vienna in Austria, Rome; Wurtzburg, Carthage; Franksort on the Mein becomes Thebes; and Heidelberg Utica. Ingostadt, the natal soil of the order, was not sufficiently denoted by Ephesius; this privileged town was to be decorated with a more mysterious name, and the prosound adepts bestowed on it that of Eleusis.

Should the Novice ever be fent on a mission out of his own country, or to distant shores, he will then receive farther instructions in the Geography of the sect.*

He must also learn how to date his letters, and be convertant with the Illuminized Hegira or Calendar; for all letters which he will receive in future will be dated according to the Persian era, called fezdegert and beginning A. D. 630. The year begins with the Illuminees on the first of Pharavardin, which answers to the 21st of March. Their first month has no less than forty-one days; the following months, instead of being called May, June, July, August, September, and October, are Adarpahascht, Chardad, Thirmeh, Merdedmeh, Shaharimeh, Meharmeh: November and Decem-

Its Calen-

[†] Original Writings Vol. I. Sec. 4. Poriginal Writings, Sect. 2 and 3.

The state of the s THE THE PARTY OF T Committee of the commit A company of the second and the second second The second secon



ber are Abenmeh, Adameh: January and February, Dimeh, and Benmeh: The month of March only has

twenty days, and is called Afphandar.*

The Novice must next learn how to decypher the Its Cypher, letters he may receive; in order to which, he must make himself master of that cypher, which is to serve him until initiated into the higher degrees, when he will be entrusted with the hicroglyphics of the Order.+

He will also remember, that he is never to write the name of his order; so venerable a word cannot be exposed to prophane eyes, and a circle o with a point in the middle of it will supply this facred word, and a long square or parellelogram u will denote the word

Lodge.

After these preliminary studies, the young brother receives a part of the code, under the title of Statutes study the statutes. of the Illuminees. But these first statutes are nothing more than a fnare, and the young Novice, with pleafure no doubt, fees them begin with the following words:

" For the tranquillity and fecurity of all the Bre-"thren, whether Novices or active Members of the " Society, and to prevent all ill-grounded suspicions, " or difagreeable doubts, the venerable order declares, "that it absolutely has in view no project, enterprize, " or undertaking burtful to the state, to religion, or to " good morals; and that it favours nothing of that na-" ture in any of its members. Its deligns, all its toils, " folely tend to inspire men with a zeal for the perfec-" tion of their moral characters, to impregnate them " with humane and fociable fentiments, to counteract " the plans of the wicked, to succour oppressed and " fuffering virtue, to favour the advancement of men " of merit, and to render those sciences universal which

* See the real Illuminee first degree.

12. 11. 10. 9. 8. 7. 6. 5. 4. 3. 2 a. b. c. d. e. f. g. h. i. k. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. n. o. p. q. r. s. t. u. w. x. y. z.

Vol. III.

⁺ The common cypher of the Illuminees confift in numbers correfponding to letters in the following order:

The hieroglyphics are contained in the opposite Plate, and are copied from those published at the end of the degree of Scotch Knight or Directing Illuminee. There is a third cypher, but that has never been published.

" are as yet hidden from the generality of men. Such " is not the coloured pretext, but the real object of the " order."*

Even should the Novice not have entirely laid aside all his suspicions respecting the intentions of the order, still so positive a declaration he must think would guarantee him as to all obligations which might be imposed upon him. His grand aim is to be, to form his heart, in fuch a manner as to gain not only the affection of his friends but even of his enemies. He is positively ordered to endeavour with all his might to acquire both interior and exterior perfection. It is true that he is foon after as positively ordered to study the arts of dissimulating and disguise; but then the Brother Infinuator is at his elbow, to explain to him how that art coincides with true perfection, and thus suppress any sufpicions which might arise from a comparison of these two injunctions. Befides, the Novice has many other duties to fulfil, which will deprive him of opportunity for fuch reflections.

IV. Study the the Order.

He is next told, that the Brethren must have but one mind, one will, and fimilar fentiments; that, to effectmorality of nate this, the order has made choice of certain works, to which he must apply with the greatest attention. Should the Novice be one of those men whom an attachment to the Gospel rendered more circumspect as to the snares laid for his belief, the very choice of the books would suffice to shew him, that the first object of the Infinuator was to perfuade him, that it is not even necessary to be a Christian to acquire the perfection enjoined by the statutes. The Morality he is taught is that of Epictetus, Seneca, Antoninus, and Plutarch, all foreign to Christianity. He will also receive the works of modern Sophisters, such as Wieland, Meiners, and Baffadows, who by no means make perfection to confift in Christianity. Under the soothing and mellisluous language of a moderate and specious Philosophy, he will be led to lubricity and impiety, traced by the fophisticated pen of Helvetius in his celebrated work de L'Esprit. † But the Infinuator must previously have

^{*} The True Illuminee, General Statutes-Original Writings, Vol. I. Sect 8.

⁺ See the lift of these works in the Original Writings in the Statutes reformed, No. 25.

fufficiently studied the dispositions of his pupil to know whether fuch propositions would any longer startle him. Befides, nothing is better calculated to diffipate all fuch fears, than the constant application that is required to those books which are put into the hands of the Novice, added to the care taken to deprive him of all fuch as might inspire him with contrary ideas. The Teacher is carefully to attend to all the rules laid down in the code on this subject, and to see that his Novices fulfil the intentions of the order in this respect. He is frequently to converse with them; he is to mark out their occupations for them; he is even to make them unexpected visits to surprise them, and thus to fee in what manner they apply to the code and other writings with which the order has entrusted them. He is to require an account of what they have read, and extracts from the different works; he will affift them by his explanations; in short, nothing is to be neglected which can fecure their progress in the spirit and morals of the order.*

An object of far greater importance next attracts the attention of the Novice; it is that which the code calls Study the the greatest of all; it is, the knowledge of men. The knowledge of mankind. teacher will represent this to his pupil as the most interesting of all sciences. + To make himself master of this science, the Novice receives the model of a journal in the form of tablets, and his teacher shows him how they are to be used. Provided with this journal, he is to make his observations on every body he finds himself in company with; he is to trace their characters, and account to himself for every thing he has seen or heard. Lest his memory should fail him, he must always be provided with a loofe paper or finall tablets, on which he may at all hours note his observations, which he is afterwards carefully to digest in his journal. certain of the Novice's attention to this point, the Brother teacher will examine his tablets and his journal from time to time. To render him more expert in the art of drawing the characters of the living, he will exercife the Novices on ancient authors, and on the he-

^{*} See Inftructiones pro Infinuantibus et Recipientibus.

[†] The true Illuminee. Inftructions on the Art of forming Pupils,

Vol. III.

roes of antiquity. No fludy or custom is so frequently recommended as this in all the code of Illuminism. It is to be the grand study of the Novice, and the prime

occupation of every degree.*

It is by his affiduity in this great art that the Novice will learn how to diffinguish those whom he may hereafter judge proper to be admitted into or rejected from the order; and it is with that veiw that the Preceptor perpetually presses him to propose those whom he may think fit for the order.† By this means a double object is attained; first, the propagation of the order; and, secondly, a knowledge of its friends or enemies; the dangers it may be threatened with; and the means to be adopted, or the persons to be gained or courted, to avert the impending storm; in sine, of extending its conquests. Whether the Illuminee be a Novice, or in any other degree, he is bound by the laws of the order to make his report in the prescribed forms at least once a month.†

The Bonds of the Novice. While the Novice is perpetually making refearches of this nature, he is not aware that he is as carefully watched by his Infinuator, who on his fide notes and writes down every thing that he observes either as to the failings or the progress, the strong or weak side of his pupil, and these he as regularly transmits to the superiors.

The pupil little suspects that the grand object of his Insinuator is to bind him in such a manner to Illuminism, even long before he is acquainted with any of its secrets, that it shall be impossible for him to break those bonds which fear and terror shall have imposed upon him, should he ever wish to shrink from the horrid plots and systems which he might thereafter

discover.

His blind phedience.

This profound policy of binding the Novices to Illuminism consists, first, in giving them a magnificent idea of the grandeur of the projects of the Sect, and, secondly, in a vow of blind obedience to the superiors in

^{*} See Ibid. No. 13.—Original Writings, the Statutes reformed, No. 9, 10, 13, 14.—Instructio pro Instructibus, No. 5. pro Recipientibus, No. 16, &c. &c.

[†] Instructiones pro Recipientibus, No. 13. ‡ Instructions for the Instructed, No. 5. C. and Original Writings, &c. § Instructions for the Instructor, No. 3 and 4.—The real Illuminee, Instructions on the art of forming the Brethren, No. 1, 2.

every thing which they judge conducive to the ends of the Order, which yow the Infinuator is to find means

of extorting from his pupil.

It is here particularly that Weishaupt appears to with to affimiliate the government of his feet to that of the religious orders, and especially to that of the Jesuits, by a total facrifice of their own will and judgment, which he exacts of the adepts; and to the exercifing of the Novices in this point, he expressly adverts in his instructions to the Infimuators.* But this is precifely the place to remark on the amazing difference between the illuminized and the religious obedience. Of that immense number of religious who follow the institutes of St. Basil, St. Benedict, St. Dominic, or St. Francis, there is not one who is not thoroughly convinced that there exists a voice far more imperious than that of his superior, the voice of his conscience, of the gospel, and of his God. There is not one of them who, should his superior command any thing contrary to the duties of a Christian, or of an honest man, would not immediately fee that fuch a command was a release from his vow of obedience. This is frequently repeated and clearly expressed in all the religious inflitutes, and no where more explicitly or politively than in those of the Jesuits. They are ordered to obey their fuperior, but in cases only where such obedience is not finful, ubi non cerneretur peccatum.+ It is only in cases where fuch obedience can have no finful tendency whatever, ubi definiri non possit aliquod peccati genus intercedere. ‡ And, as if this were not fufficiently expressed, we hear their founder, at the very time when he recommends obedience to his religious, expressly faying, but remember that your vow is binding only when the commands of man are not contrary to those of God, ubi Deo contraria non præcipit homo.* All those perfons therefore who, like Mirabeau, furmifed certain coincidences, or as he calls them points of contact, between the religious institutes, and the code of the Illuminees, should have begun by observing, that religious

* Epift. Ignatii De Obedientia.

^{*} Mirabeau Monarchie Prussienne, Vol. V. and Essay on the Illuminees, Chap. III.—Last Observations by Philo, page 61.

[†] Constitution of the Jesuits, Part III. Chap. I. Parag. 2, Vol. I. Edition of Prague. ‡ Ibid. Part. VI. Chap. I.

obedience is in its very effence an obligation of doing all the good which may be prescribed without the least taint of harm. It was eafy for them on the contrary to demonstrate, that the obedience fought for by Weilhaupt's code was a disposition to obey every order received from the superior in spite of conscience, and unheedful of the most iniquitous guilt, provided it tended to the good of the order. "Our fociety (for fuch are the expressions of the code) exacts from its members " the facrifice of their liberty, not only with respect to " all things, but absolutely with respect to EVERY MEANS " of attaining its end. Yet the prefumption on the "goodness of the means prescribed is always in favour " of the orders given by the superiors. They are clear-" er-fighted on this object; they are better acquainted " with it; and it is on this very account that they are " nominated superiors---It is their business to lead you "through the labyrinth of errors and darkness; and in " fuch a case obedience is not only a duty, but an ob-" ject for grateful acknowledgment."*

Such is the obedience of the Illuminees; nor is there a fingle exception to be found in all their code. We shall see the Novice, before he terminates his trials, obliged to explain himself explicitly with respect to orders which he may receive from his superiors, and which he may think contrary to his conscience. In the first place his teacher is to entangle him, and make himself perfectly master of his most secret thoughts. Under the pretence of knowing himself better, while studying the art of knowing others, the Novice is to draw a faithful picture of himself, to unfold his interests and connections, as well as those of his family.

His secrets discovered.

> Here again the Infinuator furnishes him with the tablets in the requisite form, that he may give this new proof of confidence to the order; but this will neither be the last nor the most important one for which he will be called upon.

> On these tablets, the Novice is to write down his name, age, functions, country, and abode; the species of study in which he occupies himself, the books of which bis library is composed, and the secret writings of which

^{*} Statutes reformed, No. 1, 4, and 25.—The true Illuminec, General Statutes, No. 11, 12.

he may be in possession; his revenue, his friends, his enemies, and the reason of his enmities; in fine, his

acquaintances and his protectors.

To this table he is to subjoin a second, explaining the same objects with respect to his father, his mother, and all their other children. He is to be very explicit with respect to the education they received, to their passions and prejudices, to their strong and weak sides.

We will exemplify this fecond table by an extract from the Original Writings, by which the reader will perceive that parents are not very much favoured—"The Novice, Francis Antony St.....aged 22, re—"prefents his father as violent, and of foldierlike man—"ners; his mother as a little avaricious; the weak fide of both to be flattery and interest; both living after the old fashion, and with an antiquated frankness; in their devotion, headstrong, arrogant; with difficulty abandoning an ill-conceived project, and still more unforgiving to their enemies; that they nevertheless were little hated, because little feared; and hardly in the way of doing any body any harm."

While the Novice is thus occupied in revealing all his fecrets, and those of his family, the Infinuator on his fide is drawing up a new statement of every thing he has been able to discover during the whole time of his pupil's trial, either with respect to him or to his relations.

On comparing the two statements, should the superior approve of the admission of the Novice to the last proofs, he is then to answer the grand questions. It is by these questions that the Novice is to judge of the extent of the facrifice he is about to make, and of the awful subjection of his whole will, conscience, and perfon, to Illuminism, if he wishes to gain admittance.

The Questions are twenty-four in number, and couch- Questions

ed in the following terms:

I. Are you still desirous of being received into the

Order of the Illuminees?

II. Have you feriously reflected on the importance of the step you take, in binding yourself by engagements that are unknown to you?

III. What hopes do you entertain, or by what reasons

are you induced to enter among us?

IV. Would you still persevere in that wish, though you should find that we had no other object or advan-

Questions he is to answer. tage whatever in view but the perfection of mankind?

V. What would be your conduct should the Order

be of new invention?

VI. Should you ever discover in the Order any thing wicked, or unjust to be done, what part would you take; Wenn unanstandige, ungerechte sachen vorkamen, wie er sich verhalten wurde?

VII. Can you and will you look upon the welfare of the

Order as your own?

VIII. We cannot conceal from you, that Members, entering into our Order without any other motive than to acquire power, greatness, and consideration, are not those whom we prefer. In many cases one must know how to lose in order to gain. Are you aware of all this?

IX. Can you love all the Members of the Order, even such of your enemies as may be members of it?

X. Should it so happen that you should be obliged to do good to your enemies who are of the Order, to recommend them, for example, or extol them; would

you be disposed to do so?

XI. Do you, moreover, grant the power of life and death to our Order or Society? On what grounds would you refuse, or recognize in it such a right; Ober dieser geselschaft, oder order auch das jus vitæ et necis, aus was grunden, oder nich zugestehe?

XII. Are you disposed on all occasions to give the pre-

ference to men of our Order, over all other men?

XIII. How would you wish to revenge yourself of any injustice, either great or small, which you may have received from strangers or from any one of our Brethren?

XIV. What would be your conduct should you ever

repent of having joined our Order?

XV. Are you willing to fhare with us happiness and misfortune?

XVI. Do you renounce the idea of ever making your birth, employment, station, or power, serve to the prejudice or contempt of any one of the Brethren?

XVII. Are you, or have you any idea of becoming

a Member of any other fociety?

XVIII. Is it from levity, or in hopes of foon being acquainted with our constitution, that you so casily make these promises?

XIX. Are you fully determined to observe our

XX. Do you subject yourself to a blind obedience without any restriction whatever? And do you know the strength of such an engagement? Ober unbedingten genoriam angelobe, und wisse was das sey?

XXI. Is there no confideration that can deter you

from entering into our Order?

XXII: Will you, in case it is required, assist in the propagation of the Order, support it by your counsels, by your money, and by all other means?

XXIII. Had you any expectation that you would have to answer any of these questions; and if so,

which question was it?

XXIV. What fecurity can you give us that you will keep these promises; and to what punishment will you subject yourself in case you should break any of them?*

In order to judge of the nature of the answers written and signed by the Novice, and confirmed by his oath, it will be sufficient to cast our eyes on the account of the reception of two Brethren, as it is contained in the archives of the sect. To the Vith question should you ever discover in the Order any thing wicked or unjust to be done, what part would you take? The first of these two Novices, aged 22, and named Francis Anthony St.... answers, swears, and signs, "I would certainly execute "those things, if so commanded by the Order, because "it may be very possible that I am not capable of judging of what is just or unjust. Besides, should they be unjust under one aspect, they would cease to be fo as soon as they became a means of attaining happiness, the general end."

The Novice Francis Xaverius B.... answers, swears, and signs, in like manner, "I would not refuse to execute those things (wicked and unjust) provided

"they contributed to the general good."

To the XIth question, on life and death, the first Novice answers with the same formalities, "Yes, I ac-"knowledge this right in the Order of Illuminees; "and why should I refuse it to the Order, should it ever

Vol. III. <u>I</u>

^{*} Original Writings. The account of the reception of two Novices, Vol. I. Sect. 17.

"find itself necessitated to exercise it, as perhaps with"out such a right it might have to fear its awful ruin.
"The state would lose little by it, since the dead man
"would be replaced by so many others. Besides, I refer
"to my answer to question VI.;" that is to say, where he promised to execute whatever was just or unjust; provided it was with the approbation or by order of the Superiors.

The fecond answers, swears, and signs to the same question, "The same reason which makes me recognize the right of life and death in the governors of
nations, leads me to recognize most willingly the
fame power in my Order, which really contributes to
the happiness of mankind as much as governors of

" nations ought to do."

On the XXth question, on blind obedience without re-Striction, one answers, "Yes, without doubt, the promise " is of the utmost importance; nevertheless I look upon it as the only possible means by which the Order can " gain its ends." The fecond is less precise: " When "I confider our Order as of modern invention and as "little extended, I have a fort of repugnance in bind-"ing myself by so formidable a promise; because in that " case I am justified in doubting whether a want of knowledge, or even fome domineering paffion might " not sometimes occasion things to be commanded to-" tally opposite to the proposed object of the general " welfare. But when I suppose the Order to be more " univerfally foread, I then believe, that in a fociety " comprehending men of fuch different stations, from "the higher to the lower, those men are best enabled " to know the course of the world, and how to distin-" guish the means of accomplishing the laudable pro-" jects of the Order."

This doubt of the Novice as to the antiquity of the Order must have displeased Weishaupt, who spared no pains to make it appear that Illuminism was of ancient date, the better to excite the curiosity and the veneration of the pupils, being content to enjoy the glory of his invention with his profound adepts to whom only he revealed the secret of the invention in the highest degrees and with the last mysteries. But our Novice went on to say, that on the whole he rather believed the Order to be of ancient than of modern invention; and,

like his fellow Novice, he " promifes to be faithful to all the laws " of his Order, to support it with his coun-" fels, his fortune, and all other means; and finishes " by fuljecting bimfelf to forfeit his bonour, and even

" his LIFE, should be ever break his promise."

When the Infinuator has found means of binding the Novice to the Order by fuch oaths, and especially when the young candidate shall have recognized without hefitation that strange and awful right which subjects the life of every citizen to the fatellites of Illuminism, should any be unfortunate enough to displease its superiors; when the Novice is blinded to fuch a degree as not to perceive that this pretended right, far from implying a fociety of fages, only denotes a band of ruffians and a federation of affaffins like the emiffaries of the Old Man of the Mountain; when, in short, he shall have submitted himself to this terrible power, the oath of the modern Seyde is fent to the archives of the Order. His dispositions then prove to be such as the superiors required to confer on him the second degree of the preparatory class; and the Infinuator concludes

his mission by the Introduction of his pupil.

At the appointed time in the dead of the night, the The pro-Novice is lead to a gloomy apartment, where two men motion of are waiting for him, and, excepting his Infinuator, the Novice. these are the first two of the sect with whom the Novice is made acquainted. The superior or his delegate holds a lamp in his hand half covered with a shade; his attitude is severe and imperious; and a naked fword lies near him on the table. The other man, who ferves as Secretary, is prepared to draw up the act of Initiation. No mortal is introduced but the Novice and his Infinuator, nor can any one else be prefent. A question is first asked him, whether he still perseveres in the intention of entering the Order. his answering in the affirmative, he is fent by himself into a room perfectly dark, there to meditate again on his resolution. Recalled from thence, he is questioned. again and again on his firm determination blindly to obey all the laws of the Order. The introducer anfwers for the dispositions of his pupil, and in return. requests the protection of the Order for him.

* See the two accounts.

"Your request is just," replies the superior to the Novice. "In the name of the most Screne Order " from which I hold my powers, and in the name of " all its Members, I promife you protection, justice, "and help. Moreover, I protest to you once more, "that you will find nothing among us burtful either to "Religion, to Morals, or to the State;"--- here the Ini-"tiator takes in his hand the naked fword which lay upon the table, and, pointing it at the heart of the Novice, continues, "but should you ever be a traitor or " a perjurer, assure yourself that every Brother will be " called upon to arm against you. Do not flatter your-" felf with the possibility of escaping, or of finding a " place of fecurity .-- Wherever thou mayest be, the "rage of the Brethren, shame and remorfe shall fol-"low thee, and prey upon thy very entrails."----He lays down the fword .-- "But if you perfift in the defign of "being admitted into our Order, take this oath:"

The oath is conceived in the following terms:

"In presence of the all powerful God, and of you "Plenipotentiaries of the most high and most ex-" cellent Order into which I ask admittance, I acknow-" ledge my natural weakness, and all the insufficiency " of my strength. I confess that, notwithstanding all "the privileges of rank, honours, titles, or riches which "I may possess in civil society, I am but a man like "other men; that I may lose them all by other mor-" tals, as they have been acquired through them; that "I am in absolute want of their approbation and of "their esteem; and that I must do my utmost to de-" ferve them both. I never will employ either the " power or consequence that I may possess to the pre-"judice of the general welfare. I will, on the con-" trary, refift with all my might the enemies of human "nature, and of civil fociety." Let the reader observe these last words; let him remember them when reading of the mysteries of Illuminism; he will then be able to conceive how, by means of this oath to maintain civil society, Weishaupt leads the adepts to the oath of eradicating even the last vestige of society. "I promise," continues the adept, "ardently to seize " every opportunity of ferving humanity, of improving "my mind and my will, of employing all my ufeful " accomplishments for the general good, in as much

" as the welfare and the statutes of the society shall re-

" quire it of me.

"I vow (ich gelobe) an eternal filence, an inviolable obedience and fidelity to all my fuperiors and to the flatness of the Order. With respect to what may be the object of the Order I fully and absolutely renounce my own penetration and my own judgment.

"I promise to look upon the interests of the Order as my own; and as long as I shall be a Member of the Levenish to serve it with the life way however and

"I promise to look upon the interests of the Order as my own; and as long as I shall be a Member of it, I promise to serve it with my life, my bonour, and my estates. Should I ever, through imprudence, passion, or wickedness, act contrary to the laws or to the welfare of the Serene Order, I then subject myfelf to whatever punishment it may please to instite

" upon me."

"I also promise to help the Order, to the best of my power, and according to my conscience, with my counsels and my actions, and without the least attention to my personal interest; also, to look upon all friends and enemies of the Order as my own, and to behave to them as the Order shall direct. I am equally disposed to labour with all my might and all my means at the propagation and advancement of the Order.

"In these promises I renounce every secret reservation, and engage to fulfil them all, according to the true purport of the words, and according to the signification attached to them by the Order when it prescribed the Oath---

" So help me God." N. H.

The oath being figned by the Novice, and enregiftered in the minutes of the Order, the Initiator declares his admittion, telling him at the fame time that he is not to expect to know all the members, but those only who, being of the fame degree, are under the fame fuperior.—From that moment advanced to the degree of Minerval, he is inftructed in the figns of his new degree, which are much of the fame nature as those of Musonry. He is then enjoined to give an exact list of all his books, particularly of those which might be precious or useful to the Order. He also receives the following questions which he is to answer in writing.

I. What should you wish to be the object of our Order?

II. What means, either primary or fecondary, do you think most conducive to the attainment of that object?

III. What other things would you wish to find

among us?

IV. What men do you either hope to meet, or not

to meet, among us?*

The answers given to these questions will enable the superiors to judge how far the young adept has imbibed the principles of the Order. But other helps are preparing for him, that he may be able to demonstrate by his answers both the progress he has made and that which he may be expected to make.

Thus admitted to the degree of Minerval, he will find himself in future a Member of the Academy of the sect. Let us then observe well both the Scholars and their Masters; for they still belong to the class of

preparation.

^{*} True Illuminee 1st initiation, Page 51 and following. Original Writings, Vol. I. Sect. 15.

CHAP. V.

Third Part of the Code of the Illuminees---Second preparatory Degree---The Academy of Illuminism, or the Brethren of Minerva.

* 7 EISHAUPT, ruminating on what turn he should object of give to his Code of Illuminism, that its progress this degree, might be more subtile and infallible, expresses himself in the following terms, on the preparatory degrees which were to fucceed to the novitiate of his pupils. "I am thinking of establishing, in the next degree, a " fort of an academy of Literati. My delign would " include the study of the Ancients, and an applica-" tion to the art of observing and drawing characters " (even those of the living;) and treatises and ques-" tions, propoled for public compositions, should form " the occupations of our pupils .-- I should wish, more " especially, to make them spies over each other in par-" ticular, and over all in general. It is from this class " that I would felect those who have shown the great-" est aptness for the mysteries. My determination, in " fhort, is, that in this degree they shall labour at the " discovery and extirpation of prejudices. Every pu-" pil (for example) shall declare, at least once a month, " all those which he may have discovered in himself; " which may have been his principal one, and how far "he has been able to get the better of it."

Ever influenced by a bitter hatred against the Jesuits, he does not blush to say---" I mean that this de"claration shall be among us, what confession was
"among them." He was, however, unfortunate in
his application; for in the Order of the Jesuits, no superior could ever hear the confessions of the inferiors;
and thus their very institutes rendered the horrid abuse
impossible, under which Weishaupt affected to cloak
the abominable breach of considence with respect to
his pupils, when he says, "by these means I shall dis"cern those who show dispositions for certain special
"Dottrines relative to Government or to Religion."*

^{*} Orig. Writ. Vol. I .- I et. 4. to Cato. .

The statutes of their Minerval degree are drawn up with a little more circumfpection, and fimply declare, "that the Order in that degree wishes to be considered " only as a learned fociety or academy, confecrating "its toils to form the hearts and minds of its young " pupils both by example and precept."+ These are called the Brethren of Minerva, and are under the direction of the Major or Minor Illuminees. The academy properly fo called is composed of ten, twelve, and fometimes fifteen Minervals, under the direction and tuition of a major Illuminee.

Of the Mifittings.

In the kalendar of the feet, the days on which the nerval Aca- academy meets are called holy, and its fittings are gedemy. Its nerally held twice a month; always at the new moon. The place where they meet is called, in their language, a Church. It must always be preceded by an antichamber, with a strong door armed with bolts, which is to be flut during the time of the meeting; and the whole apartment is to be fo disposed, that it shall be impossible for intruders either to see or hear any thing that is going forward.*

> At the commencement of each fitting, the Prefident is always to read, and, after his fashion, comment on fome chosen passages of the Bible, or Seneca, or Epictetus, Marcus Aurelius, or Confucius. The care he takes to give to all these works the same weight and authority, will be fufficient to make the pupils view the Bible in a fimilar light with the works of the Pagan

Philosophers.

This lecture over, each pupil is questioned "as to " the books which he has read fince the last meet-"ing; on the observations or discoveries he may have " made; and on his labours or fervices toward the pro-

" gress of the Order."

Its Library,

Nor are the studies and the books of which the Brethren are to give an account, left to their own choice. To each of these academies there is appropriated a particular library, whenever circumstances will permit, calculated to infure the spirit of the Order; and this collection the fect takes care to furnish. By how procu- three different means it is accomplished. First, by the

+ Statutes of the Minerval, No. 16.

^{*} See the Minerval Ritual.

money which the Brethren contribute; fecondly, by the lift of his own private library, which is exacted from each candidate, who is obliged to furnish therefrom fuch books as may be required of him; the third means is derived from Weishaupt's grand principle, that EVERY THING WHICH IS USEFUL IS AN ACT OF VIR-TUE. Now as it would be very useful for the Order to get possession of those rare books and precious manufcripts which Princes, Nobles, and Religious Orders keep shut up among their archives or in the libraries; all Illuminees acting as librarians or archive-keepers are admonished, exhorted, and seriously pressed not to make any scruple of secretly stealing such books or manufcripts, and putting them into the possession of the fect. This is one of the most explicit lessons that Weishaupt gives to his adepts; at one time telling them not to make a case of conscience of giving to the Brethren what they may have belonging to the library. of the Court; at another, fending a lift of what should be stolen from that of the Carmes, he fays, " all these would be of much greater use if they were in our hands .--What do those rascals do with all those books?"*

Yet, notwithstanding the caution with which the founder as yet withholds certain books from the hands of the Minerval, it is clear from the very affortment of the libraries of the Order, that he does not hefitate at giving the pupils a certain number directly tending to the grand object, and particularly of those which may create a contempt for religion. He wishes much to fee an impartial history of the church; and he even proposes hereafter to publish one himself, or at least to contribute many articles toward fuch a work. Ho calls the attention of the young adepts to Sarpi, to Le Bret's arfenal of calumnies, and in short to all that has been written against Religious Orders.+ He had even put on the lift those impious works which appeared under the name of Freret. He seemed to have forgotten for a moment his ordinary prudence; but, warned of it by Knigge, he corrected his error. 1 Many other books, however, were to be comprehended in

^{*} Orig. Writ. Vol. I. Les. 45. ‡ Letter of Philo to Cato.

⁺ Ibid.

the Minerval library, which were to difguise the object of it; and it was one duty of the Presiding Illuminee to select such as would gradually direct his pupils to the grand object of the sect; always remembering, that the most impious and seditious were reserved for the higher degrees. Should the President chance to find the System of Nature, Natural Polity, Helvetius on Man, or other such books, in the hands of his pupil, he was to avoid showing his pleasure or displeasure, and leave them.* In short, it is in the Minerval schools that the teachers are in a particular manner to practise that great art of making the adepts rather as it were invent than learn the principles of the Order; because they will then, looking upon them as the offspring of their own genius, more strongly adhere to them.

Its occupa-

There is yet another scheme in these schools for attaching the young adepts to the Order.—Every brother is, at his first reception, to declare to what art or science he means principally to apply, unless his station, genius, or particular circumstances, debar him from the literary career; in which latter case, pecuniary contributions are to be an equivalent for those services which his talents cannot contribute.† If the Brethren adopt literary pursuits, then the Order enters into engagements to furnish them with all possible assistance to forward their undertakings in the art or science on which they shall have determined; unless they should have chosen Theology or furisprudence, two sciences which the Order absolutely excepts from any such agreement.

These succours for the Minerval have a twofold tendency. On the one side, they serve to prove that the adept does not neglect the science he has determined on, as he is to give an annual account of the discoveries he has made, and of the authors from which he has made selections. On the other hand, the brethren following the same branches of study are desired to help him with all the means in their power. Should he meet with difficulties which he cannot solve, he may apply to his superior, who will either solve them himself, or fend them to other members of the Order, who, better

^{*} Letter 3, to Cato.

Orig. Writ. Vol. 1 .- Summary of the Institute, No. 9.

[#] Statutes of the Minerval, No. 1.

verfed in those sciences, and bound to enlighten their prethren, will fend the required folutions. §

That this degree of Minerval may have all the ap- Its prize pearances of a literary fociety, the fuperiors annually propose some question for a public composition. answers or differtations are judged as in academies, and the discourse which obtains the prize is printed at the expense of the Order. The same advantages are held out to all adepts who wish to publish their works, provided they are not foreign to the views of the Founder.*---They are fure to coincide with his intentions should they be of the nature of those which he calls palquils, or fuch as would create mirth among the people at the expense of the priesthood, and of religious truths; such as parodies on the Lamentations of feremiah, or burlesque imitations of the Prophets; in a word, all fuch fatires as dispose the people to the grand object of the Sect. The Minerval can give no better proofs than these of his progress. The sect has bookfellers who put these works into circulation, and the profits are transmitted to the coffers of the Order.

It is, however, to be observed, that should a Minerval, or any other of the Brethren, make a discovery in any art or lucrative science, he is obliged, under pain of being looked upon as a false Brother, to impart the fecret to the Order, who will look upon itself as proprietor of fuch fecrets should they have been discovered by a Brother after his admission among them.+

Lest he should be unobserved when travelling, the Minerval is never to undertake any journey without previously informing his superiors, who will fend him letters of recommendation for different Brethren on the road. He, in return, must carefully report every thing that he shall discover during his travels, which may be to the advantage or difadvantage of the Order.‡

But we must not forget to mention, that during the Its reprisacademic fittings, the prefiding Illuminee is at least mands. once a month to take a review of the principal faults which he may have observed in any of his pupils. He

[§] Ibid. No. 2. * Statutes of the Minerval, Nos. 6 and 10.

⁺ Summary of the Institutes, No. 11.—The true Illuminee.

[‡] Statutes of the Minerval, No. 11.

Vol. III.

is to interrogate them concerning those which they may have observed themselves; " and it would be an unpardonable neglect," fays the statutes, " should any pupil pretend that during the space of a whole month he had remarked nothing reprehensible. This would be a proof of the utmost negligence in the training of his mind to observation; and the Superior must not suffer it to pass without reprehension. He must also make his observations in such a manner as to excite their serious attention, and effectually to impress them with proper notions, so that each on returning home shall be ready to put in practice his advice for the advantage of the Order.* Befide, the Superior is as much as possible to avoid letting a day pass without seeing his pupils, either he visiting them, or they him.+

But what can be the object of such vigilance, such unremitting attention to the Minerval Academy? fingle word from the adept who, under the inspection of Weishaupt, organized its laws, will explain the enigma. It is, to adopt Knigge's expressions, by the works required of the young Academicians that the Order will be able to judge whether they are of that fort of stuff (that is to say of that turn of mind, suf-

The judg-Minerval.

ceptible of all the principles of Impiety and Anarchy) ment of the which is necessary for the higher degrees. After all these labours, should the Minerval adept still retain any of what they call religionist inclinations, he will then receive the three first Masonic degrees, and in them he may moulder during the rest of his life in the insignificant study of all their hieroglyphics. He will indeed still continue under the inspection of the Superiors of the Order; but he may rest assured, that he will always remain a Minerval, with a brevet of imbecility, on the registers of the fect. I On the contrary, should he have shown a fufficient want of attachment to religion or to his Prince; should be enthusiastically imbibe the principles of Illuminism, --- he will certainly be promoted to higher degrees. During his Academical course the sect has had unerring means of judging him, viz. by the questions he has solved (and which were put by the Order, not so much with a view of exercising his ta-

Instructions for the Minerval, No. 4.

⁺ Ibid. No. 3.

¹ Last word from Philo, Page 90.

lents as of prying into his opinions), and by the statements delivered in by the Scrutators, of the impression made by the different principles which they had difseminated either in the shape of conversation, or by

way of refutation, to try the young Minerval.

The questions which he has had to investigate during his course sometimes regarded the secret of the Sect; at others, the fecurity of the adepts, and of the fuperiors. To envelop the chiefs in impenetrable darkness, and that their asylum may be proof against all attempts, death itself is to be divested of its horrors. The Minerval must not finish his Academical course till he has shown how far such fears have lost their influence over him; he shall declare whether he is ready to fubmit to every torture, rather than give the least information concerning the Order; or even evade the temptation by poifon or fuicide. A differtation upon Cato, for example, will be given him as a task; and his management of it will show whether he is ready to fall by his own hand for the preservation of the Brethren. The patet exitus, or the exit is free, that is to fay, that every man is free to leave this life at pleafure, is one of those grand principles which must be advanced; it must be commented on and discussed by the young adept; and should any of those puerile ideas appear, which lead to believe in a God the avenger of suicide, he is not the man to be entrusted with the secret, and he shall be rejected.*

Many other questions are proposed in order to convince the sect of the principles of the young Academician. It must sound his opinions on the means it employs, and on those in which he may hereafter be instrumental. He will be ordered to discuss Weishaupt's famous doctrine, that the end sanctifies the means; that is to say, that there are no means, not even thest, poison, homicide, or calumny, but are just and laudable when used for the attainment of objects which the Order may choose to style just or holy.

After all this, the Minerval shall furnish some disfertation from which his opinions on Kings and Priests may be ascertained; but the presiding adept must carefully avoid compromising himself; he must not

^{*} See hereafter the Chapter on Juridical Depositions.

† Ibid.

‡ Ibid.

openly applaud the epigrams, farcasms, or even blasphemies of his pupil; that must be left to the brethren visitors, who will infinuate and encourage them without ever hinting that they are in perfect unison with the mysteries of the Order. He must not fail, however, to observe which of his pupils are the most zealous for such doctrines, and who complacently respect these farcasms or blasphemies; those, in thort, who enthusiastically blend them in their Academical compositions. This accomplished, they have run their Academic career, and are next promoted to the degree of Minor Illumines.

7 44 3

.

7 3

1 10

CHAP. VI.

Fourth Part of the Code of Illuminees ... Third prepara tory Degree .- The Minor Illuminee.

THE object of the degree of Minor Illuminee is, Double obnot only to dispose the Brethren more and more ject of this for the fecrets which have not yet been revealed to them; but it has also in view their preparation for prefiding over the Minerval Academies in which they have already shown their talents, and their zeal for the Sect. The means which are to produce this double effect are worthy of remark, on account of one of those artifices which Weishaupt alone could have invented.

The Minor Illuminees hold fittings fimilar to those of the Minerval Academy. The President must necesfarily be one of those adepts who, initiated in the higher mysteries of Illuminism, have attained the degree of Prieft. He, alone having any knowledge of these higher mysteries, is particularly enjoined to keep his pupils in the persuasion that beyond the degree in which he is there is no farther fecret to impart to them. But he is to spare no pains to infuse those opinions into their minds, of which the last mysteries are but the development. The Minor Illuminees are imperceptibly to become as it were the inventors and authors of Weishaupt's principles; that, believing them to be the offspring of their own genius, they may more zealously defend and propagate them. "It is " necessary," fays the code, " that the adept should look " upon himself as the founder of the new Order," that hence he may conceive a natural ardour for its success. To effectuate this object, an exordium is appropriated to the initiation in this degree. It is one of those discourses, which, replete with voluntary obscurities, prefents the most monstrous errors to the mind, but expressly mentions none. The veil which is thrown over them is neither coarse enough to hide, nor fine enough clearly to fnew them; all that the new adepts can ob-

herve at a first hearing is, that the object of the Order is worthy of admiration and zeal; that an ardent en-

thusiasm should inslame the mind of the young adept for the attainment of the grand object of all the labours of Illuminism; that the enjoyment of this happiness depended much more on the actions than on the words of the adepts. What then is this object, and what are the obstacles that are to be overcome? Of what species are those actions, those labours of the adept, which are to forward its views? It is in thefe points that enigma and obscurity veils the intent, and it is here that genius is to invent. That the errors of the fect might be confidered as originating with the adepts, it goes on to fay, the same discourse shall serve in future as a text for all those which the Brethren shall prepare for the meetings of the Order. The President will felect the obscure passages which may lead to the development of those opinions which he wishes to instil into his pupils; fuch will be the fubjects chosen for their themes, and he will carefully exact practical conclusions.* But to give the reader a better idea of what these themes or commentaries are to be, we shall quote a part of the original text.

"There certainly exist in the world public crimes " which every wife and honest man would wish to supe press. When we consider that every man in this "delightful world might be happy, but that their hap-" piness is prevented by the misfortunes of some, and "by the crimes and errors of others; that the wicked "have power over the good; that opposition or partial " insurrection is useless; that hardships generally fall up-" on men of worth ;--- then naturally refults the wish of " feeing an affociation formed of men of vigorous and "noble minds, capable of refifting the wicked, of fuc-"couring the good, and of procuring for themselves " rest, content and safety --- of producing all these effects, "by means drawn from the greatest degree of force of " which human nature is capable. Such views actuat-"ing a Secret Society would not only be innocent, "but most worthy of the wife and well inclined " man."+

What an ample field already opens itself to the commentating genius of the young adept! The Minor Illuminee will begin by investigating those general

^{*} The true Illuminee, Instructions for the Superiors of this degree.
† Discourse on this Degree.

what are the crimes, who are the wicked persons that disturb the peace of mankind by means of power exercifed over the good? What Secret Societies are they which are destined to consummate the wilhes of the sages, not by partial insurrections, but by the greatest degree of sorce of which human nature is capable? In a word, what is that new order of things, which are by such unheard of exercises to be substituted in place of arising institutions?

place of existing institutions?

The greater progress the adept shall make, and the nearer his commentaries shall coincide with the spirit of the Order, so much the more worthy shall he be judged to sulfil the second object of this degree. He is not yet to preside over a Minerval Academy, he is too inexperienced in the arts of a superior; and the Order only entrusts him with two or three of those pupils; but, as a consolation for the smallness of his slock, he reads in his instructions, that should he have only formed one or two men for the Order during his whole life he will have done a noble act.

Small as this mission is, still the adept is not left to his own prudence in the execution of it; he receives instructions by which he is to be guided. I forewarned my reader, that in this part of my Memoirs on Tacobinism, iny object was, not folely to prove the Conspiracy of the Illuminees, but to render conspicuous the dangers which threatened fociety, while I was unveiling the means adopted by the Sect. Among these means, the laws laid down by Weishaupt for the Minor Illuminees are to be eminently distinguished; as the authority given, and the manner in which it is to be exercised (at first over two or three adepts only,) naturally prepare them for more extensive commands. These laws and these instructions seem to be traced with the venom of the prudent ferpent, unfortunately fo much more active and ingenious in the arts of vice and feduction than good men are in the cause of virtue. This part of Weishaupt's Code is called---Instructions for forming useful labourers in Illuminism, and from it I shall make a large extract. Let the reader meditate on the tendency and probable confequences of fuch precepts, fuch laws, and artifices, all defigned Comment of the Marine Vol. III.

to form adepts for the most general, most astonishing, and most dreadful Conspiracy that ever existed.

For the fe- " Assiduously observe (say these instructions) every cond object. Brother entrusted to your care; watch him particularly on all occasions where he may be tempted not to be what he ought to be; that is precifely the moment when he must show himself; it is then that the progress he has made is to be discovered. Observe him again at those times when he least suspects it, when neither the defire of being praifed, the fear of being blamed, nor the shame of, or reflexion on the punishment, can actuate his conduct. Be exact on such occafions in making your notes and observations. You will gain much both with respect to your felf and to your pupil.

" Be careful left your own inclinations should bias your judgment. Do not think a man excellent because he has a brilliant quality, nor judge him to be wicked because he has some striking defect; for that is the grand failing of those who are captivated at first sight.

" Above all, guard against believing your man to be a transcendant genius because his discourse is brilliant. We are to judge by facts alone, whether a man is deeply interested."

"Have little confidence in rich or powerful men;

their conversion is very flow.

"Your chief object must be to form the heart. He that is not deaf to the cries of the unfortunate; he that is constant though in adversity, and unshaken in his plans; he that feels his foul glow for great enterprizes; and he, particularly, who has formed his mind to observation, is the man of whom we are in quest. Reject those feeble and narrow minds who know not how to quit their ufual fphere.

"Read with your pupils those books which are easy to be understood, which abound in the picturesque, and are calculated to elevate the mind. Speak to them often; but let your discourses proceed from the heart, and not from the head. Your auditors eafily kindle when they see you full of fire. Make them thirst after the moment when the grand object is to be accomplished.

" Above all, stimulate them to the love of the object. Let them view it as grand, important, and congenial to their interests and favourite passions. Paint in strong colours the miseries of the world; tell them what men they might be; what line of conduct they should adopt; how little they know their own interests; how anxiously our society labours for them; and desire them to judge what they may expect from it, by what we have already done in the first degrees."

"Shun familiarity on all occasions where your weak fide may be feen; always speak of Illuminish in a

dignified style."

"Inspire esteem and respect for our Superiors; and dwell strongly on the necessity of obedience in a well-

organized fociety."

"Kindle the ardour of your pupil by laying great stress on the utility of our labours; avoid dry and metaphysical discussions. Let what you require of your pupils be within their means. Study the peculiar habits of each; for men may be turned to any thing by him who knows how to take advantage of their ruling

paffions.

"To infuse into them a spirit of observation, begin by slight essays in conversation. Ask some easy questions on the means of discovering the character of a man notwithstanding all his dissimulation. Affect to think the answer a better one than you could have given yourself; that gives considence, and you will find some other opportunity of delivering your own sentiments. Inform them of what observations you may have made concerning their voice, gait, or phisiognomy. Tell them also, that they have the best dispositions, and that they only want practice. Praise some in order to stimulate others."

"Having thus become acquainted with the immense difficulty attending on the art of bringing men to the point whither you wished to lead them, neglect no occasion of disseminating the good principles wherever you can, and of inspiring your pupils with courage and resolution; but never forget, that he who wishes to convert too many at once will convert nobody. In the towns where you reside, divide the task with the other Illuminees of the same degree as yourself. Chuse one or two, at most three, Minervals among those over whom you have the greatest influence or authority; but spare neither labour nor pains. You will have accomplished a great undertaking if, during your whole. Vol. III.

life, you form but two or three men. Let those whom vou have selected be the constant object of all vour observations! When one method does not fucceed; feek out enother; and fo on, till you have found a proper, one. Study to find out what your pupil is best fitted for; in what intermediary principles be may be deficient, and therefore inaccessible to the fundamental ones. grand art confilts in profiting of the right moment; at one time it is warm, at another cool reasoning which will perfuade.-- Let your pupil always think that it is to himself, and not to you, that he is indebted for the progress he makes. If he falls in a passion, never contradict; bearken to him though he be in the wrong. Never controvert the confequences, but always the principle. Wait for a favourable moment when you may explain your fentiments without appearing to contradict his. The belt method is to agree with another person, whom you will pretend to attack on those subjects, while the candidate whom you really wish to convince is only a stander-by and takes no part in the difpute: then support your arguments with all the vigour of which you are capable,

"Whatever failings you wish to correct in him, fpeak of them as if they were not his; tell the story as if somebody else had been guilty of them; then take his advice on the subject; and by these means he

becomes his own judge.

"All this, it is true, requires time: hurry nothing; it is folidity and facility of action that we want in our adepts. Often to read, meditate, hearken to, fee the fame thing, and then to act, is what gives that facility

which foon becomes natural. "

"Do you wish to draw forth his opinion? Propose a differtation on certain questions relative to your object, as it were merely to exercise his genius. He thus learns how to meditate on the principles while you make a discovery of those which it is your object to eradicate from his mind,"

drop a few words to the purpose when you shall perceive his mind to be in a proper state to receive them."

"Never ask too much at once; let your conduct be provident, paternal, and solicitous.--Never despair; for one may do what one pleases with men.

"Make yourfelf master of the motives of the principles your pupil has acquired from his education. If they be not confonant with our views, weaken them by infensible gradations, and substitute and strengthen others. But great prudence is necessary to operate this."

"" Observe what religion, sects, and politics, make men do.... One may enthusiastically wed them to sollies; it is therefore in the manner of leading them that the whole art of giving the upper hand to virtue and truth consists. Only employ the same means for a good purpose which impostors employ for evil, and you will succeed. If the wicked are powerful, it is because the good are too timid and too indolent. There may be circumstances also, under which it will become necessary to show displeasure, and even anger, in defence of the rights of man."

"Tell your pupils, that they are only to attend to the purity of the views which actuate the Order; and that antiquity, power, or riches, should be perfectly

indifferent to them."

"Tell them, that should they find essewhere a society which would lead them with greater speed or with more certainty to the desired end, the Order would eternally regret the not having been acquainted with it before---That in the mean time we obey the laws of our Superiors, labouring in peace, and perfecuting no man.---Follow these rules of conduct, and once more remember, that you will have rendered an essential service to the world, though you should form but two men according to our principles.

". Carefully profit of those moments when your pupil is discontented with the world, and when every thing goes contrary to his wishes; those moments when the most powerful man feels the want of the support of others, to attain a better order of things. It is then that you must press the swelling heart, stimulate the sensibility, and demonstrate how necessary secret societies are, for

the attainment of a better order of things."

"But be not too easy in your belief with respect to the reality or constancy of such feelings. Indignation may be the effect of fear, or of the fleeting hopes of some passion which one wishes to gratify. Such feelings are not naturalized; men are not perfect in so, short a time; prepare for the worst, and then insist. A heart

which eafily melts eafily changes."

"Never promise too much, that you may be able to perform more than you promise. Rekindle exhausted courage; repress excessive ardour; inspire hope in misfortune, and fear in success."

" Such are the rules which will form you for a good preceptor and a leader of men. By an exact attention to them you will add to the number of the elect. If your own happiness be dear to you, labour (under our direction) at delivering many thousands of men, who wish to be good, from the dire necessity of being wicked .-- Believe us, for it is the precept of experience, bereave vice of its power, -- and every thing will go well in this world: for if vice be powerful, it is only because one part of the good is too indolent, while the other is too ardent; or elfe, that men suffer themselves to be divided, or leave the care of Revolutions to futurity; the fact is, that in the mean time they had rather bend under the yoke, than efficaciously relist vice. If they once became fensible that virtue does not entirely consist. in patience, but in action also, they would start from their fleep .-- For your part, unite with the Brethren's place your confidence in our Society; nothing is impossible to it, if we follow its laws. We labour to fecure to merit its just rewards; to the weak support, to the wicked the fetters they deferve; and to man his dignity. Such is the new Canaan, the new land of Promife, the land of abundance and bleffing; but which as yet, alas! we discover but from a distance."*.

I was frequently tempted to interrupt the course of this extract by my reflections; but what reader is there that will not ask himself, What zeal, what strange ardour is this, that can have led Weishaupt to combine and dictate means so powerful to captivate the minds of his pupils? Is there a parent, is there a preceptor, whose love for his child or his pupil ever suggested more efficacious rules? These, however, are only a few of the lessons which the Minor Illuminee is always to have present to his mind to direct him in the training of the young adepts. He is not alone entrusted with the task. All the Brethren of the same degree

^{*} Extract from the Infeructions C. and D. for the Minor Illuminees.

partake in the care of watching over the lower ones, and each notes on his tablets even the most infignificant circumstances. Their feveral observations are compared, and of the whole a general statement is formed according to which each pupil will be judged by his superiors. † Meanwhile it is natural to ask, what can these principles be for which the youth is so carefully trained? What can be the fublime virtue that is to be the result of so much care? We shall soon discover them, the principles of shameless villany. This sublime virtue is the combination of every art that can plunge mankind into corruption, and immerse him in all the horrors of universal anarchy. Yes, we shall see the man who fays to his disciples, employ the same means for a good purpose which impostors employ for evil, proved to be the arch-impostor, training his disciples to every crime, and preparing the most terrible disafters for fociety with more ardour and more artifice than ever the upright man has been feen to employ zeal and wisdom in the cause of virtue and the support of the laws.

The better to dispose the young adepts, the Minor Illuminee is affisted in his functions and overlooked by the Major Illuminee, that is to say, by the adepts of the highest degree among those of the preparatory class.

⁺ Instruction C. Sect. II. A. 2,

CHAP. VII.

Fifth Part of the Illuminees --- Fourth preparatory Deorce--- The Major Illuminee, or the Scotch Novice.

Object of this Degree.

THE degree which follows that of Minor Illuminee is fometimes called Major Illuminee; at other times, Scotch Novice. Under this two-fold denomina; tion a double object is comprized. As Scotch Novice, the adept is turned in upon Masonry; and it is only a fnare for imposing upon the credulity of those, who have not given the requifite fymptoms for being initiated in the higher mysteries of the Sect. It is an introduction to the degree of Scotch Knight, which terminates the career of the dupes. But as a degree of Illuminism, it will encompass the adept with new bonds, more extraordinary and more firm than the former; it is a more immediate preparation for the grand mysteries; in short, it is from this degree that the masters for the Minerval Academies are selected.

Let us begin by laying open the artifice of that strange bond which the adept will never dare to rend afunder, though he should wish to withdraw from Illuminifin, or more particularly should he be tempted to reveal what he may have already discovered of the ar-

Preliminary queftions.

tifices, principles, or grand object of the Sect.

Before the candidate is admitted to the new degree, he is informed that his reception is resolved on, provided he gives fatisfactory answers to the following questions:

I. Are you acquainted with any fociety grounded on a better constitution, or more holy and folid than ours, and which tends with more certainty or expedition to

the object of your wishes?

II. Was it to fatisfy your curiofity that you entered our fociety? or, was it to concur with the chofen

among men to universal happiness?

III. Are you fatisfied with what you have feen of our laws? Will you labour according to our plan, or have you any objection to propose against it?

IV. As there will be no medium for you, declare at

once, whether you wish to leave us, or whether you will remain attached to us for ever?

V. Are you a member of any other fociety?

VI. Does that fociety impole any thing detrimental to our interests; for example, the discovery of our fecrets; or, does it require you to labour for itself exclusively?

VII. Should fuch things be ever required of you, tell us upon your honour, whether you would be disposed

to acquiesce in them?

- These questions answered, there still remains another Life of the proof of confidence which the Order expects from the Candidate candidate. This is nothing lefs than an exact and can-by himfelf. did account of his whole life, written without any refervation or diffimulation whatever. The necessary time is given him; and this is the famous bond, or rather fnare, into which when Weishaupt has once brought the candidate he exultingly exclaims, " Now I hold "him; I defy him to hurt us; if he should wish to be-"tray us, we have also his secrets." It would be in vain for the adept to attempt to diffimulate. He will foon find that the most secret circumstances of his life, those which he would most anxiously wish to hide, are all known by the adepts. The arts which he has hitherto practifed to pry into the most secret motions of the hearts of his pupils, into their tempers and passions, their connections, their means, their interests, their actions and opinions, their intrigues and faults, have all been more artfully employed by others in watching himself. Those who compose the lodge into which he is going to be received, are the very persons that have been scrutinizing his past life.

All the discoveries made by his Infinuator, all the statements he has been obliged to give of himself as required by the Code, every thing which the Brother Scrutators, either known or unknown, have been able to discover concerning him during his degrees of Minerval or of Minor Illuminee, have been accurately transmitted to the Brethren of the new lodge. Long before his admission, they had accomplished themselves in the scrutinizing arts. — These wretches then will mimick even the canonization of the faints! The very precautions which Rome takes to discover the

Vol. III. M

least taint in those whom it proposes to the veneration of the faithful, this illuminizing sect will adopt, in order to satisfy itself that in its adepts no civil nor religious virtue can be traced. Yes, the villains in their dens wished to know each other, and smiled to see their accomplices as wicked as themselves.

The Scrutators, or perfect Spies

I cannot conceive whence Weishaupt could have taken this part of his Code; but let the reader form an idea of a feries of at least fifteen hundred questions on the life, the education, the body, the mind, the heart, the health, the passions, the inclinations, the acquaintances, the connections, the opinions, the abode, the habits, and even the favorite colours of the candidate; on his relations, his friends, his enemies, his conduct, his discourse, his gait, his gesture, his language, his prejudices, and his weaknesses. In a word, queftions which relate to every thing that can denote the life or character, the political, moral, or religious fentiments, the interior, or exterior of the man; every thing he has faid, done or thought, and even what he would fay, do, or think, under any given circumstances. Let the reader form an idea of twenty, thirty, and fometimes a hundred questions on each of these heads. Such will be the catechism to which the Major Illuminee must be able to answer; such are the rules he is to follow in tracing the lives or characters of the young brethren, or even of those profane of whom the sect wishes to have particular information. Such is the scrutinizing Code which has directed the researches made as to the life of the candidate antecedent to his admission to the degree of Major Illuminee. These statutes are called by the Order the Nosce te ipsum (know thyself). When one brother pronounces these words, the other answers Nosce alios (know others); and this answer denotes much better the object of the Code, which might very properly be styled the perfect fpy. Let it be judged by the following questions:

"On the *Phyliognomy* of the Candidate:—Is he of afforid complexion, or pale? Is he white, black, fair, or brown? Is his eye quick, piercing, dull, languithing, amorous, haughty, ardent, or dejected? In ipeaking, does he look full in the face and boldly, or does he look fideways? Can he endure being stared full in the face? Is his look crafty, or is it open and free; is it

Floomy and pensive, or is it absent, light, infignificant, friendly, or serious? Is his eye hollow, or level with the head, or does it stare? His forehead, is it wrinkled, and how; perpendicularly, or horizontally?" &c.

"His Countenance:—Is it noble or common, open, easy, or constrained? How does he carry his head; erect or inclined, before, behind, or on one side, firm or shaking, sunk between his shoulders, or turning from one side to the other?" &c.

"His Gait:---Is it flow, quick or firm? Are his steps

long, short, dragging, lazy, or skipping?" &c.

"His Language:--Is it regular, diforderly, or interrupted? In speaking, does he agitate his hands, his head, or his body, with vivacity? Does he close upon the person he is speaking to? Does he hold them by the arm, clothes, or button-hole? Is he a great talker, or is he taciturn? If so, why? Is it through prudence, ignorance, respect, or sloth?" &c.

"His Education:---To whom does he owe it? Has he always been under the eyes of his parents? How has he been brought up, and by whom? Has he any efteem for his mafters? To whom does he think himfelf indebted for his education? Has he travelled, and

in what countries?"

Let the reader, by these questions, judge of those which treat of the mind, the heart, or the passions of

the candidate. I will just note the following:

"When he finds himself with different parties, which does he adopt, the strongest or the weakest, the wittiest or the most stupid? Or, does he form a third? Is he constant and firm in spite of all obstacles? How is he to be gained, by praise, flattery, or low courtship; or by women, money, or the entreaties of his friends?" &c.---" Whether he loves satire, and on what he exercises that talent; on religion, superstition, hypocrify, intolerance, government, ministers, monks?" &c. &c.

This however is not all that the scrutators are to note in their statements. They are to elucidate each answer by a fact, and by fuch facts chiefly as characterize the man at a moment when he least suspects it.* They are to follow their prey to his bolster, where they will.

learn whether he is a hard sleeper, whether he dreams, and whether he talks when dreaming; whether he is easily or with difficulty awakened; and should he be suddenly, forcibly, or inexpectedly awakened from his sleep, what

impression would it make on him?

Should any of these questions, or any part of the Candidate's life, not have been sufficiently investigated by the Lodge, divers of the brethren are ordered to direct all their enquiries towards that point. When at length the result of all their researches is found to coincide with the wishes of the Sect, the day for his reception is appointed. Neglecting all the insignificant particularities of the masonic rites, we shall attend entirely to those circumstances which peculiarly belong to Illuminism.

Reception to the degree of Major Illuminee.

Life of the Candidate by the Brethren.

The adept, introduced into a gloomy apartment, reiterates his oath to keep fecret whatever he may fee in or learn from the Order. He then deposits the history of his life (fealed up) in the hands of his introducer. It is read to the Lodge, and compared with the historical table which the brethren had already formed respecting the candidate. This done, the Introducer fays to him, ". You have given us a welcome " and valuable proof of your confidence; but indeed " we are not unworthy of it; and we hope that it will " even increase in proportion as you become better " acquainted with us. Among men whose fole ob-" ject is to render themselves and others better, and " to rescue the whole world from its miseries, no dis-" fimulation should subsist. Far be any referve from " us. We study the human heart--- and do not hesi-

"tate or blush at revealing to each other our faults or errors.--Here then is the picture which the Lodge had drawn of your person. You must own that fome features are not unlike. Read, and then answer, whether you still wish to belong to a society which (such as you are represented here) opens its

"arms to receive you."

Could indignation operate more powerfully on the mind of the Candidate at the fight of his having been fo treacherously watched, than the fear of abjuring a society which henceforth possesses such arms against him, he would not hesitate at asking for his dismission; but he sees the consequences of such a step, and feels

that it might cost him very dear. Besides, he is so familiarized with the scrutinizing system, that he can scarcely be offended with it, though operating on himfelf. He is left for a certain time to his meditations. The desire of acquiring a new degree works upon him and at length turns the scales; he is introduced to the Lodge of the Brethren; and there the veil which hides the secrets of the Sect is partly raised; or, rather, he is himself still more unveiled, that the Sect may discern whether all his views and wishes coincide with theirs.

After a fuitable preamble, the Initiator tells him, "that he has still some few questions to answer, relative to objects on which it is absolutely necessary that "the opinions of candidates should be known."

The reader is defired to pay particular attention to these questions; as it will enable him, when he shall come to read of the mysteries, more clearly to observe the succession and gradation with which such principles are insused into the mind of the adept, as if he had invented and conceived them all himself.

"I. Do you find that, in the world we live in, virtue is rewarded and vice punished? Do you not on the contrary observe, that the wicked man is exteriorly more comfortable, more considered, and more powerful, than the honest man? In a word, are you content with the world in its present situation?"

"II. In order to change the prefent order of things, would you not, if you had it in your power, affemble the good and closely unite them, in order to render

them more powerful than the wicked?"

"III. If you had your choice, in what country would you wish to have been born rather than in your own?"

" IV. In what age would you wish to have lived?"

"V. Always premifing the liberty of choice, what fcience and what state of life would you prefer?"

" VI. With respect to history, who is your favourite

author or your master?"

"VII. Do you not think yourself in duty bound to procure all the exterior advantages possible for your tried friends, in order to recompense them for their probity, and to render life more agreeable to them?

Are you ready to do what the Order exacts of each member in this degree, when it ordains that each one shall bind himself to give advice every month to the superiors, of the employments, support, benefices, or other such like dignities, of which he can dispose, or procure the possession by means of his recommendations; that the superiors may present worthy subjects

of our Order to all such employments?"

The answers of the candidate are to be returned in writing, and inserted in the registers of the Lodge. It will naturally be expected, that the greatest distaits-faction with the present order of things is to be expressed, as well as an ardent wish for a revolution which shall change the whole face of the Universe. He will also promise to support, by all the means in his power, the election of none but worthy brethren to offices of emolument and trust, or such as may augment the power or credit of Illuminism, whether about the court or among the people. On his declaring such to be his sentiments, the Initiator addresses him

in the following discourse: "Brother, you are a witness, that it is after having " tried the best of men, that we feek little by little to " reward them, and to give them support, that we may " infensibly succeed in new modelling the world. Since " you are convinced how imperfectly men have fulfil-" led their real destiny; how every thing has degene-" rated in their civil institutions; how little the teach-" ers of wisdom and of truth have enhanced the value " of virtue, or given a happier disposition to the " world; you must be persuaded, that the error lies in " the means which the fages have hitherto employ-" ed. Those means, therefore, must be changed, in " order to reinstate in its rights the empire of truth " and wisdom. And this is the grand object of the " labours of our Order. Oh, my friend! my bro-"ther! my fon! when here convened, far from the " profane, we consider to what an extent the world " is abandoned to the yoke of the wicked, how per-" fecution and misfortune is the lot of the honest " man, and how the better part of human nature is " facrificed to personal interest. Can we at fuch a " fight be filent, or content ourselves with sighing? Shall " we not attempt to shake off the yoke ? --- Yes, my bro"ther, rely upon us. Seek faithful co-operators, but feek them not in tumults and in florus; they are bidden in darknefs. Protected by the shades of night, folitary and silent, or reunited in small numbers, they, docide children, pursue the grand work under the direction of their superiors. They call aloud to the children of the world, who pais by in the intoxica-

"tion of pleasure—how few hearken to them.
"He alone who has the eye of the bird of Minerva,

"who has placed his labours under the protection of the ftar of night, is fure of finding them."

But, lest this discourse should not have given the Candidate a fufficient infight as to the object of the new degree, the Secretary opens the Code of the Lodge, entitled A general view of the system of the Order. Here the young Illuminee learns, that the object of the Order is to diffuse the pure truth, and to make virtue triumph. Nothing, however, is explicitly faid on what is to be understood by the pure truth. He is only told, that in order to diffuse it, " he must begin by liberating men from their prejudices, and by enlightening their understandings; then reunite all the common forces for the refinement of all sciences from the drofs of useless subtilties, and for the establishment of principles drawn from Nature .-- To attain this," continues the Secretary, " we must trace the origin of all sciences; we must reward oppressed talents; we must raise from the dust the men of genius; we must undertake the education of youth; and, forming an indiffoluble league among the most powerful geniuses, we must boldly, though with prudence, combat superstition, incredulity, and folly; and at length form our people to true, just, and uniform principles on all Subjects.

"Such is the object of our Minerval Schools, and of the inferior degrees of Masonry, over which our Order wishes to acquire all the influence possible, in order to direct it towards our object. We also have our superior degrees, where the brethren, after having passed through all the preparatory degrees, become acquainted with the ultimate result of the labours and of

all the proceedings of the Order."

To obtain the completion of that refult, "it will be necessary to divest vice of its power, that the honest

man may find his recompense even in this world; but in this grand project, we are counteracted by the Princes and the Priesthood; the political constitutions of nations oppose our proceedings. In such a state of things then what remains to be done? To instigate revolutions, overthrow every thing, oppose force to force, and exchange tyranny for tyranny? Far be from us such means. Every violent reform is to be blamed, because it will not ameliorate things as long as men remain as they are, a prey to their passions; and because wisdom needeth not the arm of violence."

"The whole plan of the Order tends to form men, not by declamation, but by the protection and rewards which are due to virtue. We must infensibly bind the hands of the protectors of disorder, and govern them

without appearing to domineer."

"In a word, we must establish an universal empire over the whole world, without destroying the civil ties. Under this new empire, all other governments must be able to pursue their usual process, and to exercise every power, excepting that of hindering the Order from attaining its ends, and rendering virtue triumphant over vice."

"This victory of virtue over vice was formerly the object of Christ, when he established his pure religion. He taught men, that the path to wisdom consisted in letting themselves be led for their greater good by the best and wisest men. At that time preaching might suffice; the novelty made truth prevail; but at present, more powerful means are necessary. Man, a slave to his senses, must see sensible attractions in virtue. The source of passions is pure; it is necessary that every one should be able to gratify his within the bounds of virtue, and that our Order should furnish him with the means."

"It consequently follows, that all our brethren, educated on the same principles, and strictly united to each other, should have but one object in view. We must encompass the Powers of the earth with a legion of indefatigable men, all directing their labours, according to the plan of the Order, towards the happiness of human nature—but all that is to be done in silence; our brethren are mutually to support each other, to succour the good labouring under oppression, and to seek to acquire those places which give power, for the good of the cause."

"Had we a certain number of fuch men in every country, each might form two others. Let them only be united, and nothing will be impossible to our Order; it is thus that in silence it has already performed much for the good of humanity."

"You behold, Brother, an immense field opening to your astivity; become our faithful and worthy co-operator, by seconding us with all your might; and remember, that no service will pass without its just

reward."

After this lesion, two chapters directly treating on the functions of the major Illuminee are read to him. With the first he is already acquainted: it is the Code of the Infinuator or Brother Recruiter. He is also now entrusted with it, as it is part of his duty in future to judge of the pupils of all the Infinuators. The fecond treats of the duties of the Scrutator; this is also delivered into his care, because he must particularly exercife that art while prefiding over the Minerval academies: and he must necessarily learn how his new brethren found means of tracing fo exact an historical portrait of himself, and of penetrating even more successfully than he could into the interior recesses of his heart: he must also learn to distinguish such pupils as, with dispositions similar to his own, are worthy of being admitted to his new degree. He now has but one more degree to go through, before he is admitted into the class of the mysteries, and this is termed by the Sect the Scotch Knight.*

^{*} The whole of this chapter is nothing more than an extract from the degree of Major Illuminee, and from the instructions contained in the critical of that code in the True Illuminee.

CHAP. VIII.

Sixth Part of the Code of the Illuminees .-- Intermediate Class .-- The Scotch Knight of Illuminism; or Directing Illuminee.

Nature and object of

UNDER the appellation of Intermediary Class of Illuminism might be comprehended all the Dethis Degree. grees which Weishaupt had borrowed from Freemafonry. In that case we should comprize under this denomination the three degrees of Apprentice, Fellow-Craft, and Master. But it has been already said, that these degrees are simply a passport for the Sect into the Masonic Lodges; and that its object may be less conspicuous, it leaves them in their original Masonic state. This, however, is not the case with the higher degrees of Scotch Masonry. The Sect threwdly furmifed that the views of these degrees coincided with their own: besides, it wanted some of these superior degrees, either for the direction of those Masonic Lodges which it composed of its own members, or who were to gain admittance, dominate, and prefide over other Lodges which were not devoted to Illuminism.---The great veneration in which the Scotch Knights are generally held by Masons, more strongly determined the Baron Knigge to make himself master of this degree, and engraft it on Illuminism. The Sect has conflituted this into both an intermediary and a stationary degree. It is stationary for those into whom it despairs of ever infusing the principles required for a further admission to the mysteries; but it is only intermediary for those who have shown dispositions more accordant with the pursuits of the Sect.

hs prelimimaries.

Whatever may be his deftiny, no Brother is ever admitted into this new degree, until he has previously given proofs of the progress he has made in the arts of Scrutator, whose code must have been his chief study fince his admission to the degree of Major Illuminee. The fecret Chapter of the Knights has had the precaution to propole certain questions to him to accertain

^{*} Original Writings, Vol. II. Part I. Sect. 11.

how far he is capable of judging of the state of the mind by exterior appearances. He will have had to anfwer, for example, to the following ones:--- What is the character of a man whose eyes are perpetually "in motion, and whose countenance is changeable? What features denote voluptuousness, melancholy,

"and pufillanimity?"*.

As a further proof of the progress he has made, he is to transmit to his superiors another differtation on the life of the hero whose name he bears for his characteristic. The history of his own life, which he had delivered in the antecedent degree, had laid open the whole of his existence, and all his actions through life. This new differtation will show the Order what he admires or disapproves of in others, and will particularly demonstrate whether he has discovered those qualities in his patron which the Order wished he should imbibe and imitate when it gave him his characteristic.‡ Should any part of his life have escaped the vigilance of the Scrutators, he is still at liberty to give a new proof of his confidence in the Order; and this is described as a meritorious act; but he may reserve it for the cognizance of the Superior of the Order only.+ He is then to declare under his hand-writing, that he looks upon the Superiors of Illuminism as the secret and unknown though legitimate superiors of Freemasonry; that he adheres and always will adhere to the illuminized system of Masonry, as the best and most useful existing; that he utterly renounces every other affociation; that he is in short, so persuaded of the excellence of Illuminism, that he fully adopts its principles, and firmly believes himself bound to labour, under the direction of his superiors, at the object and according to the intentions of the Order for the happiness of mankind.

After having received these numerous pledges, the Its ceremos Scotch Knights invite the new Brother to a fecret nies of re-Chapter, for such is the name given to the Lodges ception. of this degree. It is hung with green, richly decorated and brilliantly lighted. The Prefect of the

^{*} See this degree, Sect. 4, No. 2 and 3. ‡ See fecond Instruction for this degree, No. 8.

Ibid. No. 8.

I bid. Reverfal Letters.

Knights, booted and spurred, is seated on a throne erected under a canopy all of the same colour. On his apron a green cross is seen, and on his breast the star of the Order; he wears the riband of St. Andrew in salter from right to left, and holds a mallet in his hand. On his right stands the brother sword-bearer, holding the sword of the Order; on his left the master of the ceremonies with a stick in one hand, and the ritual in the other. The Knights assembled are all booted and spurred, each girt with a sword, and all wear the cross suspended at their necks by a green riband. The Officers of the Order are to be distinguished by a plumage, and a priest of the Order completes the Lodge. The Prefect then delivers himself as follows to the Candidate:

"You here behold a part of those unknown legions, "which are united by indiffoluble bonds to combat for; "the cause of humanity. Are you willing to make "yourfelf worthy of watching with them for the fanc-"tuary? Your heart must be pure, and a heavenly ar-"dour for the dignity of nature must fire your breast. "The step you are taking is the most important one " of your life. Our games are not vainly ceremonial. "In creating you a knight we expect of you that you "will perform exploits grand, noble, and worthy of "the title you receive. Long life to you, if you come " to us to be faithful; if honest and good, you answer "our expectations. Should you prove a false Brother, "be both curfed and unhappy, and may the grand "Architect of the Universe hurl you into the bottom-"less pit! Now bend thy knee, and on this sword "take the oath of the Order.".

At these words the Presect seats himself, the Knights are standing with their swords drawn, and the Candidate pronounces the following oath:---

"I promise obedience to the excellent Superiors of the Order. In as much as it shall depend upon me, I engage—never to savour the admission of any unworthy member into these holy degrees —to labour at rendering the Ancient Masonry triumphant over the salse systems which have crept into it—to succour, like a true Knight, innocence, poverty, or oppressed honesty—Never to be the slature of the great, nor the slave of Princes;—to com-

"bat courageously, though prudently, in the cause of "Virtue, Liberty, and Wisliam -- to refist boldly, both " for the advantage of the Order and of the world, "Superstition and Despotism. I never will prefer my "own private interest to that of the Order. I will " defend my Brethren against calumny. I will dedicate " my life to the discovery of the true Religion and real " doctrines of Freemerfoury, and I will impart my difco-"veries to my Superiors. I will disclose the secrets of " my heart to my Superiors as to my best friends. " long as I shall remain in the Order I shall look upon "the being a Member of it as a supreme selicity. I " also engage to look upon all my domestic, civil, and " focial duties as most facred. So help me God, both " for the happiness of my life, and for the peace of " my mind."

In return for this oath the Prefect declares to the Candidate that he is going to create him a Knight of St. Andrew, according to the ancient usage of the Scotch--- "Rise," he says, " and in future beware of " ever bending thy knee before him who is only man

" like thyself."*

To these ceremonies the adept Knigge added a certain number of others which were mere derifions of the rites of the Church. Such, for example, was the triple benediction which the Priest pronounced over the new Knight, fuch the atrocious mockery of the last supper, which terminated the ceremony. But, impious as is the imitation, Weishaupt declares it to be disgusting because it is still religious, theosophical, and borrowed from superstition. \$\pm\$ But what perfectly coincided with the views of the Bavarian founder were, the instructions given to the new Knight. He is enraptured with that discourse, where one may observe the Illuminizing Orator felecting the most impious, artful, and diforganizing fystems of Masonry, to make them at once the mysteries of their Masonic Lodges, and an immediate preparation for those of Illuminism.

Let the reader recal to mind what was faid in the Second Volume of these Memoirs + concerning the Apocalypse of the Martinists, entitled Of Errors and of Truth. He will there have read of a time when

^{*} Ibid. Sect. 7.

¹ See the last word of Philo, Page 100.

[†] Chap. XI.

man, disengaged from the senses and free from matter, was still more free from the yoke of the laws and from political bondage, to which he was only subjected by his fall. He will there have seen, that the daily efforts of man should tend to the overthrow of Governments, that he may recover his former purity and ancient liberty, and thus retrieve his fall. I might there have demonstrated that absurd Idealism reducing our senses to vain sictions, that the prostitution of them might be but a chimerical crime;* there, in short, I

When treating in the Second Volume of the religious and political tenets of the Martinists, I did not extend my refearches to their doctrine of Idealism, and I frankly confess that I did not sufficiently understand that part of their Apo-Since the publication of that Volume, however, I have met with a Gentleman perfectly capable of comprehending any intelligible system whatever; I mean the Abbê Bertins, residing at present at Oxford. He reproached me in terms similar to those in which some other people had reproached me respecting the Rosicrucians. What you have written, faid he, is ALL true, but you have not told the WHOLE truth. I had indeed faid a great deal of those gentry, and I never will advance any point which I cannot prove. The Abbé. Bertins condescended to give me some little insight into the doctrines of this famous St. Martin. It fully confirmed every thing which I had advanced on the tenets of the Martinists, with respect to the nature of the soul, and to the pretended; origin of that foul forming a part of God, of the effence of God, and of the same substance-But what I had not said was, that according to the same system matter has no real existence, or at least has such a separate existence, and is so entirely null with respect to the soul, that there neither is nor can be any relation whatever between it and the foul; in fine, that it is, with respect to us, as if it were not. I had surmised these confequences in a conversation which I had had with an estimable. young man, the Vicomte de Maimbourg, whom the Martinists had endeavoured to taint with their erroneous doctrines. When they came to treat of the pleasure of the senses, throw, that to the fire, they fay in their treatise of morality; to the fire : give to the fire all it asks; that is not the spirit, all that does not affect the foul; and this fire is matter; it is the fenfes, the body. Is it not in the same sense that the Martinist tells us, "It is in vain that the enemy purfues me with his illusions. " Matter shall not have remembrance of me here below. " Does man taste the pleasures of matter? When the sensas.

might have shown according to the Martinist, that in all ages, this fystem of corruption and disorder has been the doctrine and fecret of true Philosophy. This intermediary degree was destined by Weishaupt to serve as a point of union between the Masonic Lodges and Illuminism. It was but natural that he should have felected the most monstrous and most artful system of the Craft. Let not the reader therefore be aftonished when he sees the Antitheosophist, the Atheist, the Materialist Weishaupt borrowing in this degree the doctrines of the Martinists on the two-fold principle or double spirit. But let it be also remembered, that whenever, in confequence of this artifice, he is obliged to use the words spirit or foul, he informs the candidate, that such words are employed in the Code, only to conform to the vulgar expression. This precaution taken, the Initiator may without apprehenfion repeat the fophisticated lessons on the twofold principle. And indeed one might be tempted to think, that the doctrines he lays down as the grand object of Free-

" feel pain or pleasure, is it not easy to perceive that it is " not man that feels this pain or pleasure?" (No. 235, of the Man of Defire, by the Author of a work On Errors and on Truth.) How frightful is this enigmatical language! If all the passions and senses are foreign to man, if he may gratify them without affecting his foul either for the better or for the worfe, what monstrous consequences must ensue to morals! And indeed a Danish Martinist was consulted by the Viscount, who, more candid than the recruiting Brethren, answered, "Beware, dear Sir, of ever entering into our mysteries ;-"I am unfortunately engaged, and should in vain attempt to withdraw myself from them. I could not succeed; "but, for your part, take care never to deliver yourself " over to those men.". The Viscount followed his advice. As to the Abbé Bertins, he was too much for Mr. de St. Martin, who had to argue with a man that perpetually objected-if my foul is part of God, and of the substance of God, my foul must be God. After three months lessons, which the reader will readily suppose the Abbé Bertins only submitted to through curiofity, the learned teacher violently exclaimed, " I fee I never shall be able to convince a Divine :" and thus Mr. de St. Martin took leave of a scholar far more sitted to teach him real knowledge than to receive his fophisticased lessons.

Masonry had all been copied from the Martinist system. He begins by deploring a great Revolution which had in former ages deprived man of his primitive dignity. He then represents man as having had the faculty of recovering his ancient splendour; but that by the abuse of his faculties he had again immerfed himfelf still deeper in his defiled and degraded station. The very fenses are blunted, and said to lead him into error on the nature of things. Every thing that he beholds in its actual state is falsehood, show, and illusion; and he lays particular stress on those schools of sages which had, ever fince the time of the grand Revolution, preferved the fecret principles of the antique doctrines, or of true Masonry. Nor does the monstrous hierophant blush at placing Jesus of NAZARETH among those fages, and blasphemously numbering the God of the Christians among the Grand Masters of Illuminism. But foon was the doctrine of Christ falsified, and Priests and Philosophers raised on these divine foundations an edifice of folly, prejudice, and self-interest. Soon also does the tyranny of Priesthood and the Despotism of Princes coalefee in the oppression of suffering humanity. Free Masonry opposes these disastrous attempts, and endeavours to preserve the true doctrine; but it has over-burdened it with fymbols, and its lodges gradually subside into seminaries of ignorance and error .---The Illuminees alone are in possession of the real secrets of Masonry; many of them are even still to be the objects of their refearches; and the new Knight is to devote all his attention to their discovery. He is particularly recommended to study the doctrines of the ancient Gnostics and Manichæans, which may lead him to many important discoveries on this real Masonry. He is also told, that the great enemies which he will have to encounter during this investigation will be, ambition, and other vices which make humanity groan under the oppression of Princes and of the Priesthood.*

The obscurity which enwraps these lessons on the new and grand Revolution which is to counteract the ravages of the former, is not the slightest of Weishaupt's artifices. With respect to Princes, this is the last degree to which they are admitted. They are to be

^{*} See this degree, Art. 8. Infirmation on the Masonic Hieroglyphics.

persuaded, that the antique Revolution was no other than the coalition of the powers of the earth with the Priesthood, in order to support the empire of religious prejudice and superstition; and that the new Revolution to be effected is the re-union of Princes with Philosophy, to overthrow that empire and ensure the triumph of reason. Should the serene adept be startled at his having fworn never to flatter the great nor to be a flave to Princes, he will be reconciled again by the latter part of the oath, where he engages to look upon his domestic, civil, and social duties as most sacred. But let him form what opinion he may as to his initiation, he has nevertheless sworn, that he will protect the Brotherhood from superstition and despotism; that he will obey the most excellent superiors of the Order; that he will favour its progress with all his power, and that he believes it alone to be in possession of the secrets of real Masonry.

In the less important class of adepts, should any still hanker after their Theosophical ideas, that is to say, should Weishaupt despair of ever infusing into them its Anarchical and Atheistical principles, they are condemned to become stationary in this degree; and he imposes on them as a talk the explication of all the Hieroglyphics of Masonry, which they may set to the tune of the grand Revolution. Under pretence of difcovering a more perfect religion, he perfuaded them that Christianity was at this day nothing more than fuperstition and tyranny. He has infused into them his hatred for the Priesthood and the existing forms of Government. That will fuffice to procure him agents of destruction; as to re-edification, he has not so much

as mentioned it to them.

But should there be found among the number of Its duties Knights men who of themselves dive into the meaning and laws. of that great Revolution which only deprived man of his primitive dignity by fubjecting him to the laws of civil fociety, should they have comprehended the meaning of this other revolution which is to restore every thing by re-establishing man in his primitive independence, fuch men will be pointed out by the Scrutators. It is at them that the Code particularly aims when it fays, Let the Scotch Knights ferioufly reflect, Vol. III.

that they are presiding over a grand establishment, whose object is the happiness of mankind. In short, these Knights have to act the parts of superiors in the order; they are the Inspectors or the Directors of all the preparatory class. They have on that account affemblies peculiar to themselves, called Secret Chapters. first duty of these chapters is, to watch over the interests of the Order within their district. "The Scotch Knights, fays their first instruction, are to pay particular attention to the discovery of any plans which may contribute to fill the coffers of the Order. It were much to be wished that they could devise means of putting the Order into possession of some considerable revenues in their province .-- He that shall have rendered so signal a service must never besitate at believing that these revenues are employed in the most noble purposes. The whole must labour with all their might to confolidate the edifice little by little within their district, until the finances of the Order shall be found to be competent to its views.*

The fecond part of the Code entrusts these Knights with the government of the preparatory class. Each Knight is to correspond with a certain number of brethren who have the direction of the Minerval academies. The Code contains instructions which point out to them upon what objects they are permitted to decide; what brethren they are to forward or thwart in their promotion; and what reports they are to make to their superiors. In their correspondence with their inferiors they make use of the common cypher, but when they write to the chiefs they employ a peculiar character which may truly be called hieroglyphic.

They are particularly charged with the inspection of the Major Illuminees. "The Scotch Knights," fays the Code, "shall be particularly attentive that "the Major Illuminees do not neglect to mention in their monthly letters such employments as they may

" have to dispose of."+

I have shown, in the foregoing chapter, how useful and indeed how necessary this precaution proved for recompensing the zeal of the brethren. The adept Knigge wished to demonstrate that it might be equally

^{*} See first Instruction for this degree.

⁺ Second Instruction, No. 12.

useful for princes, when combined with the scrutinizing code. "Let us suppose," says he, "that a Prince, "having an Illuminee for his Minister, wishes to find " a proper person to fill any vacant office; by means " of the Scrutators, the Minister may immediately "present the faithful portrait of divers personages, "from among whom the Prince will only have to " make his election." * But every reader, I hope, will recollect, that in confequence of the oath that has been taken by the Minister to dispose of all places in favour of the brethren, and that according to the direction of the Knights, he will only present such adepts for those offices as the Order shall have chosen; and thus will Illuminism soon dispose of all benefices, employments, and dignities, and have the entire direction of the whole power of the State.

Meanwhile, until the Sect shall exert this influence Its influence over Courts, the Scotch Knights are to acquire an absolute sway in the Masonic lodges. Their laws on this Free-Mashead deserve particular attention. We shall select the sonry.

following:

"In every town of any note fituated within their district, the secret chapters shall establish lodges for the three ordinary degrees, and shall cause men of sound morals, of good repute, and of easy circumstances, to be received in these lodges. Such men are much to be sought after, and are to be made Masons, even though they should not be of any service to Illuminism in its ulterior projects.";

"If there already exists a lodge in any given town; the Knights of Illuminism must find means of establishing a more legitimate one; at least, they should spare no pains to gain the ascendancy in those which they find established, either to reform or to destroy

theni." ‡

"They must strongly exhort the members of our lodges not to frequent (without leave of their superiors) any of those pretended constituted lodges, who hold nothing of the English but their diplomas, and some few symbols and ceremonies which they do not under-

^{*} Last Observations of Philo, Page 95.

[†] Third Instruction for the same degree, No. 1. † Third Instruction for the same degree, No. 3.

Vol. III.

^{0 2}

fland. All such brethren are perfectly ignorant of true Masonry, of its grand object, and its real patrons. Though some of the greatest merit are to be found in such lodges, we nevertheless have strong reasons for

not readily allowing them to vifit ours."*

"Our Scotch Knights must pay great attention to the regularity of the subordinate lodges, and must above all things attend to the preparation of candidates. It is here that in a private intercourse they will show a man that they have probed him to the quick. Surprise him by some ensnaving question in order to observe whether he has any presence of mind. If he be not staunch to his principles, and should expose his weak side, make him feel how great his necessities are, and how necessary it is for him to be guided entirely by us."+

"The Deputy Master of the Lodge (who is generally the auditor of the accounts) must also be a member of our Secret Chapter. He will perfuade the lodges that they alone dispose of their funds; but he will take care to employ them according to the views of the Order. Should it at any time be necessary to help one of our brethren, the proposition is made to the lodge; though the brother should not even be a Mason, no matter, some ex-

pedient must be found to carry the point."

"No part of the capital, however, must in any case be alienated, that hereafter we may find the necessary funds for the most important undertakings. The tenth part of the subscriptions of these lodges must be annually carried to the Secret Chapter. The treasurer to whom these sunds must be transmitted, shall collect them, and endeavour by all kinds of expedients to augment them."

"But before any part of our own funds are appropriated to the help of any of our brethren, every effort shall be made to procure the necessary succours from the funds belonging to lodges which do not pertain to our system.—In general, the money which these lodges spend in a nesless manner, should be converted to the ad-

vancement of our grand object."§

"Whenever a learned Mason shall enter our Order,

^{*} Ibid. No. 5. † Ibid. No. 9. † Third Instruction for the same degree, No. 12.

he must be put under the immediate direction of our

Scotch Knights."*

From what code can Weishaupt, or his compiler Knigge, have felected fuch laws as thefe for their Scotch Knights? Many readers will be ready to answer, that they must have learned them from a Mandrin, a Cartouche, or fome hero of the gibbet. But it is no fuch thing :--- their own ingenuity was fufficient to invent fuch doctrines. Weishaupt lays down as a principle, that the end justifies the means: he made the application of it when he taught his adepts to rob the libraries of Princes and Religious Orders; his compiler Knigge applies the same principle to the funds of the honest Masons; and we shall foon see what use they made of those funds. It will be in vain for the Illuminee (more zealous for the honour of his founder than for that of the compiler Knigge) to object, that Weifhaupt never approved of the degree of Scotch Knight. It is true he never much admired it. But it is not the fystem of theft (evidently deduced from his own principles) that he reprobates; not a fingle expression in any of his letters can denote that he did fo; for Knigge might have answered, what do those fools of Masons do with that money? just as Weishaupt had written what do those rascals of Monks do with their rare books? blamed it not for its principles, but because he thought it a miserable composition: der elende Scottische ritter grade are the terms in which he expresses his contempt. When he corrected this degree, the thefts were not the parts which he expunged; they were too ferviceable to the Order. Weishaupt, however, consented to let this degree (fuch as it was) ferve as a preparation for the mysteries of his Epoptes; that is to say, for his priests of Illuminism; and when considered in that light it may be truly faid, that the Knights brigands were but pitiful and miserable indeed. I will, however, give the reader an opportunity of judging for himself.

^{*} Third Instruction for the same degree, No. 16.

CHAP. IX.

Seventh Part of the Code of the Illuminees...-Class of the My/teries...-Of the leffer My/teries; the Epopt or Priest of Illuminism.

Towever accurately the Sect may have afcertained the progress of its adepts in the preparatory degrees, still Weishaupt seems to fear that some may be startled when they come to be acquainted with the ultimate views of Illuminism. He wishes therefore to lead them to his darkest plots by gradual shades. Hence the division of lesser and greater mysteries, and the subdivision into degrees. The first degree into which the adepts are initiated in this class is that of Epopt; but these new dignitaries are only known by that title to the inferior class; the higher degrees call them Priests.*

Let not the reader take alarm at the denomination of leffer nysteries, as if they were of no consequence; for he will gradually, as he ascends, discover their dark designs and dealings. But before the adept is allowed to proceed, he must collect every thing that his mind, his memory, or all his former lessons can afford, of anti-religious and anti-social principles, to enable him to give written answers to the following questions:

Questions, or preliminary examination.

"I. Do you think the prefent state of nations corresponds with the object for which man was placed upon earth? For example, do governments, civil associations, or religion, attain the ends for which they were designed? Do the sciences to which men apply furnish them with real lights; are they conducive (as they ought to be) to real happiness? Are they not, on the contrary, the offspring of numberless wants, and of the unnatural state in which men live? Are they not the crude inventions of crazy brains, or of geniuses laboriously subtle?"

"II. What civil affociations and what sciences do you think tend or do not tend to the grand object? Did there not formerly exist an order of things more simple? What sort of an idea can you form of that an-

cient state of the world?"

^{*} Philo to Spartacus.-Inftructions for this degree.

"III. Now that we have passed through all those nullities (or through all those useles and vain forms of our civil constitutions) do you think that it would be possible to return back to the original and noble simplicity of our forefathers? Supposing we had returned to it, would not our past misfortune render that state more durable? Would not all mankind be in a similar state with an individual who, having enjoyed the sweets of innocence during his childhood, and fallen a prey to error and his passions during his youth, at length, instructed by the risks he has run, and by experience, endeavours to return to that innocence and purity which rendered his childhood so happy?"

"IV. What means were best to be employed for restoring mankind to that happy state? Should it be by public measures, by violent revolutions, or by any

means that should ensure success?"

"V. Does not the Christian Religion in all its purity afford some indications, does it not hint at some state or happiness similar to this? Does it not even prepare it?"

"VI. Is this holy and fimple religion really what different fects profess it to be at this present day, or is

it more perfect?"

"VII. Can this more perfect Christianity be known or taught? Could the world (such as it now is) support a stronger degree of light? Do you not think that, before the numberless obstacles could be removed, it would be proper to preach to mankind a religion more perfect, a philosophy more elevated, and the art of each one's governing himself according to his

greatest advantage?"

"VIII. Would not our moral and political views lead men to oppose this bleffing? From our political and moral views then, or from an ill-judged interest, or even from deep-rooted prejudices, these obstacles originate. If men, therefore, oppose the renovation of human happiness, is it not because, slaves to ancient forms, they reject and reprobate every thing which is not to be found in those forms, though it should be the most natural, the grandest, and most noble of all possible things? Does not personal interest, alas! at present predominate over the general interest of mankind?"

"IX. Must we not then filently and gradually remeady those disorders before we can flatter ourselves with the re-establishment of the golden age? Meanwhile, is it not adviseable to disseminate the truth in Secret Societies?"

"X. Can we trace any fuch fecret doctrine in the ancient schools of the sages, or in the allegorical lessons given by Jesus Christ, the Saviour and liberator of mankind, to his most intimate disciples? Have you not observed a fort of gradual education in that art which you see has been transmitted to our Order, from

the highest antiquity?"*

Initiation of the Epopt.

Should the answers of the Candidate to all these questions show that the progress he has made in his gradual education is not what the Order had reason to expect, he will folicit in vain the advancement he hoped for. Should his answers be equivocal, he will receive orders to prepare new ones, or to be more explicit.+ But if he show the proper dispositions, and the Sect foresee no probability of his being startled at the lesions of the Hierophant on those grand objects which are to be disclosed to him, the Superiors give their affent, and a fynod of the illuminized priesthood The day of the initiation is fixed. At the hour agreed upon, the introducing adept waits upon his new profelyte and takes him into a carriage. windows being closed, the candidate blind-folded, and the coachman continually winding and varying his courfe, are precautions more than sufficient to hinder the profelyte from ever being able to trace the spot to which he is conducted. Led by the hand, and still blind-folded, he flowly afcends to the porch of the temple of the mysteries. His guide then divests him of the Majonic infignia, puts a drawn fword into his hand, takes off the bandage from his eyes, and leaves him, strictly forbidding him to proceed a step until he hears the voice which is to call him. He is then left to his reflections.

With respect to the pomp of the mysteries, when the Brethren celebrate them in all their splendour, the walls of the temple are hung in red, and lighted up with an immense number of candles or lamps. A

[&]quot; Instruction for this degree.

[†] Ibid. further instructions on the admission to the degree of Priest.

voice is at length heard, faying, " Come! enter unhap-" py fugitive! The fathers wait for you; enter and "Thut the door after you." The profelyte obeys the voice which calls him. At the bottom of the temple he beholds a throne under a rich canopy with a table before it, on which lie a crown, a fceptre, a fword, fome pieces of gold money, and precious jewels, all interlaid with chains. At the foot of this table, on a scarlet cushion, is thrown a white robe, a girdle, and the simple ornaments of the facerdotal costume. The profelyte, standing at the bottom of the temple and in front of the throne, is addressed by the Hierophant as follows: "Behold and fix thine eyes on the splendour " of the throne. If all this childish mummery, these "crowns, these sceptres, and all these monuments of "human degradation, have any charms in your eyes, " speak; and it may be in our power to gratify your "wishes. Unhappy man! if such are your objects, if " you wish to rise to power that you may assist in the " oppression of your Brethren, go, and at your peril "make the trial. Are you in quest of power, of "force, of falle honours, and of fuch superfluities, "we will labour for you; we will procure fuch tran-" fient advantages for you, we will place you as near " the throne as you can defire, and will leave you to "the consequences of your folly; but observe, our " fanctuary shall be for ever shut against you."

"On the contrary, do you wish to be initiated into "wisdom, would you teach the art of rendering men better, more free and more happy, then be welcome, be thrice welcome. Here you behold the attributes of Royalty, and there, on the cushion, you see the modest vestment of innocence; make thy choice, and let it be the choice which thy heart shall dictate."

If contrary to all expectations, the Candidate should make choice of the regalia, he hears a thundering voice exclaim, "Monster, retire! cease to pollute this "holy place! Begone, sly, before it be too late." At these words he is led out of the temple by the Brother who introduced him.--But should he chuse the white robe, how different will be the language! "Health "and salutation to thy great and noble soul! Such "was the choice we expected from you. But stop, it Vol. III.

" is not permitted to you to invest yourself with that robe, until you have learned to what you are in future destined by us."*

The Candidate is then ordered to be feated. The Code of the Mysteries is opened, and the Brethren in

filence attend to the Oracles of the Hierophant.

Now, reader, you who have been through fo long a course of trials, questions, rituals, and insidious degrees; who have been led through all the preparatory labyrinth of illuminized education, if still you be in the dark as to the object of fuch precautions and artifices, follow me into this den which the Sect dares call the holy place; feat thyfelf by the adept, and listen to their Oracles .-- This is the mafter-piece of the founder. Hear with patience; though your indignation should be excited by his monstrous fertility in Sophism, in impiety, in blasphemy against your gospel and your God, treachery against your Magistrates, your country, and its laws, against your titles and your rights, against those of your ancestors and your progeny---Let Kings and Subjects, the rich and poor, the merchant and the labourer, let every class of citizens attend; let them hearken, and learn at length what hellish plots are contriving against them in the dark recesses of these diabolical dens. In vain shall the lethargic soul accuse us of credulity or groundless terrors. Those lessons which the Sect view as the master-piece of their code lie before me, fuch as they flowed from the pen of the Legislator, such as they were published by order of the Sovereign who feized the archives of the Sect, that all nations might learn the dreadful dangers with which they were menaced. † I have them again embellished by the compiler of the Sect, corrected and reviewed by the Council of the Areopagites, attested by the compiler as true and conformable to the copy figned and fealed with the fignet of the Sect. ‡

Read then, and rock thyself to sleep in the cradle of voluntary ignorance if thou canst, content with having affured thyself that every conspiracy against the existence of civil society or of all government whatever,

^{*} Ibid. further Instructions on the admission to the degree of Priest.

[†] Original Writings, Vol. II. Part 2. † Last Works of Philo and Spartacus, from Page 10 to 70, and certificates of Philo at the beginning of this degree.

every conspiracy against the existence of property, can be but a chimera.

It is to the Candidate, and in prefence of the Brethren already initiated to these mysteries, that the Illuminizing President addresses the following discourse:

Discourse of the Hierophant for the Degree of Priest or Epopt of the Illuminees.‡

" At length (he fays) the time of your reward fucceeds to the trials of an affiduous preparation. At prefent you know yourfelf, and have learned to know others; you are what you ought to be, fuch as we wished to see you. It will now be your duty to conduct others .-- What you already know, and what you are about to learn, will expose to your view the extreme weakness of human nature. In this advantage alone lies the true fource of power which one man exercifes over another. The dark clouds diffipate; the fun of light rifes; the gates of the fanctuary unfold; a portion of our mysteries is going to be revealed to you. Let the gates of the temple be shut against the profane; I will only speak to the Illustrious, to the Holy, to the Elect. I speak to those who have ears to hear, who have tongues which they can command, and who have minds sufficiently enlightened to understand.

"Surrounded by the Illustrious, you are about to enter into that class which bears an effential part in the government of our sublime Order. But do you know what it is to govern, can you conceive what this right can be in a secret society? To exercise such an empire, not over the vulgar or the grandees of the people, but

[‡] I have compared the two editions of this difcourfe. The first gives it just as Weishaupt composed and pronounced is at his first initiations. The second has been corrected by his adept the Baron Knigge, known by the characteristic of Philo. All the difference that I could observe was a slight refinement of the style in some parts, while prolix passages had been added in others. I remarked, that the Compiler Knigge had literally copied all the impious, seditious, and frantic lessons of the original—I have given the preference to the original. In place of adding, I shall rather retrench, and only mention the most striking passages, making such reflections as circumstances may require. Weishaupt, according to the idiom of the German language, always addressed the Candidate in the third person plural: in this particular, we have followed Knigge's correction, as more suitable with our language.

over the most accomplished men, over men in all stations, of all nations, of all religions; to reign over them without any exterior constraint, to keep them united by durable bonds, to inspire them all with one spirit; to govern with all possible precision, activity, and silence, men spread over the whole surface of the globe, even to its utmost confines. This is a problem which no political wisdom has ever been able to solve. reunite the distinctions of Equality, Despotism, and Liberty; to prevent the treasons and persecutions which would be the inevitable consequences; of nothing, to create great things; to stand firm against the swelling torrent of evils and abuse; to make happiness univerfally shine on human nature; would be a master-piece of morality and polity reunited. The civil constitutions of states offer but little aid to such an undertaking. Fear and violence are their grand engines; with us, each one is voluntarily to lend his affiftance. Were men what they ought to be, we might on their first admission into our society explain the greatness of our plans to them; but the lure of a secret is perhaps the only mean of retaining those who might turn their backs upon us as foon as their curiofity had been gratified: The ignorance or imperfect education of many makes it requifite that they should be first formed by our moral lessons. The complaints, the murmurs of others against the trials to which we are obliged to condemn them, fufficiently show you what pains we must bestow, with what patience and what constancy we must be endowed; how intensely the love of the grand object must glow in our hearts, to make us keep true to our posts in the midst of such unthankful labour; and not abandon for ever the hope of regenerating mankind."

"It is to partake with us of these labours that you have been called. To observe others day and night; to form them, to succour them, to watch over them; to stimulate the courage of the pusillanimous, the activity and the zeal of the lukewarm; to instruct the ignorant; to raise up those who have fallen, to fortify those who stagger; to repress the ardour of rashness, to prevent distunion; to veil the saults and weaknesses of others; to guard against the acute inquisitiveness of wit; to prevent imprudence and treason; in short, to

maintain the subordination to and esteem of our Superiors, and friendship and union among the Brethren, are the duties, among others still greater, that we

impose upon you."

"Have you any idea of secret societies; of the rank they hold, or of the parts they perform in the events of this world? Do you view them as infignificant or transient meteors? O, Brother! God and Nature, when disposing of all things according to the proper times and places, had their admirable ends in view; and they make use of these secret societies as the only and as the

indifpensable means of conducting us thither."

"Hearken, and may you be filled with admiration! This is the point whither all the moral tends; it is on this that depends the knowledge of the right of fecret focieties, of all our doctrine, of all our ideas of good and bad, of just and unjust. You are here situated between the world past and the world to come. Cast your eyes boldly on what has passed, and in an instant ten thousand bolts shall fall, and thousands of gates shall burst open to futurity---You shall behold the inexhaustible riches of God and of Nature, the degradation and the dignity of man. You shall see the world and human nature in its youth, if not in its childhood, even there where you thought to find it in its decrepitude

and verging towards its ruin and ignominy."

Should this long exordium, which I have nevertheless abridged, have fatigued the reader, let him rest and reflect for an instant. The enthusiastic strain which predominates in this first part pervades the whole. Weishaupt thought it necessary to his object to afford his profelytes no time for reflection. He begins by inflaming them; he promifes great things; though this impious and artful mountebank knows that he is going to fob them off with the greatest follies, the groffest impieties and errors. I have called him an impious and artful mountebank; but that is falling far short of what the proofs attest. Weishaupt knows that he deceives, and wishes to delude his profelytes in the most atrocious manner. When he has milled, he scoffs at them, and with his confidants derides their imbecility. He has, however, his reasons for beguiling them, and knows for what uses he intends them when he has infused into them his erroneous

and vicious principles. The greater the confideration they may enjoy in the world, the more heartily he laughs at their delusion. He thus writes to his intimate friends: "You cannot conceive how much my " degree of Priest is admired by our people. " what is the most extraordinary is, that several great " protestant and reformed divines, who are of our Or-"der, really believe that that part of the discourse " which alludes to religion contains the true spirit and " real fense of Christianity; poor mortals! what could "I not make you believe? -- Candidly I own to you, "that I never thought of becoming the founder of a "religion."* In this manner does the impostor de-Inde his followers, and then fcoffs at them in private. These great divines were probably of that class among the protestants which we should, among us, call apostates, a Syeyes or an Autun, for example; for it is impossible that any man endowed with common sense or candour could avoid feeing that the whole tendency of this long discourse is the total overthrow of all religion and of all government.

A fecond observation well worthy the notice of our readers is, the extreme importance which the Sect gives to fecret focieties, and what mighty expectations it grounds on their mysterious existence. Let nations and chiefs of nations examine themselves, reslect whether they have ever calculated the means and importance of these secret societies so well as those who founded them; and say, whether sear and dissidence on the one side should not keep pace with the expectations and considence of the other. But let us return to the Lodge wherein Weishaupt initiates his adepts.

Continuing his enthusiastic strain, the Hierophant informs the proselyte, that Nature, having a great plan to develop, begins by the lesser and most imperfect parts; that she then regularly proceeds to the middle terms, to bring things to a state of perfection; which state may serve as a point whence she may again depart, to raise them to a higher order of perfection.

"Nature (fays he) makes us begin at infancy, from infancy she raises us to manhood. She at first left us in the savage state, but soon brought us to civilization,

Orig. Writ. Vol. II. Let. 18, from Weishaupt to Zwack.

perhaps that we might be more fensible, more enraptured and tenacious of what we are, from viewing the contrast of what we were. But to what changes, and those of an order infinitely more important, does our

future destiny lead us!"

Were the candidate master of his own reason, he must conclude from these principles, that human nature had acquired perfection when passing from the savage state to that of civil society; that if he is still to acquire perfection it can never be by returning to his primitive state. But sophisters have their tortuosities, and the adepts are involved in a folly and blindness, with which the Almighty God permits them to be stricken, since they prefer error to truth, and im-

piety to Christianity.

"As has the individual man (continues the Hierophant) fo human nature in the aggregate has its childhood, its youth, its manhood, and its old age. At each of these periods mankind learn and are subject to fresh wants---hence arise their political and moral revolutions—It is at the age of manhood that human nature appears in all its dignity. It is then that, taught by long experience, man conceives at length how great a missortune it is for him to invade the rights of others, to avail himself of some few advantages, purely exterior, to raise himself, to the prejudice of others. It is then that he sees and feels the happiness and dignity of man."

"The first age of mankind is that of savage and uncouth nature. A family is the whole fociety; hunger and thirst easily quenched, a shelter from the inclemency of the seasons, a woman, and after fatigue, rest, are then the only wants. At that period, men enjoyed the two most incstimable bleffings Equality AND LIBERTY; they enjoyed them to their utmost extent; they would have forever enjoyed them, had they chosen to follow the track which Nature had traced for them----or had it not entered the plans of God and Nature first to show man for what happiness he was destined; happiness the more precious, as he had begun by tasting of it; happiness so early lost, but instantaneously regretted and fruitlessly fought after, until he should have learned how to make a proper use of his strength, and how to conduct himself in his intercourse with the rest of mankind. In his primitive state he was destitute of the conveniencies of life, but he was not on that account unhappy; not knowing them he did not feel the want of them. Health was his ordinary state, and physical pain was his only source of uneasines----Oh happy mortals t who were not sufficiently enlightened to disturb the repose of your mind, or to feel those great agents of our miseries the love of power and of distinctions, the propensity to sensualty, the thirst after the representative signs of all wealth, those truly original sins with all their progeny, envy, avarice, intemperance, sickness, and all the tortures of imagination?

Thus we fee this primitive and favage state, this first essay of Nature, already transformed (in the mouth of the Hierophant) into the happiest state that man ever knew: Equality and Liberty are the sovereign principles of happiness in that state. Should the reader be as much blinded as the proselyte, and not see whither all this is tending, let him proceed, and hear how man was deprived of this happiness by the

institution of civil societies.

"An unfortunate germ foon vivifies in the breast of man, and his primitive peace and felicity disappear."

"As families multiplied, the means of subfiftence began to fail; the nomade (or roaming) life ceased, and PROPERTY started into existence; men chose habitations; agriculture made them intermix. Language became universal; living together, one man began to measure his strength with another, and the weaker were distinguished from the stronger. This undoubtedly created the idea of mutual defence, of one individual governing divers families reunited, and of thus defending their persons and their fields against the invasion of an enemy; but hence Liberty was ruined in its foundation and Equality disappeared.

"Oppressed with wants unknown until that period, man perceived that his own powers were no longer sufficient. To supply this defect, the weakest imprudently submitted to the strongest or to the wisest; not however to be ill-treated, but that he might be protected, conducted, and enlightened.---All submission, therefore, even of the most unpolished mortal, has an existence only in as much as he wants the person to whom he subjects himself, and on the express condition

that that person can succour him. His power ceases when my weakness no longer exists, or when another acquires superiority. Kings are fathers; the paternal power is at an end when the child has acquired his strength. The father would offend his children if he pretended to prolong his rights beyond that term. Every, man having attained to years of discretion may govern, himself; when a whole nation therefore is arrived at that period, there can exist no further plea for keeping.

it in wardship."

In putting fuch language into the mouth of the Hierophant, the founder of Illuminism had too well studied the strength and illusion of words; he had been too cautious in the choice and preparation of his adepts ever to fear that any of them would answer, " You who thus give oracles, what do you understand by nations having attained their majority? Without doubt fuch as, having emerged from ignorance and barbarisin, have acquired the lights necessary for their happiness; and to what can they be indebted for these lights and this happiness, if not to their civil association? It will be then, if ever, that they will find it both reasonable and necessary to remain under the guardianship of their laws and of their government, left they should fall back into the barbarisin and ignorance of the roaming clans, or be precipitated into the horrors of anarchy, from revolution to revolution, under the successive tyranny of the brigand, of the executioner of the fophisticated despot, or under that of a fophister Syeves and his colegislative Marseillois, of a Robespierre and his guillotines, of the Triumvirs and their proscriptions. The populace alone in the minority of ignorance, the fophisters alone in the majority of wickedness and corruption, shall applaud thy mysteries."

Certain of not meeting with such reflections from the adepts, the Hierophant continues to inculcate his principles by attributing every thing to strength, and destroying all principles of morality or of reason, though he will affect the tone of both; and ends by forming his judgment on man in society, as he would judge tigers and wild beasts in the forests. These are

his new doctrines.

Never did ftrength submit to weakness .-- Nature has destined the weak to serve, because they have wants; the strong man to govern, because he can be useful. Let the one lose his force, and the other acquire it, they will then change fituations, and he that obeyed will command. He that stands in need of another, also depends upon him, and he has renounced to him his rights. Hence few wants is the first step towards liberty. It is for this reason that the savages are the most enlightened of men, and perhaps they alone are free.* When wants are durable, servitude is also lasting. Safety is a durable want. Had men refrained from all injustice, they would have remained free; it was injustice which made them bend beneath the yoke. To acquire fafety, they deposited the whole force in the hands of one man; and thus created a new evil, that of fear. The work of their own hands frightened them; and to live in fafety they robbed themselves of that very fafety. This is the case of our governments-Where then shall we find a protecting force? In union; but how rare alas! is that union, except in our new and fecret affociations, better guided by wildom, and leagued in straiter bonds! and hence it is that nature itself inclines us towards these associations."

Subtle as is the artifice in this description of human nature, and in that affectation of beholding on the one fide nothing but tyrants and despots, and on the other only oppressed and trembling slaves in the state of sol ciety; whatever share nature may have had in the institution of focial order, or in reclaiming mankind from forests and wildernesses to live under laws and a common chief; the Hierophant nevertheless exultingly exclaims, "Such is the faithful and philosophic picture of despotism and of liberty, of our wishes and of our fears. Despotism was engrafted on liberty, and from despotism shall liberty once more spring. The reunion of men in fociety is at once the cradle and the grave of despotism; it is also the grave and cradle of liberty. We were once possessed of liberty, and we lost it, but to find it again and never to lose it more; to learn by the very privation of it the art of better enjoying it in future." Reader, observe these words; if they do not

^{*} Darum find wilde, und im höchsten grad aufgeklärte, voilleicht- die einzige freye menschen.

evidently point out the object of the Sect, if you do not perceive the wish of bringing mankind back to those times of the nomade herds of favages, and of men deltitute of property, laws, or government, read and convince yourself by what follows: " Nature drew men from the favage state and re-united them in civil societies; from these societies we proceed to further wishes, and to a wifer choice (aus den Staaten tretten wir in neue kluger gewahlte.) New affociations prefent themselves to these wishes, and by their means we return to the state whence we came, not again to run the former course, but better to enjoy our new destiny———let us explain

this mystery."

"Men then had passed from their peaceable state to the voke of servitude; Eden, that terrestrial paradise, was lost to them. Subjects of fin and flavery, they were reduced to servitude, and obliged to gain their bread by the sweat of their brow .-- In the number of these men some promifed to protect, and thus became their chiefs---at first they reigned over herds or clans---these were soon either conquered, or united together in order to form a numerous people; hence arose nations and their chiefs ---Kings of nations. At the formation of states and nations, the world ceased to be a great family, to be a fingle empire; the great bond of nature was rent alunder."

The impudence of fuch affertions must astonish the reader; he will ask himself, can there possibly exist beings thus belying evidence itself, and pretending to show the universe forming but one and the same family, and the grand bond of nature in those roaming and scattered herds, where the child can scarcely walk when he is separated from his father? How is it posfible to reprefent mankind as divorcing from the great family, at the very period when they unite under the fame chiefs and the fame laws, for their mutual protection and safety? But, reader, suspend thy indignation. Let us call up in evidence against the Sect those brigands and fophisticated murderers which it decorated with the high-founding title of Patriots, and which it stimulated to bloodshed and methodized murder by the fanaticiting founds of people, nation, country. At the very time that they rend the air with fuch accents, Vol. III. Q 2

with names fo dear as they pretend, hear the maledictions which their mysteries heap upon every people,

every nation, every country.

At that period when men re-united and formed nations, "they ceased to acknowledge a common name ---Nationalism, or the love for a particular nation, took place of the general love. With the division of the globe and of its states, benevolence was restrained within certain limits, beyond which it could no longer trespass.---Then it became a merit to extend the bounds of states at the expence of the neighbouring ones. Then it became lawful to abuse, offend, and despise foreigners, to attain that end---and this virtue was styled patriotism; and he was styled a patriot, who, just towards his countrymen, and unjust to others, was blind to the merits of strangers, and believed the very vices of his own country to be perfections .-- In such a cafe, why not restrain that love within a narrower compass, to citizens living in the same town, or to the members of one family; or why even should not each person have concentrated his affections in himself? We really beheld Patriotism generating Localism, the confined Spirit of families, and at length Egotism. Hence the origin of states and governments, and of civil society, has really proved to be the feeds of discord, and Patriotism has found its punishment in itself. Diminish, reject that love of the country, and mankind will once more learn to know and love each other as men. Partiality being cast aside, that union of hearts will once more appear and expand itself-on the contrary, extend the bonds of Patriotism, and you will teach man that it is impossible to blame the closer contraction of love, to a fingle family, to a fingle person, in a word, to the Arictelt Egotifm."

But let us abridge these blashhemies. The Hierophant, under pretence of his universal love, may vent his spleen against the distinctions of Greeks or Romans, of French or English, of Italian or Spanish, of Pagan or Jew, of Christians or Mahometans, which denote nations and their religions: he may repeat, if he pleases, that amidst these different denominations that of man is overlooked; what will be the result of such declamation?—With our illuminizing doctor, in common with every class of the disorganizing sophisters,

is not this pretended univerfal love to be a cloak for the most odious hypocrify? He only pretends to univerfal philanthropy, that he may dispense with loving his neighbour. He detests the love of one's country, only because he detests the laws of nations; he cannot even brook the love of one's family (he has given us a fine specimen in the person of his sister,) and he will substitute that univerfal love because he is no more attached to them than he is to the Chinese, the Tartar, or the Hottentot, which he neither has feen nor ever will fee. and that all human nature may be equally indifferent to him. He extends the bond that it may lofe its elafticity and discontinue its action .-- He calls himself citizen of the universe, that he may cease to be a citizen in his own country, a friend in fociety, or a fond father and dutiful child in his own family. His love, he tells us, extends from pole to pole, that he may love nothing that is near him. Such is the philanthropy of our Cosmopolites!

The profelyte stands astonished in stupid admiration at these expressions of universal love. The Hierophant proceeds to the Codes of Nations. Still in extasy at these doctrines, he learns that they are in direct opposition to the laws of nature; nor will he even perceive that his new code is in direct opposition to the very first laws of nature, as it eradicates the love of one's own family and that of one's country. Nor will he ask, why the suffilling of his duty towards his fellow-countrymen should hinder him from treating the barbarian or the savage with proper affection? Then follow new sophisms, to persuade the adept that the original fault of man was, the dereliction of the Equality and Liberty of the savage state by the institution of civil laws.

Here, more than ever, are calumny and hatred blended with enthusiasm by the Hierophant, who, reviewing the different ages of the world since the existence of civil institutions, pictures nations as groaning under oppression, despotism, and slavery, or glutted with the blood of wars and revolutions, which always terminate in tyranny. At one time it is the representation of Kings surrounding themselves with herds or legions called soldiers, in order to gratify their ambition by conquests on strangers, or to reign by terror

over their enflaved fubjects; at other times, it is the people themselves brandishing their arms, not to attack tyranny in its fource, but merely to change their tyrants. If they think of giving themselves representatives, it is these very representatives, who, forgetting that they only hold their missions and powers from the people, form Aristocracies and Oligarchies, which all end by flowing into the general refervoir of Monarchy and Despotism. He never loses fight of his sophism of human nature degraded and vilified under the voke of tyranny. These declamations, enthusiastically pronounced, at length make the profelyte exclaim, in unifon with his master, " Are such then the consequences of " the institution of states and of civil society? O fully! " oh people! that you did not foresee the fate that await-" ed you; that you should yourselves have seconded your " despots in degrading human nature to servitude, and

" even to the condition of the brute!"

Could a true philosopher have been present, his heart must have burst with generous indignation; he would have abruptly challenged the Hierophant to declare whence he had learned to metamorphofe the annals of fociety into those of brigands and monsters? Is the history of man then reduced to the records of plagues, famines, storms, tempests, or of convulsed elements? Have no ferene days shone on man? Shall the sun be represented as a malevolent object, because it is sometimes obscured by fogs or clouds? Are we to fly from our habitations because many have been destroyed by fire? Shall we curfe life and health because we are subject to pains and infirmities? Why else this sable painting of the disasters which have in the course of ages befallen civil fociety? Why are we to be filent on the misfortunes from which it has preferved us, or on the advantages which it has heaped on man, in reclaiming him from the forests?

But the voice of reason cannot penetrate into the den of conspiracy. The oracles of Weishaupt shall there be confidently repeated by the Hierophant. He draws nigher and nigher to the grand object, to the means of making those misfortunes disappear, which originate, as he pretends, in the institution of laws and governments. " Oh nature!" he continues, " how great and incontestible are thy rights! It is from the

womb of difaster and mutual destruction that the means of fafety spring! Oppression disappears because it meets with abettors, and reason regains its rights because people wish to stifle it. He, at least, who wishes to mislead others, should seek to govern them by the advantages of instruction and science. Kings themselves at length perceive, that there is little glory in reigning over ignorant herds--Legislators begin to acquire wildom, and they favour property and industry: ---perverse motives propagate the sciences, and Kings protect them as agents of oppression. Other men profit of them to investigate the origin of their rights. They at length seize on that unknown mean of forwarding a revolution in the human mind, and of thus triumphing for ever over oppression. But the triumphi would be of thort duration, and man would fall back into his degraded state, had not Providence in those distant ages husbanded the means which it has transmitted down to us, of fecretly meditating and at length operating the falvation of human kind.

"These means are, the secret schools of Philosophy: These schools have been in all ages the archives of nature and of the rights of man. These schools shall one day retrieve the fall of human nature, and Princes and Nations shall disappear from the face of the earth, and that without any violence. Human nature shall form one great family, and the earth shall become the habitation of the man of reason.—Morality shall alone produce this great Revolution. The day shall come when each father shall, like Abraham and the Patriarchs, become the Priest and absolute sovereign of his samily. Reason shall be the only book of laws, the sole code of man. This is one of our grand mysteries. Attend to the demonstration of it, and

I have already faid, that had my object been only to prove the reality of a Conspiracy formed by Illuminism against the existence of every society, every civil code, and every nation; these lessons of the Hierophant would render every other proof superstuous. But that the reader may know the full extent of the dangers which threaten us, it is necessary that he should be shown how those plots of frenzy become really transformed into plots of profound wickedmess; that he

should be acquainted with the means employed enthufiastically to inflame the minds of whole legions of adepts. Let us then attend to the Hierophant. If patience be necessary to follow him, greater still has been necessary to enable me to transcribe such doctrines.

"What strange blindness can have induced mento imagine that human nature was always to be go-

verned as it has hitherto been.

"Where shall we find a man acquainted with all the resources of nature? Who dare prescribe limits, and fay thus far shalt thou proceed, and no farther, to that nature, whose law is unity in the variegated infinite? Whence shall issue the command, that it shall always run the same course, and for ever renew it again---Where is the being who has condemned men, the best, the wifest, and the most enlightened of men, to perpetual flavery? Why should human nature be bereft of its most perfect attribute, that of governing itfelf? Why are those persons to be always led who are capable of conducting themselves? Is it then impossible for mankind or at least the greater part, to come to their majority? If one be enabled to do it why should not another; show to one person what you have taught another; teach him the grand art of mastering his passions and regulating his defires; teach him, that from his earliest youth he stands in need of others; that he must abstain from giving offence if he wishes not to be offended; that he must be beneficent if he wishes to receive favours. Let him be patient, indulgent, wife, and benevolent. Let these virtues be made easy to him by principles, experience, and examples; and you will foon fee whether he needs another to conduct him? If it be true, that the greater part of mankind are too weak or too ignorant to conceive these simple truths, and to be convinced by them; Oh then our happiness will be at an end, and let us cease to labour at rendering mankind better, or at feeking to enlighten them."

"Oh prejudice! oh contradiction of the human mind! shall the empire of reason, the capacity of governing ourselves be but a chimerical dream for the greater number of men, while on the other hand prejudice leads us to believe that such is the inherent right

of the children of Kings, of reigning families, and of every man whom wifdom or particular circumstances

render independent!"

What horrid artifice is contained in these sentences! The poor profelyte really imagines that he fees the most striking contradictions in the very foundations of our civil focieties. He really thinks that we believe them to rest on the hereditary privilege of Kings and of their children, to be born with all the necessary wifdom to conduct themselves, while nature has refused fuch gifts to other mortals; though Weishaupt, who scoffs in private at the credulity and folly of his adepts, knows as well as we do, that fuch has never been the idea even of the most ignorant populace. He knows that we believe Kings to be born children like other men, with the fame weaknesses, the same passions, and like incapacity; he knows as well as we do, that the gift of conducting ourselves and others is to be acquired by education, and by the helps and lights with which a man may be encompassed; and we know as well as he does, that the child of the most obscure parentage would often make a better king than many Sovereigns; as he might also be an excellent magiftrate, or a great general, had he received a proportionate education. But does there hence follow any contradiction in civil fociety, because, uncertain as to the persons who would be the most proper for governing, but certain of the intrigues and broils which would accompany the election of Kings, it has obviated those inconveniences by hereditary crowns and empires? And after all, what is the meaning of that fophisticated pretence founded on the power of being able to conduct one's felf? Question the most prudent and the wifeft of men, and he will readily fay, though I do not stand in need of laws, magistrates, or Kings, to restrain me from being unjust towards others, or from oppressing and plundering, I yet want their assistance to fecure me from being oppressed or plundered. The less I am inclined to injure others, the more I need the protection of the law from all injury. You are pleafed to call my fubmission to the laws, slavery; I, on the contrary, look to it as my fafety, and as the guarantee of that liberty which enables me to do Vol. III.

good and to live happy and at peace in society. I have never heard of laws which forbad me to live like an honest man. It is the wicked man only who recognizes liberty but in the impunity of his crimes; I scorn such liberty, and bless the hand that deprives me of it. You call him a tyrant and a despot, I call him my King and my benefactor. The better I know how to conduct myself with respect to others, the more thankful I am to him who hinders others from behaving ill to me.

The reader must pardon me for these restections; I know they are superfluous to those who think; but may not this work fall into the hands of persons as credulous as the unhappy proselyte. In exposing the envenomed weapons of the Sect, let it not be said that I withhold the antidote. Should any be still blind enough not to perceive the tendency of all these sophisms of Illuminism, let them hearken to the Sect ardently declaring their hopes; the Hierophant con-

tinues:

- " Are we then fallen from our dignity fo low as not even to feel our chains, or to hug them, and not cherish the flattering hope of being able to break them, or to recover our liberty, not by rebellion and violence (for the time is not yet come,) but by the force of reafon. Because a thing cannot be accomplished to-morrow, should we despair of ever being able to effect it? Abandon such short-sighted men to their own reasonings and their own conclusions; they may conclude again and again; but nature will continue to act. Inexorable to all their interested remonstrances, she proceeds, and nothing can impede her majestic course. Some events may take place contrary to our wishes; but they will all reclify of themselves; inequalities will be levelled, and a lasting calm shall succeed the tempest. The only conclusion to be drawn from all these objections is, that we are too much accustomed to the present state of things, or perhaps felf-interest has too great sway over us, to let us own that it is not impossible to attain universal independence--Let then the laughers laugh and the scoffer's scoff. He that observes and compares what nature has done with what she does at present, will soon see, that in spite of all our intrigues she tends invariably towards her object. Her proceedings are imperceptible to him who reflects

but little; they are visible only to the sage whose mind's eye penetrates even to the womb of time.—From the summit of the mount he discovers in the horizon that distant country, the very existence of which is not surmised by the service multitude of the

plain."

The principle means which Weishaupt offers to his adepts for the conquest of this land of promise, this foil of independence, are, to diminish the wants of the people, and to enlighten their minds. Hearken to his lessons, you who, heretofore protected by your laws, peaceably exercised an honourable and lucrative profession, and you who, once rivals of the flourishing commerce of Great Britain on the immensity of the ocean, are now but the forrowful and dejected coasters of the Texel, imprudent disciples of a disorganizing Sect .-- Learn, that it is in the fecret hatred fworn against you by the Sect in its mysteries, that you are to feek the destruction of Lyons, the pillage of Bourdeaux, the ruin of Nantes and Marfeilles, the fate, in thort, of so many other towns flourishing in commerce, even the fate of Amsterdam itself; and then let your aching eye glance on your trees of Equality and Liberty. At the very time when you thought that you were feconding the views of the fect against the Nobles, Priests, and Monarchs, only to reinstate the people in their rights of Liberty and Equality, the Sect was aiming its blows at you as the grand artificers of Despotisin. At that very period your profession was already profcribed by the mysteries, as that which of all others most surely tended to retain the people in flavery; the Illuminizing Jacobin was teaching his adepts, that "he who wishes to subject nations to his " yoke, need but to create wants which he alone can " latisfy .--- Erect the mercantile tribe (die kaufman-" schaft) into an hierarchical body; that is to say, confer " on it some rank or some authority in the government, " and you will have created perhaps the most formida-"ble, the most despotic of all powers. You will see it " giving laws to the universe, and on it alone will rest "the independence of one part of the world and the " flavery of the other. For that man dictates the law - " who has it in his power to create or foresee, to stiffle, - Vol. III.

"weaken, or fatisfy want. And who are better ena"bled to do this than merchants?" Thus we fee that
those very men who were such ardent supporters of
Jacobinisin in our commercial towns, with a view to
partake of the government, are precisely those whose
profession the profound Jacobin chiefly detests in every
form of government. May the elucidation of this
mystery inspire the industrious inhabitants of hospitable
Britain with new zeal for their laws! The discovery of
such a suare is of too great importance to their safety,

to allow me to conceal it from them.

In the next place the Hierophant proceeds from the art of diminishing wants in order to operate the independence of nations, to the duty of diffusing what he calls light. "He on the contrary (those are his words) who wishes to render mankind free, teaches them how to refrain from the acquifition of things which they cannot afford: he enlightens them, he infuses into them boldness and inflexible manners. He that teaches them fobriety, temperance, and economy, is more dangerous to the throne than the man who openly preaches regicide .-- If you cannot diffuse at the same instant this degree of light among all men, at least begin by enlightening yourfelf, and by rendering yourfelf better. Serve, affift, and mutually support each other; augment our numbers; render yourselves at least independent, and leave to time and posterity the care of doing the rest. When your numbers shall be augmented to a certain degree, when you shall have acquired strength by your union, besitate no longer, but begin to render yourfelf powerful and formidable to the wicked (that is to fay to all who will refult their plans;) the very circumstance of your being sufficiently numerous to talk of force, and that you really do talk of it, that circumstance alone makes the profane and wicked tremble---That they may not be overpowered by numbers, many will become good (like you) of themselves, and will join your party .-- You will foon acquire sufficient force to bind the hands of your opponents, to fubjugate them, and to stifle wickedness in the embryo." That is to fay, as it may be understood in future, you will foon be able to stifle every principle of law, of government, of civil or political fociety, whose very institution in the eyes of an Illuminee is the germ of all the

vices and misfortunes of human nature. "The mode of diffusing universal light is, not to proclaim it at once to the whole world, but to begin with yourself; then turn towards your next neighbour; you two can enlighten a third and fourth; let these in the same manner extend and multiply the number of the children of light, until numbers and force shall throw power into our bands."*

I observe in the ritual of this degree, that should the Hierophant be fatigued by the length of this discourse, he may take breath, and let one of the adepts continue the instruction of the proselyte.† Our readers also may avail themselves of this permission, and they have copious matter for reslection in what they have hitherto read. They may perhaps be inclined to ask, to what degree the people must diminish their wants not to stand in need of laws? They will perceive that bread itself must be denied them; for as long as fields are cultivated, laws will be necessary to protect the crops and to restrain men from reaping that which they have not sown; and if on the first view the Sophism appears wicked, the reader will soon perceive that it is but folly in the garb of Sophistry.

The better to form their judgments on the lessons of the Hierophant, they will have to compare that Revolution, which is to be the effect of instruction alone, and which is insensibly to take place without the least shall have acquired numbers, force, and power, enabling them to bind the hands of their opponents, and to subjugate all who may still show any affection for their laws, or for that civil order in society which the Sect wishes to suppress.

^{*} See Discourse on the lesser Mysteries of Illuminism.

[†] This Discourse actually requires at least two hours to read it. That part from which I have made extracts extends in Vol. II. of the Original Writings, from Page 44 to 93, and in the less works of Philo and Spartaeus, (which are in much smaller print) from Page 10 to 48. I mean to abridge the remaining part still more; but shall be serupulously exact in the translation of all remarkable passages.

CHAP. X.

Continuation of the Discourse on the leffer Mysteries.

In that part of the discourse which remains to be laid before the reader, the Hierophant, insisting on the necessity of enlightening the people to operate the grand revolution, seems to fear that the candidate has not clearly conceived the real plan of this revolution, which is in future to be the sole object of all his instructions. "Let your instructions and lights be universally diffused; so shall you render mutual security universal; and security and instruction will enable us to live without prince or government. If that were not the case, why should we go in quest of either?"*

Here then the candidate is clearly informed of the grand object towards which he is to direct all his future instructions. To teach the people to live without princes or governments, without laws or even civil society, is to be the general tendency of all his lessons. But of what nature must these lessons be to attain the desired object?--They are to treat of morality and of morality alone. "For (continues the Hierophant) if light be the work of morality, light and security will gain strength as morality expands itself. Nor is true morality any other than the art of teaching men to shake off their wardship, to attain the age of manhood, and thus to need neither princes nor governments."+

When we shall see the sect enthusiastically pronouncing the word morality, let us recollect the definition which it has just given us of it. Without it, we could not have understood the real sense of the terms honest men, virtue, good or wicked men. We see that, according to this definition, the honest man is he who labours at the overthrow of civil society, its laws, and its chiefs: for these are the only crimes or virtues mentioned in the whole code. Pre-supposing that the can-

^{*} Und aligemeine aufklärung und sicherheit machen fürsten und staaten entbehrlich. Oder wo zu braucht man sie sodann.

[†] Die morai ist also die kunst welche menschen lehrt volljährig zu werden, der vormundschaft los zu werden, in ihr männliches alter zu tretten, and die fürsten zu entbehren.

didate may object that it would be impossible to bring mankind to adopt such doctrines, the Hierophant anticipates the objection, and exclaims, "He is little acquainted with the powers of reason and the attractions of virtue; he is a very novice in the regions of light, who shall harbour such mean ideas as to his own effence, or the nature of mankind. If either he or I can attain this point, why should not another attain it also? What! when men can be led to despise the horrors of death, when they may be inflamed with the enthuliasm of religious and political follies, shall they be deaf to that very doctrine which can alone lead them to happiness? No, no; man is not so wicked as an arbitrary morality would make bim appear. He is wicked, because Religion, the State, and bad example, perverts him. It would be of advantage to those who wish to make him better, were there fewer perfous whose interest it is to render him wicked in order that they may support their power by his wickedness."

"Let us form a more liberal opinion of human nature. We will labour indefatigably, nor shall difficulties affright us. May our principles become the foundation of all morals! Let reason at length be the religion

of men, and the problem is folved."*

This pressing exhortation will enable the reader to solve the problem of the altars, the worship, and the session of Reason, in the French Revolution; nor will they be any longer at a loss to know from what loath-

some den their shameless Goddess rose.

The candidate also obtains the solution of all that may have appeared to him problematic in the course of his former trials. "Since such is the force of morality and of morality alone, (says the Hierophant,) since it alone can operate the grand revolution which is to restore liberty to mankind, and abolish the empire of imposture, superstition, and despotism; you must now perceive why on their first entrance into our Order we oblige our pupils to apply closely to the study of morality, to the knowledge of themselves and of others. You must see plainly, that if we permit each novice to introduce his friend, it is in order to form a legion that may more justly be called holy and invincible

^{*} Undenlich macht die vernunst zur religion der menschen, so ist die ausgabe ausgelost.

than that of the Thebans; fince the battles of the friend fighting by the fide of his friend are those which are to reinstate human nature in its rights, its liberty, and

its primitive independence."

The morality which is to perform this miracle is not a morality of vain subtilities. It is not that morality which, degrading man, renders him careless of the goods of this world, forbids him the enjoyment of the innocent pleasures of life, and inspires him with the hatred of his neighbour. It must not be a morality favouring the interests only of its teachers, which prescribes perfecution and intoleration, which militates against reason, which forbids the prudent use of the passions; whose virtues are no other than inaction, idleness, and the heaping of riches on the slothful.—Above all, it must not be that morality which, adding to the miseries of the miserable, throws them into a state of pusillanimity and despair, by the threats of hell and the sear of devils.

"It must, on the contrary, be that morality so much disregarded and defaced at the present day by selfishness, and replete with heterogeneous principles. It must be a divine doctrine, such as Jesus taught to his disciples, and of which he gave the real interpreta-

tion in his fecret conferences.".

This fudden transition naturally leads Weishaupt to the developement of a mystery of iniquity for which we have long fince feen him preparing his Major Illuminees, and particularly the Scotch Knights of illuminization. The better to understand this mystery, let us recal to mind how the Infinuators or the teachers began by folemnly affuring their different Candidates, Novices, or Minerval Academicians, that in all the lodges of Illuminism there never arises a question in the least degree prejudicial to religion or the state. All these promises have been gradually lost fight of, and the profelyte has had time to accustom his ears to declamations against the priesthood and royalty. It has already been infinuated, that the Christianity of our times is very different from that taught by Jesus Christ; the time was not arrived for numbering Christ himself among the impostors; his name, his virtues, might still be venerated by certain adepts. Some there were, perhaps, who would be shocked at bare-faced

Atheism; and it is on their account that Weishaupt has thus treated of Christ. In the preceding degree he had contented himself with hinting, that the doctrines of this divine teacher had been perverted; nor had he declared what species of political revolution was (as he pretended) pointed out in the Gospel. But here the execrable fophister apostrophizes the God of the Christians in language similar to that in which we have fince feen the too famous Fauchet declaiming in the revolutionary pulpit. It is here that Weishaupt declares Jesus Christ to be the Father of the Jacobins, or rather (to speak the revolutionary language) the great Doctor of the Sans-culottes. But, to enable us the better to judge of the cunning and premeditated villany of this detestable artifice, let us first attend to the correspondence of the adept, who, under Weishaupt, is charged with the compiling of the Code. Knigge, like the monstrous prototype of Illuminism, fubdivides the adepts into those who scoff at and detest revelation, and those who stand in need of a revealed religion to fix their ideas. It is to explain this that Knigge writes the following letter to Zwack:

"To unite these two classes of men, to make them " concur and co-operate towards our object, it was " necessary to represent Christianity in such a light as " to recall the superstitious to reason, and to teach our " more enlightened fages not to reject it on account "of its abuse. This should have been the secret of " Masonry, and have led us to our object. Meanwhile " despotism strengthens daily, though liberty univer-" fally keeps pace with it. It was necessary then to " unite the extremes. We therefore affert here, that "Christ did not establish a new religion, but that his "intention was fumply to reinstate natural religion in "its rights; that by giving a general bond of union to the world, by diffusing the light and wisdom of "his morality, and by diffipating prejudices, his inten-" tion was, to teach us the means of governing our-* selves, and to re-establish, without the violent means of " revolutions, the reign of Liberty and Equality among " men. This was eafily done by quoting certain texts " from Scripture, and by giving explanations of them, " true or fals is of little consequence, provided each Vol. III.

"one finds a fense in these doctrines of Christ conso-"nant with his reason. We add, that this religion, so "simple in itself, was afterwards defaced; but that,

"by means of inviolable fecrecy, it has been transmit-

"ted in purity to as through Free-Masonry."

"Spartacus (Weishaupt) had collected many materials for this, and I added my discoveries in the
instructions for these two degrees. Our people;
therefore, being convinced that we alone are posses,
seed of the real secrets of Christianity, we have but
to add a few words against the Clergy and Princes.
In the last mysteries we have to unfold to our adepts
this pious fraud, and then by writings demonstrate
the origin of all religious impositions, and their mustual connexion with each other."*

If the reader be not too much difgusted with this pious fraud, but can still attend to the declamations of the Hierophant, let us once more enter that den of demons wherein presides the triple genius of impiety,

hypocrify, and anarchy.

The Hierophant is about to fay, "that their grand and ever-celebrated mafter, Jesus of Nazareth, appeared in an age when corruption was universal; in the midst of a people who from time immemorial had been subjected to and severely felt the yoke of slavery; and who eagerly expected their deliverer announced by the Prophets. Jesus appeared and taught the doctrine of reason; to give greater efficacy to these doctrines, he formed them into a religion, and adopted the received traditions of the Jews. He prudently grafted his new school on their religion and their cultoms, which he made the vehicle of the effence and secrets of his new doctrines. He did not

* Orig. Writ. Vol. II. Letter from Philo to Cato, Page 104, and following.

[†] Here is another example of the manner in which history is falfified.

The Jews were enflaved from time immemorial! Does this nation then make its whole history confist in the years of its captivity? Had it forgot its liberty and its triumphs under Joshua, David, Solomon, and its other Kings? Was it just emerged from its captivity when it fell under the dominion of the Romans, a dominion under which it remained at the time of Christ's birth? The adept has heard talk of the captivity of the Jews, of those periods when Almighty God, as a punishment for their crimes, delivered them over to their enemies; and he inconsiderately concludes, that their whole history is but one continued scene of bondage.

felect fages for his new disciples, but ignorant ment chosen from the lowest class of the people, to show that his doctrine was inade for all, and suitable to every one's understanding; to show too, that the knowledge of the grand truths of reason was not a privilege peculiar to the great. He does not teach the Jews alone, but all mankind, the means of acquiring their liberty, by the observation of his precepts. He supported his doctrines by an innocent life, and sealed them with his blood."

"His precepts for the falvation of the world are, famply, the love of God and the love of our neighbour; he asks no more... Nobody ever reduced and consolidated the bonds of human society within their real limits as he did—No one was ever more intelligible to his hearers, or more prudently covered the sublime signification of his doctrine. No one, indeed, ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth. It is true, that on all occasions (in ganzen) he carefully concealed the sublime meaning and natural consequences of his doctrines; for he had a secret doctrine as is evident from more

than one passage of the Gospel."

If was during the time that he was writing this hypocritical history of the Messiah, that Weishaupt was: turning the credulous profelyte into ridicule; as to the other adepts, he well knew that they anticipated fuch explanations, or at least would be delighted with them. Hence that impudence with which he fallifies the Scriptures. To prove the existence of this secret school, the doctrines of which are reserved for the initiated alone, he cites these words of Christ: " To you is "given to know the mystery of the kingdom of God; " but to them that are without, all things are done in " parables."* But he carefully avoids mentioning the order which Christ gives to his disciples, " That which "I tell you in the dark, speak ye in the light; and "that which you hear in the ear, preach ye upon the "house-tops." Weishaupt then proceeds to thesewords: "And their princes have power over them---

^{*} St. Mark, Ch. iv. V. 11. † St. Matthew, Ch. x. V. 27.

"but it is not fo among you; but whofoever will be " greater shall be your minister."* This precept, as well as all those on Christian humility, he transforms into principles of diforganizing equality inimical to all constituted authorities.---With equal ease he avoids all those lessons so often repeated both by Christ and his Apostles, on the obligation of rendering to Cefar what is Cefar's, of paying tribute, and of recognizing the authority of God himself in that of the law and of the magistrates. If Christ has preached the love of our neighbour, or fraternal love, his words are immediately perverted by Weishaupt into a love of his Equality. If Christ exhorts his disciples to contemn riches. the impostor pretends it is to prepare the world for that community of riches which destroys all property. In fine, the conclusions drawn from these impious and deriding explanations, and from many others of a fimilar

nature, are contained in the following words:

" If therefore the object of the secret of Jesus, which has been preserved by the institution of the mysteries, and clearly demonstrated both by the conduct and the discourses of this divine master, was to reinstate mankind in their original Liberty and Equality, and to prepare the means; how many things immediately appear clear and natural, which hitherto feemed to be contradictory and unintelligible! This explains in what fense Christ was the saviour and the liberator of the world. Now the doch ine of original fin, of the fall of man, and of his regeneration, can be understood. The state of pure nature, of fallen or corrupt nature, and the state of grace, will no longer be a problem. Mankind, in quitting their state of original liberty, fell from the state of nature and lost their dignity. In their civil society, under their governments, they no longer live in the state of pure nature, but in that of fallen and corrupt nature. If the inoderating of their paffions and the diminution of their wants, reinstate them in their primitive dignity, that will really constitute their redemption and their state of. grace. It is to this point that morality, and the most perfect of all morality, that of Jesus, leads mankind. When at length this doctrine shall be generalized through.

^{*} St. Mark, Ch. x. V. 42, 43.

out the world, the reign of the good and of the cleet shall

be established."*

This language is furely not enigmatical. The profelyte, once mafter of the mysteries it contains, needs only to be informed, how the great revolution, which they foretell, became the object of secret societies, and what advantages accrue to these societies from the

secrecy in which they exist.

The Hierophant then, for the instruction of the proselyte, goes back to the origin of Masonry; he declares it to be the original school and depository of the true doctrine. He takes a view of its hieroglyphics and shapes them to his system. The rough stone of Mafonry becomes the symbol of the primitive state of man, savage but free.--The stone split or broken is the state of fallen nature, of mankind in civil society, no longer united in one family, but divided according to their states, governments, or religions. The polished stone represents mankind reinstated in its primitive dignity, in its independence. Yet Masonry has not only loft these explanations; but the illuminizing orator goes fo far as to fay, "The Freemasons, like Priests and chiefs of nations, have banished reason from the earth. They have inundated the world with tyrants, "impostors, spectres, corpses, and men like to wild " bealts."

Should any reader be surprised at seeing the Hierophant give this account of Masonry, let him resect on the hatred which Weishaupt had sworn against every school where the name of any deity was preserved. The Jehovah or the Grand Architest of Masonry, the two-fold god of the Rosycrusian magicians, still render the occult lodges a school of some fort of Theosophy. But how reserved soever the Hierophant may be with regard to Atheism, the proselyte must, nevertheless, foresee, that should he be admitted to one degree higher, neither the Grand Architest nor the two-fold God will meet a better fate than the God of the Chris-

^{*} Orig. Writ. Part II. P. 106, 7.—The last Works of Spartacus, P. 58.—The author has transcribed the whole of what is printed in Italics in German, lest his translation of this extraordinary passage should be suffected of being exaggerated. As he perfectly understands the German language, and is a man of undoubted veracity, I have emitted it, but in 60 doing think it my duty to mention it.

T.

tians. And therefore it is that Weishaupt declaims against those spirits, apparitions, and all the superstitutions of Freemasonry; hence the theosophic Masons are involved in the general malediction pronounced

against the priesthood and the throne.

It can be easily conceived that Weishaupt must represent true Masonry, or the pretended real Christianity, as solely extant in Illuminism. But the Hierophant enjoins the proselyte not to think that this is the only advantage which the Order and the whole universe draw

from this mysterious association.

Here let magistrates, the chiefs of nations, every man who still retains any regard for the support of laws and empires, and of civil fociety, let them, I fay, read, and meditate on these other advantages. The lesson is of the utmost importance—Whoever voir are: all honest citizens, whether Masons, Rosycrusians. Mopfes, Hewers of Wood, Knights; all you who thirst after the mysteries of the lodges, cease to accuse me of conjuring up chimerical dangers. I am not the man who speaks: it is he who of all others has been the best acquainted with your affociation, and has known what advantages could be drawn from them by able and patient conspirators .-- Read; and tell us which is the most impressive on your mind, the pleasures you may find in your lodges, or the dangers of your country. Read; and if the name of citizen be still dear to you, reflect whether yours should remain inscribed on the registers of a fecret society. You were ignorant of the dangers; the most monstrous of conspirators will lay them open to you, and he will call them advantages. He literally fays, "Though these mysterious Affociations should not attain our object, they prepare the way for us; they give a new interest to the cause; they present it under points of view hitherto unobserved; they stimulate the inventive powers and the expectations of mankind; they render men more indifferent as to the interests of governments; they bring. men of divers nations and religions within the same bond of union; they deprive the church and state of their ablest and most laborious members; they bring men together who would never otherwife have known or met each other. By this method alone they undermine the foundation of states, though they had really no ficels

project in view. They throw them together and make them clash one against the other. They teach mankind the power and force of union; they point out to them the imperfection of their political constitutions, and that without exposing them to the suspicions of their enemies, fuch as magistrates and public governments. They mask our progress, and procure us the facility of incorporating in our plans and of admitting into our Order, after the proper trials, the most able men, whose patience, long abused, thirsts after the grand ultimatum. By this means they weaken the enemy; and though they should never triumph over him, they will at least diminish the numbers and the zeal of his partizans; they divide his troops to cover the attack. In proportion as these new affociations or secret societies, formed in different states, shall acquire strength and prudence at the expence of the former ones (that is to fay, of civil fociety,) the latter must weaken, and in-

lenfibly fall."

"Besides, our Society originates, and must naturally and effentially deduce its origin from those very governments whose vices have rendered our union necesfary. We have no object but that better order of things for which we incessantly labour; all the efforts, therefore, of Princes to stop our progress will be fruitless; the spark may long remain hidden in the ashes, but the day must come in which shall burst forth the general flame. For nature nauseates always to run the same course. The heavier the voke of oppression weighs on man, the more fedulously will he labour to throw it off; and the liberty he feeks shall expand itself. The. feed is fown whence shall spring a new world; the roots extend themselves; they have acquired too much strength, they have been too industriously propagated, for the day of harvest to fail us.--Perhaps it may be necessary to wait thousands and thousands of years; but sooner or later nature shall confummate its grand work, and she shall restore that dignity to man for which he was deftined from the beginning."

Reader, you have heard them. These conspirators have faid more than I should have dared to hint at on the nature and danger of these associations. would be useless for me to rest longer on this point. I shall end by showing by what artifices the Hiero-

phant endeavours to tranquilize the consciences of those adepts who may have been startled at these predictions. Notwithstanding all that he has said of those times when Illuminism shall find means of binding bands and fuljugating; notwithstanding all that averfion against governments which he seeks to insuse into the adepts, he concludes in a hypocritical strain peculiar to wickedness. "We are here at once the obfervers and the infruments of nature .-- We do not wish to precipitate her steps. To enlighten men, to correct their morals, to inspire them with benevolence, fuch are our means. Secure of success, we abstain from violent commotions. To have foreseen the happiness of posterity, and to have prepared it by irreproachable means, suffices for our felicity. The tranquility of our consciences is not troubled by the reproach of aiming at the ruin or overthrow of states and thrones. Such an accufation could with no more propriety be preferred against us, than it might against the statesmen who had foreseen and foretold the impending and inevitable ruin of the state.--- As assiduous observers of Nature, we admire her majestic course; and, burning with the noble pride of our origin, we felicitate ourselves on being the children of men and

" But carefully observe and remember, that we do not impose our opinions; we do not oblige you to adopt our doctrines. Let the truth you can acknowledge be your only guide. Free man, exercise here thy primitive right; feek, doubt, examine, do you know of, or can you find elsewhere, any thing that is better?---Make us acquainted with your views, as we have exposed ours to you. We do not blush at the limits of our understandings; we know that we are but men: we know that fuch are the dispositions of nature, such the lot of man, that he is not to expect to attain perfection at his outfet; he can attain it but by degrees. It is by gaining experience from our errors, by profiting of the lights acquired by our forefathers, that we shall become at once the children of wildom, and the parents of a still wifer progeny. If, therefore, you think that you have found truth in the whole of our doctrine, adopt the whole. Should you perceive any error to have stolen in with it, remember

that truth is not the less estimable on that account. If you have met with nothing that pleases you here, reject the whole without fear; and remember, that in many things, at least, we only need further research or a new investigation. Do you observe any thing blamable or laudable, fee and make choice of what you approve. Should you be more enlightened your felf, then your eye may have discovered truth's which The more art we employ in are still denied to us. the instruction of our pupils to lead them to the paths of wisdom, the less you will be inclined to refuse us

a portion of your applause."

Thus ends the discourse of the Hierophant .-- The profelyte who has heard it without shuddering, may flatter himself with being worthy of this priesthood. But before he is facrilegiously anointed, he is led back to the porch, where he is invested with a white tunic. He wears a broad filken scarlet belt; the sleeve is tied at the extremity and middle with bandages of the fame colour, which make it bulge out.* I am particular in the description of this dress, because it was in a fimilar one that, during the French Revolution, a comedian appeared perfonally attacking Almighty God, faying, " No! thou dost not exist. If thou hast pow's " er over the thunder-bolts, grasp them; aim them at "the man who dares fet thee at defiance in the face " of thy altars. But no, I blaspheme thee, and I still "live. No, thou dost not exist." In the same costume, and to prepare him for the fame blasphemies, the Epopt is recalled into the temple of mysteries. He is met by one of the brethren, who does not permit him to advance till he has told him, "that he is " fent to enquire whether he (the profelyte) has per-" feetly understood the discourse which has been read " to him---whether he has any doubts concerning the "doctrines which are contained in it---whether his "heart is penetrated with the fanctity of the princi-" ples of the Order---whether he is fensible of the call, " feels the strength of mind, the fervent will, and all "the difinterestedness requisite to labour at the grand "undertaking---whether he is ready to make a facrifice

^{*} Last Works of Philo and Spartacus, at the end of the Discourse. Yol. III.

" of his will, and to fuffer himself to be led by the most

" excellent superiors of the Order."

I will spare the reader the disgusting impiety of the ceremonial which immediately follows .-- The rites of the preceding degree were in derision of the Last Supper; these are an atrocious mimicry of the sacerdotal ordination. A curtain is drawn, and an altar appears with a crucifix upon it. On the altar also is a bible; and the ritual of the Order lies on a reading desk; on the side a censer, and a phial full of oil. The Dean acts the part of a Bishop, and he is surrounded with acolytes. He prays over the profelyte, blesses him, cuts hair from the top of his head, clothes him in the vestments of the priesthood, and pronounces prayers after the fashion of the sect. On presenting the cap he fays, "Cover thyself with this cap, it is "more valuable than the crown of Kings." The very expressions of the Jacobin with his red cap. The communion confifts in honey and milk, which the Dean gives to the profelyte, faying, "This is what Nature "gives to man. Reflect how happy he would still " have been, if the defire of superfluities had not, by "depriving him of a taste for such simple food, multi-" plied his wants, and poisoned the balm of life."

All the preceding part of this degree fufficiently explains the real meaning of these words. The ceremonies are terminated with delivering to the Epopt that part of the code which relates to his new degree. I shall relate all that is necessary for the reader to be informed of, when, after having treated of the degree of Regent, and of the Grand Mysteries, I shall come

to investigate the government of the Order.

CHAP. XI.

Eighth Part of the Code of Illuminees.—The Regent, or the Prince Illuminee.

WHEN one of our Epopts has fufficiently dif- Qualities tinguished himself to bear a part in the poli- required. "tical government of our Order; that is to fay, when " he unites prudence with the liberty of thinking and " of acting; when he knows how to temper boldness " with precaution, resolution with complaifance; sub-"tlety with good-nature; loyalty with simplicity; fin-" gularity with method; transcendency of wir with " gravity and dignity of manners; when he has learn-" ed opportunely to speak or to be filent, how to obey " or to command; when he shall have gained the "esteem and affection of his fellow-citizens, though " feared by them at the fame time; when his heart " shall be entirely devoted to the interests of our Or-"der, and the common welfare of the universe shall " be uppermost in his mind; --- then, and then only, let "the Superior of the province propose him to the na-"tional Inspector as worthy of being admitted to the " degree of Regent."

Such are the qualities required by the Sect for the admission of its adepts to the degree which in the Code is sometimes termed *Regent*, at others the *Prince Illuminee*. Such are the very words to be found in

the preamble of the rules of this degree.

"Three things of the utmost consequence (says the code) are to be observed. In the first place, the greatest reserve is necessary with respect to this degree. Secondly, those who are admitted into it nust be as much as possible free men and independent of all Princes: they must indeed have clearly manifested their hatred for the general constitution or the actual state of mankind; have shown how ardently they wish for a change in the government of the world; and how much the hints thrown out in the degree of Priest has inflamed their wishes for a better order of things."

Vol. III. T 2

Precautions inary queftions.

If all these requisites are to be found in the Candiand prelim- date, then let the national Inspector once more examine, in his records, every thing relative to the conduct and character of the new adept, let him inspect the divers questions which have been put to him, and difcover where he has shown his strong or his weak side. According to the refult of this examination, let the Inspector propose some new questions on those articles on which the Candidate may have shown the greatest referve. For example, fome of the following:

" I. Would you think a fociety objectionable, which " should (till nature shall have ripened its grand revo-"lutions) place itself in a fituation, which would de-" prive Monarchs of the power of doing harm, though "they should wish it? A fociety whose invisible " means should prevent all governments from abusing "their power? Would it be impossible through the "influence of fuch a fociety, to form a new state in "each state, status in statu;" that is to say, would it be impossible to subject the rulers of every state to this Illuminizing Society, and to convert them into mere tools of the Order even in the government of their own dominions?

" II. Were it to be objected, that such a society. " might abuse its power, would not the following con-" fiderations do away fuch an objection ?--- Do not our " prefent rulers daily abuse their power? And are not "the people filent, notwithstanding such an abuse? Is "this power as fecure from abuse in the hands of "Princes, as it would be in those of our adepts whom "we train up with fo much care? If then any go, " vernment could be harmless, would it not be our's, " which would be entirely founded on morality, fore, "fight, wifdom, liberty, and virtue?"

" III. Though this universal government, founded "on morality, should prove chimerical, would it not

" be worth while to make an essay of it?

"IV. Would not the most sceptical man find a " fufficient guarantee against any abuse of power on "the part of our Order, in the liberty of abandoning "it at pleafure; in the happiness of having Superiors " of tried merit, who, unknown to each other, could

^{*} Infructions for conferring the degree of Regent, Nos. 1, 2, 3; Last Works of Philo and Spartacus.

"not possibly support each other in their treasonable combinations against the general welfare; Superiors, in short, who would be deterred from doing harm by the fear of the existing chiefs of empires?"

"V. Should there exist any other secret means of guarding against the abuse of that authority entrusted by the Order to our Superiors, what might

" they be?

"VI. Supposing despotism were to ensue, would it be dangerous in the hands of men who, from the very first step we made in the Order, teach us now thing but science, liberty, and virtue? Would not that despotism lose its sting in the consideration that those chiefs who may have conceived dangerous plans will have begun by disposing a machine in di-

" rect opposition to their views."*

To understand the tendency of these questions, let us reflect on the meaning given by the Sect to liberty and general welfare. Above all, let us not forget the lesson already given to the adepts on morality; the art of teaching men to shake off the yoke of their minority, to fet aside Princes and Rulers, and to learn to govern themselves. This lesson once well understood, the most contracted understanding must perceive, in spite of the insidious tenour of these questions, that their sole tendency is to ask, whether "a Sect would be very dangerous who, under pretence of hindering the chiefs of nations, Kings, Ministers, and Magistrates, from hurting the people, should begin by mastering the opinions of all those who surrounded Kings, Ministers, or Magistrates; or should seek by invisible means to captivate all the councils, and the agents of public authority, in order to reinstate mankind in the rights of their pretended majority; and to teach the subject to throw off the authority of his Prince, and learn to govern himself; or, in other words, to destroy every King, Minister, Law, Magistrate, and public authority whatever?" The Candidate, too well trained to the spirit of Illuminism not to see the real tendency of these questions, but also too much perverted by it to be startled at them, knows what answers he is to give to obtain the new degree. Should he still har-

^{*} Instructions for conferring the degree of Regent, No. 1, 2, 32 Last Works of Philo and Spartacus.

bour any doubts, the ceremonies of his installation would divest him of them. These are not theosophical or insignificant ceremonies; every step demonstrates the disorganizing genius, and the harred for all authority, which irritates the spleen of their impious author; and it is therefore that Weishaupt, when writing to Zwack, represents them as infinitely more important than those of the preceding degree.*

The Inau-

When the admission of the new adept is resolved on, he is informed, "that as in future he is to be en"trusted with papers belonging to the Order, of far
"greater importance than any that he has yet had in
"his possession, it is necessary that the Order should
"have further securities. He is therefore to make
"his will, and insert a particular clause with respect
"to any private papers which he may leave in case
"of sudden death. He is to get a formal and juri"dical receipt of that part of his will from his fa"mily, or from the public Magistrate, and he is to
"take their promises in writing that they will fulfil
"his intentions."
"

This precaution taken, and the day for the initiation fixed, the adept is admitted into an anti-chamber hung with black. Its furniture confilts in a skeleton elevated on two steps, at the feet of which are laid a crown and a fword---There he is asked for the written dispositions he has made concerning the papers with which he may be entrusted, and the juridical promise he has received that his intentions shall be fulfilled. His hands are then loaded with chains, as if he were a flave; and he is thus left to his meditations.+ The Provincial who performs the functions of Initiator is alone in the first faloon, feated on a throne. The Introducer, having left the Candidate to his reflections, enters this room, and in a voice loud enough to be heard by the new adept, the following Dialogue takes place between them.

" Provincial. Who brought this flave to us?"

[&]quot;Introducer. He came of his own accord; he "knocked at the door."

[&]quot; Prov. What does he want?"

^{*} Original Writings, Vol. II. Lct. 24, from Weishaupt to Cato.

this degree, No. 5. + Ritual of this degree, No. 5.

"Introd. He is in fearch of Liberty, and asks to be freed from his chains."

" Prov. Why does he not apply to those who have

" chained him?"

"Introd. They refuse to break his bonds; they ac-"quire too great an advantage from his slavery."

"Prov. Who then is it that has reduced him to

" this state of slavery?"

"Introd. Society, governments, the sciences, and false religion." Die geselschaft, der skaat, die gelehr"samkeit, die salsche religion."

" Prov. And he wishes to cast off this yoke to be-

" come a feditious man and a rebel?"

"Introd. No; he wishes to unite with us, to join in our fights against the constitution of governments, the corruptions of morals, and the profanation of religion. He wishes through our means to become powerful, that he may attain the grand ultimatum."

"Prov. And who will answer to us, that after having obtained that power he will not also abuse it,
that he will not be a tyrant and the author of new

" misfortunes?"

"Introd. His heart and his reason are our guarantees--the Order has enlightened him. He has learnded to conquer his passions and to know himself. Our
Superiors have tried him."

"Prov. That is faying a great deal---Is he also fuperior to prejudice. Does he prefer the general interest of the universe to that of more limited

" affociations?"

" Introd. Such have been his promifes."

"Prov. How many others have made fimilar promises who did not keep them? Is he master of himself? Can he resist temptation? Are personal considerations of no avail with respect to him? Ask him, whether the skeleton he has before him is that of a king, a nobleman, or a beggar?"

"Introd. He cannot tell; nature has destroyed all that marked the depraved state of inequality; all that he sees is, that this skeleton was man like us; and the character of man is all that he attends to."

"Prov. If such be his fentiments, let him be free at his own risk and peril. But he knows us not,

"Go and ask him why he implores our protection?"

This dialogue ended (and the reader will not be at a loss to perceive the drift of it,) the Introducer returns to the Candidate, and fays, "Brother, the knowledge "you have acquired can no longer leave you in doubt "as to the grandeur, the importance, the disinterested ness and lawfulness of our great object. It must therefore be indifferent to you whether you are ac quainted with our Superiors or not; nevertheless, I have some information to impart to you on that "subject."

This information is nothing more than a fummary of a pretended history of Masonry, going back to the deluge; and of what the Sect calls the fall of man, the loss of his dignity, and of the true doctrine. The ftory then continues to Noah and the few who escaped the deluge in the ark; these, he says, were a few Sages or Freemasons, who have maintained the true principles in their fecret schools. It is for that reason. fays the Instructor, that Masonry has preserved the denominations of Noachilts and Patriarchs-Then comes a recapitulation of what had been faid in the degree of Epopt on the pretended views of Christ, on the decline of Masonry, and on the honour referved to Illuminism to preferve and revive these true and ancient mysteries--" When questioned (fays the Instructor) as to whom we are indebted to for the actual constitution of our Order, and the present form of the inferior degrees, the following is the answer we give:

"Our founders, without doubt, had extensive knowledge, fince they have transmitted so much to us.—Actuated by a laudable zeal for the general welfare, they formed a code of laws for our Order; but, partly through prudence, and partly to guard against their own passions, they left the direction of the edifice they had raised to other hands, and retired. Their names will for ever remain in oblivion—The chiefs who govern the Order at present are not our founders; but posterity will doubly bless those unknown benefactors who have despised the vain glory of immortalizing their names. Every document which could have thrown light on our origin has been committed to

the flames."

^{*} Ritual of this degree, No. 1.

"You will now be under the direction of other men; men who, gradually educated by the Order, have at length been placed at the helm. You will foon make one of their number.—Tell me only, whether you still harbour any doubt as to the object of the Order."

The Candidate, who has long fince been past all possibility of doubt, advances with his Introducer towards another faloon; but, on opening the door, feveral of the adepts run and oppose their entrance. A new dialogue takes place in the style of the first-Who goes there? Who are you?--It is a flave who has fled from his masters-No slave shall enter here-He has fled that he might cease to be a slave; he craves an afylum and protection-But should his master follow?--He is safe, the doors are shut---But should he be a traitor?---He is not one, he has been educated under the eyes of the Illuminees. They have imprinted the divine feal on his forehead,--- The door opens, and those who opposed the Candidate's entrance escort him to the third faloon. Here new obstacles occur, and another dialogue takes place between an adept in the infide and the Introducer. In the mean time the Provincial has left his former station, and has feated himself upon a throne in this third room. [It is worthy of remark that these enemies of thrones are themselves always seated on a throne. The Provincial gives orders that the Candidate may be admitted, and defires to fee whether he really bears the print of the feal of liberty. The Brethren accompany the new adept to the foot of the throne.

"Prov. Wretch! You are a flave: and yet dare center an affembly of free men! Do you know the fate that awaits you? You have paffed through two doors to enter this; but you shall not go hence un-

" punished, if you profane this sanctuary."

"Introd. That will not happen; I will be his guarantee. You have taught him to thirst after liberty;

"and now keep your promise."

"Prov. Well, Brother, we have subjected you to "various trials. The elevation of your fentiments has "made us conceive you to be both proper and worthy of being admitted into our Order. You have thrown yourself with considence and without reserve into Vol. III.

"our arms: and it is time to impart to you that liberty which we have painted to you in such bewitching colours. We have been your guide during all the
time that you stood in need of one. You are now
strong enough to conduct yourself; be then in suture
your own guide, be it at your own peril and risk. Be
free; that is to say, be a man, and a man who knows
how to govern himself; a man who knows his duty,
and his imprescriptible rights; a man who serves the
universe alone; whose actions are solely directed to the
general benefit of the world and of human nature.
Every thing else is injustice.—Be free and independent;
in suture be so of yourself.—Here, take back the engagements you have hitherto contracted with us. To you
we return them all."

As he pronounces these words, the Provincial returns him all the writings which concern him, such as his oaths, his promises, the minutes of his admission to the preceding degrees, the history of his life which he had transmitted to the superiors, and all the notes

taken by the Scrutators concerning him.

This perhaps is one of the most delicate traits of policy of the scet. The chiefs have had full leisure to pry into the most fecret recesses of his heart, and the Scrutators have no further discoveries to make. The candidate may take back his oaths and his fecrets, but recollections (perhaps copies) still remain, and the Initiator may well continue: " In future you will owe us no-" thing but that which your heart shall dictate. We " do not tyrannize over men, we only enlighten them. "Have you found contentment, rest, satisfaction, hap-" pinefs, among us? You will not then abandon us. " Can we have mistaken you, or can you have mista-" ken us? It would be a misfortune for you; but you " are free. Remember only that men free and inde-" pendent do not offend each other; on the contrary, " they affift and mutually protect each other. Remem-" ber, that to offend another man, is to give him the " right of desending himself. Do you wish to make " a noble use of the power we give to you? rely on " our word: you shall find zeal and protection among " us. Could a difinterested zeal for your brethren " glow in your heart, then labour at the grand object, " labour for unfortunate human nature, and thy last

"hour shall be blest. We ask nothing else from you, we ask nothing for ourselves. Question your own heart, and let it say whether our conduct to you has not been noble and disinterested. After so many favours, could you be ungrateful, your heart should avenge us, and chastise you. But no; many trials have proved you to be a man of constancy and resolution. Be such your character, and in suture govern with us oppressed man, and labour at rendering him virtuous and free."

"Oh, Brother! what a fight, what hopes! when " one day happiness, affection, and peace shall be the " inhabitants of the earth! when mifery, error, and "oppression, shall disappear with superfluous wants! "when, each one at his station labouring only for the general good, every father of a family shall be so-" vereign in his tranquil cot! when he that wishes to " invade these sacred rights shall not find an assum on " the face of the earth! when idleness shall be no longer "fuffered! when the cloud of useless sciences shall be cast " aside, and none shall be taught but those which constribute to make man better, and to reinstate him in " his primitive freedom, his future destiny! when we " may flatter ourselves with having forwarded that "happy period, and complacently view the fruits of " our labours! when in fine, each man viewing his "brother in his fellow-creature, shall extend a suc-" couring hand---with us and ours you shall find hap-" piness and peace, should you continue faithful and stached to us. You will also remark, that the fign of " this degree confilts in extending your arms to a bro-" ther with your hands open, to show that they are not " fullied by injustice or oppression, and the gripe is to " feize the brother by the two elbows, as it were to " hinder him from falling. The word is redemption."

The foregoing passages so clearly demonstrate the meaning of this word redemption, that the reader mult be surprised at learning that there still remain surther mysteries to be revealed.—The candidate is not yet admitted into the highest class. He is only the Prince Illuminee, and has to gain admission to the two degrees of Philosopher, and of the Man King. He is invested in his new principality by receiving a buckler.

Vol. III. U 2

boots, a cloak, and a hat. The words pronounced at the investiture, are worthy of the reader's attention.

On presenting the buckler, the Initiator says, "Arm "thyself with sidelity, truth, and constancy; be a true "Christian, and the shafts of calumny and missortune "shall not pierce thee." Be a Christian! (und sey ein Christ!)! What a strange Christian; what a wicked wretch then must be the Initiator who dares carry his dissimulation to such lengths, and profane that sacred name in mysteries so evidently combined for the eradication of every trace of Christianity! But the adept smiles, or his stupidity must be beyond expression if he does not see through so miserable a cant.

On presenting the boots: "Be active in the service of the good, and fear no road which may lead to the propagation or discovery of happiness." This will recall to our minds the principle, whatever may be the means, fear not to employ them when they lead to

what the feet calls happiness.

On giving the cloak: "Be a prince over thy people;" that is to fay, be fincere and wife, the benefactor of "thy brethren, and teach them science." The reader will not be at a loss to understand what science.

The formula of the hat is, "Beware of ever ex-"changing this hat of liberty (diefeu frey heitshut) for

" a crown."

Thus decorated, the Prince Illuminee receives the fraternal embrace.—He then hears read the inftructions for his new degree; but as they entirely relate (like those of the preceding degree) to the government of the brethren, they will be treated of in the last part of the code. It is now time to proceed to the Grand Mysteries.

CHAP. XII.

Ninth Part of the Code of the Illuminees ... - Class of the Grand Mysteries; the Mage or the Philosopher, and the Man King.

DY the great importance which the feet places in The text the last mysteries of Illuminisin, and the many not to be obtained. precautions it has taken to conceal them from the public view, I am compelled to begin this chapter with candidly declaring; that every attempt to discover the original text of this part of the Code has been fruitless. Such an avowal, however, should not disconcert the reader. Though the real text may be wanting, we have abundant matter to supply its place. We have Weishaupt's familiar correspondence; we are in posfession of the letters of many of the adepts who enthusiastically admired them; and the avowals are still extant of other adepts, who indignantly beheld fuch abominations: Our judgment will be guided by laws laid down by Weishaupt himself; and the famous apology of this monstrous legislator will teach us how to appreciate them... Such materials are more than fufficient to supply the deficiency of the literal text. It is true, that the crafty cant and affected enthusiasm of the Hierophant will be wanting; but the substance of his declamation, the extent and monstrosity of his ultimate plots will lose nothing of their evidence. Let us begin then by attending to their author, and from him receive our first impressions.

Weithaupt, when writing to Zwack his incomparable Weifman, and speaking of the degree of Epopte, wherein haupt's opinion impiety and rebellion seem to have strained every on these nerve to disseminate their venemous principles against mysteries. church and state, he fays, "One might be tempted " to think that this degree was the last and the most sub-"lime: I have, nevertheless, THREE MORE of infinitely

" greater importance, which I referve for our Grand "Mysteries. But these I keep at home, and only show

" them to the Areopagites, or to a few other brethren "the most distinguished for their merit and their ser-

"vices .-- Were you here, I would admit you to my

" degree, for you are worthy of it-But I never fuffer "it to go out of my hands. It is of too ferious an " import; it is the key of the ancient and modern, the "religious and political history of the universe."

"That I may keep our provinces in due subordina-"tion, I will take care to have only three copies of "this degree in all Germany; that is to fay, one in " each Inspection." He soon after writes again to the fame adept: "I have composed four more degrees " above that of Regent; and with respect to these " four, even the lowest of them, our degree of Priest " will be but child's play" --- Wo gegen den schlechesten

der priester grad kinder spiel seyn soll.*.

Before we draw any conclusion toward forming our judgment, let me recall to the mind of the reader those letters wherein Weishaupt declares, that every degree shall be an apprenticeship for the next, a fort of Novitiate for the higher degrees. That these degrees were always to be in crescendo; in fine, that in the last class of the mysteries a perfect statement of the maxims and polity of Illuminism was to be given. Und am ende folgt die totale einsicht in die politic und maximen des ordens. + After such letters, the text of these mysteries is scarcely necessary. I know that these degrees were reduced to two for the last class of the mysteries: I know, from the agreement made by the founder and his intimate adepts, that the first was the Mage, or Philosopher; the other, the Man King. 1 1 will start from these data, and shall not hesitate to fay, that this monster of impiety and of wickedness impofes on himfelf when he speaks of degrees infinitely more important for the higher mysteries, or when he pretends that those of Epopt and Regent are but puerile in comparison with those which he reserves for his intimate adepts. His execrable pride may flatter him with furpaffing even the devils themselves, in his wicked inventions for fending forth the pestiferous blast; but their combined efforts could not suggest more hideous plots than those in which Weishaupt glories when calling them his leffer myfteries .- What! The

^{&#}x27;S Orig. Writ. Vol. II. Let. 15, 16, 24, to Cato-Zwack.

† Ibid. Vol. I. Let. 4, to Cato.

† Ibid. Vol. II. Let. 1, to Philo, and Second Part of Agreement of the Areopagites.

yow of annihilating every idea of religion, even to the very name of a God; the plan for overthrowing every government, even to the obliteration of every veltige of laws, authority, or civil fociety; the wish of destroying our arts and sciences, our towns, and even villages, that they may realize their fystems of Liberty and Equality; the defire of exterminating the greater part of human nature, to work the triumph of their vagabond clans, over the remaining part of mankind. These vows and wishes, these plots and plans, have already appeared in the leffer mysteries, and his adepts must have been as stupid as he wishes them to be impious and wicked, if they have not feen through the web that veils from their fight the baleful abyss. And, after all, it is not the object or the substance of their plots which is thus flightly veiled; the terms alone are concealed. There only remains to fay, that all religion shall be destroyed for the adoption of Atheism; every constitution, whether monarchical or republican, shall be overthrown in favour of absolute independence; property shall be annihilated; science and arts shall be suppressed; towns, houses, and fixed habitations, reduced to ashes, for the re-establishment of the roaming and favage life, which the hypocrite, in his cant, calls the patriarchal life. Such are the terms; and the fcroll of this hideous pantomime needed only to be unrolled, to tell the names of those who were to appear on the gloomy stage of the last mysteries. The adept had long fince inhaled the deleterious air with which Weishaupt had spared no pains to surround him; and could he nauseate this, or turn away from these disaftrous machinations, the gates of the mysterious pit were flut against him. At such a fight nature shudders---The reader will cry out, None but monster's could have conceived or abetted fuch plots. Be it fo; I will not contradict him; I only wish to name these monsters .-- Behold Weishaupt and his profound adepts! The reader will find the proofs of this exclamation in their own writings.

Weishaupt, who divided his mysteries into two classes, also distributed his last secrets under two heads. First, Religion; which was the object of the Mages: The other comprehended what he called his Polity; and he reserved it for the Man King. Let us sepa-

Secret of the Mage; Atheism.

Proved by Weif-

haupt's

letters.

rately investigate each of these degrees, commencing with that principle which he himself lays down, and from which he never deviates, that each degree shall be a preparatory concatenation of principles and doctrines, the ultimate tendency of which was to form the object of the last mysteries. Such a principle is more than sufficient to demonstrate that the secret to be imparted to his Mages can be no other than the most absolute Atheism, and the total subversion of every Religion. The adept, however, has already imbibed fuch horrid principles; and the fecret confifts in telling him, in plain terms, that it was towards that point the Sect had long fince been leading him, and that in future all his thoughts, words, and actions, must tend to fecond the views of the Sect in their monstrous undertaking; that in the preceding degrees the name of Religion had only been preserved the better to destroy the thing; but that in future the very name would only be the expression of chimeras, of superstition, of fanaticism, supported by despotism and ambition, as a tool for enflaving mankind.

This explication is no vain fancy of mine. See Weishaupt confidentially writing to his intimate and

incomparable Cato-Zwack:

"I firmly believe, that the fecret doctrine of Christ " had no other object in view than the re-establishment " of Jewish Liberty, which is the explanation I give of it. "I even believe, that Freemasonry is nothing but a "Christianity of this fort; at least, my explanation of "their Hieroglyphics perfectly coincides with such an "explanation. In this fense, nobody could blush at " being a Christian; for I preserve the name, and sub-" Stitute reason, --- denn ich lasse den namen, und substi-"tuiere ibm die vernunst."---He continues: "It is no "trivial matter to have discovered a new Religion " and a new Polity in these tenebrous Hieroglyphics;" and he goes on to fay, "One might be induced to "think that this was my highest degree; I have, never-"theless, three of infinitely more importance, for our "grand mysteries." Here then is Weishaupt's decifion on the degree of Epopt or Illuminized Priest .-- It is Christianity preserving the name of Religion, with

^{*} Original Writings, Vol. II. Let. 15, to Cato.

the Gospel converted into a code by means of which Christ taught the Jacobinical Equality and Liberty. Here Weishaupt is transcendant in his wickedness and his impiety; it is under the sacred name of Religion that he teaches his disorganizing principles of Equality and Liberty. After having led his Epopts to the pinnacle of Impiety, to what farther lengths can he possibly lead his Mage?--He may erase the names of Religion and God? And this he will do in his higher mysteries; for who can expect to find them when he says, "You know that the Unity of God was one of the se," crets revealed in the mysteries of Eleusis; as for that, "there is no fear of any such thing being found in mine,"*

After this, can the name of God be expected ever to be found in the mysteries of the Illuminized Mage for any other purpose than to be blasphemed? We see this same Weishaupt reserving all the Atheistical productions for this degree; he writes again to his incomparable man: "With our beginners let us act prudently " with respect to books on Religion and Polity. "my plan I referve them for the grand mysteries. At first we must put only books of history or of meta-" physics into their hands. Let Morality be our pur-" fuit. Robinet, Mirabeau (that is to say the system of "nature written by Diderot, though attributed to Mi-"rabeau,) the Social System, Natural Polity, the Philo-" fopby of Nature, and fuch works, are referved for "my higher degrees .-- At prefent they must not even "be mentioned to our adepts, and particularly Hel-"vetius on Man." The reader here fees a lift of the most Anti-religious and the most Atheistical works, and that they are referved for these last mysteries. As a preparation for them (horribile dictu!) the very idea of a God must be eradicated from the mind of the adept. Can we doubt of this, when we see Weishaupt thus write: "Do put Brother Nu-"menius in correspondence with me, I must try to "cure him of his Theosophical ideas, and properly

[†] See the Discourse on the Degree of Epopt. * Original Writings, Vol. I. Let. 4, to Cato.

t Ibid. Let. 3, to Cato.

Wol. III. X

" prepare him for our views .-- Ich will ihn suchen von "der Theosophie zu curieren, und zu unseren absichten zu bestimmen." † The Theosopher, or the man still believing in a God, is not fit for these mysteries; Religion then must of course be irreconcileable with them. Were the confequences less evident, and should we reject these secret correspondences, or condemn the last oracles of the Hierophant to remain within the hundred bolts which keeps them hidden from the adepts; I fay, even then, to ascertain what the tenets of the Sect are as to any worship or religion, we should not be necessitated to enter that den of myste-Though Weishaupt had not mentioned Religion in his intimate correspondence, the Atheistical Conspiracy of his mysteries would be evident, and why seek private documents when he has given us irrefragable proofs of guilt in that which he publishes as his apology?

By his apo-

Two years after his flight, Weishaupt most daringly afferts, that the Systems of his Illuminism (as published by the civil powers) are but a mere sketch, a plan as yet too ill-digested for the public to form any judgment either on him or his adepts, from the Original Writings or his Confidential Correspondence. publishes a new code, and calls it The corrected System of Illuminism, with its degrees and constitutions, by Adam Weishaupt, Counsellor to the Duke of Saxe Gotha. Here at least we have a right to judge him and his mysteries, both in his apology and his corrected degrees. But the reader will now view him in a new light. He is not only the conspiring insidel, but the infolent Sophister, insulting the public with all the haughtiness of the most daring Atheist, shrugging his shoulders in disdain at the rest of mankind; and with impertinent pity faying to us all, as he did of the adepts whom he had duped, poor creatures! what could one not make you believe.!

I deign to cast my eyes on this apology, or the Illuminisin corrected. He begins by telling us, that to have supposed him capable of composing so extensive a work in two years was doing him the honour of supposing him gifted with most extraordinary talents; and

[†] Ibid. Vol. II. Let. 15, to Cato.

it is in such terms that the Sophister informs the public that he takes them for great fools. Let the contempt with which he treats his readers be retorted upon himfelf; let neither him nor his accomplices expect to descend to posterity with any other distinction than as the phenomena of vice and infamy. Are we to crouch in token of homage before the men who infolently fcoff at their God and at the public weal? I know not whether Weishaupt needed extraordinary talents or not, though I grant him all the art and cunning of the Sophister; but most certainly he must have presumed much on the force of impudence when he flattered himself that the public would inevitably find that his corrected code contained no principles but fuch as would elevate the mind and tend to form great men.* What I find is, that it is nothing more than a medley of all the arts of his original code for the education or rather depravation of his adepts. Did I with to form a flupid atheift, this would be the work I should chuse to put into his hands. As early as the third degree, in place of a God reigning as freely as he does powerfully over this universe, I find the universe transformed into a vast machine, in which every thing is held together or put in motion by I know not what fatality, decorated fometimes by the appellation of God, at others, of nature. Again: did I wish to decorate with the name of providence a destiny which cannot annihilate a single atom without depriving the stars of their support and involving the whole universe in ruin, this would be the work I should recommend: I would give it to the narrow-minded adept, who, in a world where every thing is faid to be necessary, should still pretend to talk of virtue or vices, or who could comfort himself for all the harm which the wicked could do him, by learning that the wicked like the virtuous man only followed the course which nature had traced for him; and that they would both arrive at the same point as himself; In fine, I would put it into the hands of the imbecile, who would call the art of making merry the art of being always happy

Vol. III. X

^{*} So hoffe ich doch follen alle darin ubereinkommen, das die in diesen graden ausgestellten grund-säze fähig seyen, grosse und erhabene menschen zu bilden—Introduction to his corrected system.

(ars semper gaudendi;) the art of persuading one's self that one's misfortunes are incurable, or that they are all necessary.* But what reader will brook the impudence of that conspiring insidel, who, dedicating his mysteries as an apology to the whole world and all mankind--der welt und dem menschlichen geschlecht--and pretending to prove that his original mysteries are not a conspiracy against Religion, puts a discourse in the mouth of his new Hierophants, whose very title characterizes the most determined one both against God and Religion; he calls it, An instruction for the adepts who are inclined to the fancy of believing in or of adoring a God! I know it may be also translated, An instruction for the Brethren inclining towards Theofor phical or Religious enthusiasin. + But if both these translations be not synonimous in the language of the Sophisters, let the reader judge, from the exordium of

the discourse, which is the most accurate. "He who wishes to labour for the happiness of " mankind, to add to the content and rest of the hu-"man species, to decrease their distatisfaction (these " are literally the words of our Antitheosophical So-" phister,) must scrutinize and weaken those principles " which trouble their rest, contentment, and happiness, " Of this species are all those systems which are hostile "to the ennobling and perfecting of human nature; "which unnecessarily multiply evil in the world, or "represent it as greater than it really is: all those " systems which depreciate the merit and the dignity " of man, which diminish his confidence in his own "natural powers, and thereby render him lazy, pufil-" lanimous, mean, and cringing: all those also which " beget enthusiasin, which bring human reason into " discredit, and thus open a free course for imposture: " All the Theosophical and Mystical Systems; all those " which have a direct or indirect tendency to fuch Syf-" tems; in short, all the principles derived from Theoso-" phy, which, concealed in our hearts, often finish by " leading men back to it, belong to this class."

In the course of his instructions, the reader is not to expect that Weishaupt will make any exception in fa-

^{*} See in the corrected System the Discourse on the third class. + Unterriet für alle mitgleider, welche zu Theosophischen schwärmereyen geneight find.

your of the revealed Religion, not even a hint at fuch an exception is to be feen .-- The Religion of Christ is represented as a medley of the reveries of Pythagoras, of Plato, and of Judaism. It is in vain for the Israelites to believe in the Unity of God, in the coming of a Messiah: it is in vain to affert that such was the faith of their forefathers, of Abraham, Isaac, and Jacob, long before they entered Egypt or Babylon; it is in vain to prove, that the adoration of the golden Calf, or of the god Apis, was punished by the Almighty as a prevarication of their Religion: Nothing will ferve the Sophister; he will declare in his corrected code, that the Religion of the Jews was but a modification of the reveries of the Egyptians, of Zoroaster, or of the Babylonians. To correct his adepts, he teaches them to cast aside the Creation as a chimera unknown to antiquity, and to reduce all Religion to two Systems---The one, that of matter co-eternal with God, a part of God, proceeding from God, cast forth and separated from God, in order to become the world--The other. matter co-eternal with God, without being God, but worked by God, for the formation of the universe. On these foundations he builds a general history of all Religions and makes all appear equally abfurd. The reader might be tempted to think that these lessons had been composed before the hegira or rather proscription of the author of Illuminism. They may have been compiled for one of those discourses which he declares to be of more importance than that of the Hierophant in the degree of Epopt.---He precifely follows the course which Knigge represents as the grand object of the last mysteries. He makes, after his fashion, a general compilation of all the schools of Philosophism and of its Systems; and hence he deduces Christanity and all Religions. The result of the whole is, that all Religions are founded on imposture and chimera, all end in rendering man cowardly, lazy, cringing and superstitious; all degrade him, and trouble his repose.* And it is thus that this Sophister, under pretence of his justification, daringly acts that part in public which before he had only ventured to act under the cover of his mysteries. He sallies forth from his

^{*} See the last discourse of Illuminism corrected.

baleful abys but to proclaim to the world what heretofore he had only hinted to his adepts in private, that the time was at length come for the overthrow of every Altar, and the annihilation of every Religion.

By Knigge's testimony.

Are any further proofs necessary to demonstrate the object of the grand mysteries? The testimony of Knigge cannot be objected to, nor can Knigge pretend or wish to mislead Zwack when confidentially corresponding with him. Both had figned the agreement of the Areopagites respecting the compilation of the degrees of Illuminism.* Let us then attend to these two adepts-Philo-Knigge has been exhibiting all that he has done, according to Weishaupt's instructions, in the degree of Epopt, to demonstrate that Christ had no other view than the establishment of natural Religion, or, in the language of Illuminism, the rights of Liberty and Equality. Knigge then continues: " Af-"ter having thus shown to our people that we are "the real Christians, we have only a word to add " against Priests and Princes. I have made use of "fuch precaution in the degrees of Epopt and of Re-"gent, that I should not be afraid of conferring them "on Kings or Popes, provided they had undergone "the proper previous trials. In our last mysteries we "have to acknowledge this pious fraud; to prove, " upon the testimony of authors, the origin of all the "religious impostures, and to expose the whole with "their connections and dependencies."+

Such, reader, is that word to add, which was to be fpoken only in the last mysteries of Illuminism! That word against priests and the ministers of every worship! That word on the pious fraud, or rather labyrinth of impiety, in which the sect had involved the candidate on his first entrance into the Order, only to extricate him when he was judged worthy of their last

^{*} See this agreement in the Original Writings, Vol. II. Part II. figned the 20 Adarmeth 1551, or Anno Domini, 20 December 1781.

[†] Da nun die leute schen dass wir die einzigen ächten wahren Christen sind, so därsen, wir da gegen ein word mehr gegen psassen und fürsten reden; doch habe ich dies so gethan, dass ich päpste und könige nach vorhergegangener prüfung, in diese grade ausnehmen wollte. Indem höheren mysterien sollte man dann A diese piam fraudem entdecken, und B aus allen schriften den ursprung aller religiözen lügen, und deren zusammenhang entwickeln—Original Writings, Vol. M. Let. 1, frem Philo to Gato.

mysteries! The adept must certainly be of weak intellects, and his credulity must border on stupidity, if he has not, in the degree of Epopt, and long before, obferved whither they were leading him. But should he really be still in the dark, or could he view with indignation the artifices which have been used with him; if all reflection have not abandoned him; what will not the very term of pious fraud discover to him? Will it not recall to his mind, "that on the first invita-" tions of the feet, to entice him into their Order, they " began by telling him, that nothing contrary to reli-"gion would ever enter the projects of the Order? "Does he not remember, that this declaration was re-" peated on his admission into the noviciate, and reite-" rated when he was received into the minerval aca-"demy? Has he forgotten, how strongly the sect "enforced the study of morality and of virtue in the " first degrees, and how carefully it isolated both " from religion? When pouring forth its encomium on " religion, did not the fect infinuate, that true religion "widely differed from those mysteries and worship "which had degenerated in the hands of the priest-"hood? Does he remember with what art and affected " respect it spoke of Christ and his Gospel in the de-" grees of Major Illuminee, of Scotch Knight, and of " Epopt; how the Gospel was insensibly metamorphos-" ed into illuminized reason, its morality into that of "Nature; and from a moral, reasonable, and natural " religion, how a religion and a morality of the rights " of man, of Liberty and Equality, were deduced? "Does he reflect how all the different parts of this ".fystem and opinions of the sect were infinuated to " him, how naturally they occurred and appeared to " have been fostered in his own breast? Could not "the Sect fay to him, 'tis true, we put you on the " way, but you were much more earnest in solving " our questions than we in answering yours. When, " for example, we asked whether the religious which "nations had adopted fulfilled the objects for which "they were intended; whether the pure and fimple " religion of Christ was really that which different " Sects professed at this present day, we knew what to "believe, but we wished to know how far you had "inhaled our principles. We had a multitude of

" prejudices to conquer in you, before we could fue-" ceed in perfuading you that the pretended religion " of Christ was but an invention of priest-craft, im-" posture, and tyranny. If such be the case with the "much-admired and loudly proclaimed Gospel, what " are we to think of all other religions? Learn, then, "that they are all founded on fiction, all originate in "imposition, error, imposture, and chimera. " our fecret. All the windings we made; the hypo-"theses we assumed; the promises set forth; the pa-"negyric pronounced on Christ and his fecret schools: "the fable, of Masonry being for a long time in pos-" fession of his true doctrines, and our Order being "at present sole depositary of his mysteries, can no "longer be subjects of surprise. If, to overturn Chris-"tianity and every religion, we pretended folely to " possess true Christianity, the true religion, remember " that the end fanclifies the means, that the fage must " make use of all those means for good purposes, which "the wicked do for evil. The means we have em-" ployed to rid you, and which we continue in order to " rid mankind of all religion, are but a pious fraud, "which we always meant to reveal to you when "admitted to the degree of Mage, or of Illuminized " Philosopher !!!"

By the avowal of an honest adept.

To these reflections on the word to be added in the last mysteries (sufficiently demonstrated by the ascension of the degrees, by Weishaupt's apology, by his intimate correspondence, and that of his most perfect adepts) let us subjoin the avowal of a man little calculated indeed for a member of fuch an abominable tribe, but who has better than any person known how to tear the mask from their hideous countenances, and expose their wickedness. I am acquainted with his real name; I am aware that it would greatly add to the confidence of the public; but I also know that could Illuminism discover his asylum, it would follow him to drink his blood, though it were to the fouthern pole. He is then entitled to fecrecy; till now it has been obscreed, nor will I be the first to infringe his right. The Germans have paid him homage, and, ignorant of his name, they have furnamed him Biederman, or Man'of Honour; at least, it is under that denomination that his works are generally cited.

can fay in addition to what the public is already in possession of respecting this gentleman is, that nothing could have induced him to continue fo difgusting a course, but a zeal for the public welfare, and a just opinion, that the only means of preventing the effects of the conspiracy of the sect was to make their machinations public .-- Having passed through all the degrees, he was at length admitted to the last mysteries. He published those of Epopt or Priest, and of Regent, under the title of Last Works of Philo and Spartacus. He subjoined the instructions belonging to those degrees, with a Critical History of all the degrees of Illuminism. Had I no other guarantee of the veracity of his affertions, than their glaring coincidence with the original writings, which is beyond all doubt with the attentive investigator, I should not hesitate in declaring him to be the man that has given the truest account, and was best acquainted with the sect. The certificate at the head of the degree of Epopt and Regent, for a more perfect knowledge of which the public is indebted to him, I look upon as undoubtedly genuine. I know a person who has seen and read this certificate in the original, in Philo-Knigge's own hand-writing, and who has feen the feal of the Order attached to this certificate. I thus particularize because the public is entitled, in discussions of this importance, to know how far I have extended my refearches, and how far the grounds I work upon deserve to be credited .-- The passage I am about to quote is looked upon as fundamental by all German authors; it is from Biederman, and occurs near the end of his Critical History.

"With respect to the two degrees of Mage and of "Man King, there is no reception, that is to say, there are no ceremonies of initiation. Even the Elect are not permitted to transcribe these degrees, they only "hear them read; and that is the reason why I do not

" publish them with this work."

"The first is that of Mage, also called Philosopher." It contains the fundamental principles of Spinosism. "Here every thing is material; God and the world "are but one and the same thing; all religions are."

" inconfistent, chimerical, and the invention of ambia" tious men."*

* Der erste, welcher Magus auch Philosophus heist, enthält spinosistiche grundsätze, nach welchen alles materiell, Gott und die welt einerley, alle religion unstatthast, und eine

ersindung hers üchtiger menschen ist.

I might have quoted the testimony of another adept, who writes as follows to the authors of the Eudemonia: (Vol. III. No. 2, Art. 4.) " I also can declare that I have been present " at the grand mysteries; particularly, that in 1785 I was " entrusted with the instructions of the degree of Mage or " Philosopher; and that the short description given in the " ENDLICHES SCHICKSAL (or the last object of Free-" masonry) is perfectly exact and well-grounded." author of the Endliches Shickfal has only, like myself, copied the text from Biederman. I have no knowledge of this new adept. I fee he has figned his letter, defiring the authors of the Eudemonia not to make use of his name without an abfolute necessity. "Besides," he adds, "I am a Roman Ca-" tholic; and in the country in which I live might find dif-" agreeable consequences from not having asked to be ab-" folved from my oath, before I published what I had promised " to keep fecret." Sir, I am a Catholic as well as yourself, and should wish to know where you have learned, that the oath you had taken to the Illuminees was superior to that you had taken to the state. How then could you reconcile with your conscience the keeping back from the magistrate or the prince such proofs as you had acquired of a conspiracy against the state? Yes, do penance, and ask absolution for having taken such an oath, and for not having been true to the oath of allegiance which you had fworn to the state, and from which you could not be absolved by any power on earth. What fingular ideas are fometimes formed of probity! To perfuade one's felf that one is bound by an oath to a band of conspirators, while the oath of allegiance is overlooked!-Sir, had you faid, that it was necessary to take proper precautions for your security, that wretches pretending to the power of life and death might not affashinate you, nothing could be more natural; take your precautions while informing the public magistrate, but do not come and give us as an excuse your fidelity to an oath, which in itself is nothing less than a perjury to the state.

Notwithstanding, however, the reproach justly merited by this adept, his testimony is not to be neglected, since he has fent his name to the editors of the Eudemonia, a journal printed at Francksort on the Mein, and highly deserving of

Divers principles," continues the author, " thrown w out in the preceding degrees might in some measure " point out the object the feet had in view." Certainly nothing could be better grounded than fuch a furmife --- Nature, fo often united with God, represented active like God, following, with the fame immensity of power, the same wisdom as God, the course which it had traced; a hundred fuch expressions in the mouth of the Hierophant evidently indicated, that the God of Weishaupt was that of Spinosa or Lucretius, no other than matter and the universe; in fine, the God of Atheism. Let the Sieur D'Alembert assert, that nothing can be more opposite to Atheism than Spinosism;* or let Spinofa fay, that, fo far from being an Atheist, he converts every thing into God; will fuch an excuse raise pity or indignation in the reader? To deny that there is any other God than the world, is evidently denying the only being that can justly be called God. It is laughing at men, to wish to make them believe, that the person is preserved because they do not dare destroy the name, at the very time that the name of God is only used as an agent for the annihilation of every idea of a Deity.

I think I have sufficiently demonstrated, that the first object of these grand mysteries of Illuminism, prepared with fo much art and cunning, is no other than to plunge the adepts into a monstrous Atheism, to perfuade all nations that religion is but an invention of ambitious impostors, and that to deliver nations from this despotism of imposture, and recover the famous rights of man, Liberty and Equality, they must begin by annihilating every religion, every worship,

every altar, and ceafe to believe in a God.

Let us continue the declaration of Biederman, and The Man the object of the last part of the mysteries (or the degree of the Man King) will be equally clear.

adept.

encouragement for the vigour with which the editors combat the Illuminees. Their writings have frequently corroborated materials that I had received from Austria and Bavaria, which gives me great confidence in the refearches I have made.

^{*} Panegyric of Montesquieu.

"The fecond degree of the grand mysteries," he says, "called the Man King, teaches that every in"habitant of the country or town, every father of a
"family, is sovereign, as men formerly were in the
"times of the patriarchal life, to which mankind is
"once more to be carried back; that, in consequence,
"all authority and all magistracy must be destroyed.
"---I have read these two degrees, and have passed

"through all those of the Order."+ How well authenticated foever this testimony may be, still one is loth to think that there could have existed men at once so absurd and so wicked as to take. fuch exquisite pains to educate their adepts merely to address them in the end to the following purpose: " All that we have done for you hitherto was only to " prepare you to co-operate with us in the annihilation " of all Magistracy, all Governments, all Laws, and "all Civil Society; of every Republic and even De-"mocracy, as well as of every Aristocracy or Monar-"chy---It all tended to infuse into you and make you "infenfibly imbibe that which we plainly tell you at " present --- All men are equal and free, this is their "imprescriptible right; but it is not only under the "dominion of Kings that you are deprived of the ex-" ercife of these rights. They are annulled wherever " man recognizes any other law than his own will. "We have frequently spoken of Desposisin and of "Tyranny; but they are not confined to an Aristo-"cracy or a Monarchy: Despotisin and Tyranny as " effentially refide in the Democratic fovereignty of "the people, or in the legislative people, as in the "legislative King. What right has that people to " fubject me and the minority to the decrees of its "majority? Are such the rights of nature? Did the " fovereign or legislative people exist any more than "Kings or Aristocratic Legislators at that period when "man enjoyed his natural Liberty and Equality?---"Here then are our mysteries---All that we have said

[†] Der zweyte, Rex gennant, lehrt dass jeder Bauer, Bürger und hausvater ein fowerain sey, wie in dem patriarchalischen leben, auf welches die leute weider züruck-gebracht werden müsten, gewesen sey; und dass folglich alle obrigkeit wegsallen müsse-Diese beyden graden habe auch ich, der ich in dem orden alles dunchgegangen bin, seisbst gelesen. Ibid.

" to you of Tyrants and Despots, was only designed in-" fenfibly to lead you to what we had to impart con-"cerning the despotism and Tyranny of the people "themselves. Democratic governments are not more " consonant with nature than any others. If you ask, "How it will be possible for men assembled in towns " to live in future without laws, magistrates, or con-"flituted authorities, --- the answer is clear, Defert your "towns and villages, and fire your houses. Did men "build houses, villages, or towns in the days of the " Patriarchs? They were all equal and free; the earth " belonged to them all, each had an equal right, and "lived where he chose. Their country was the world, " and they were not confined to England or Spain, to "France or Germany; their country was the whole "earth, and not a Monarchy or petty Republic in " some corner of it. Be equal and free, and you will "be cosmopolites or citizens of the world. Could you "but appreciate Equality and Liberty as you ought, " you would view with indifference Rome, Vienna, Pa-"ris, London, or Constantinople in flames, or any of "those towns, boroughs, or villages which you call your " country .-- Friend and Brother, such is the grand se-"cret which we referved for our Mysteries!!!"

It is painful indeed to believe, that stupidity, pride, and wickedness, should have thus combined to prepare adepts, who, attending Weishaupt's Mysteries, could mistake them for the Oracles of true Wisdom and transcendant Philosophy. How may Jacobins and those pretended patriots of Democracy blush, when they learn the real object of the Sect which directs their actions; when they learn that they have only been the tools of a Sect whose ultimate object is to overturn even their Democratic Constitutions !-- But in attributing such language to the Hierophant of the last Mysteries, what more have I faid than the Illuminizing Legislator has already declared! What other can be the meaning of his Patriarchal or of his Nomade or roaming life, of those vagabond clans, or of man still in By the forethe favage state?* What Democracy even could con- going defift with the Patriarchal life or the vagabond clans? Where is the necessity for attending the last Mysteries.

^{*} Original Writings, Vol. II. Let. 10, to Cato.

to learn from the Sect itself the extent of their conspiracies? We have seen Weishaupt cursing that day as one of the most disastrous for mankind, when, uniting themselves in civil society, they instituted Laws and Governments, and first formed nations and people. We have feen him depreciate nations and the national fpirit as the grand fource of Egotism; call down vengeance on the laws, on the rights of nations as incompatible with the laws and rights of nature. What else can the Sect mean by saying, that nations shall disappear from the face of the earth, than the annihilation of all civil or national fociety? Why those blafphemies against the love of one's country, if not to perfuade the adepts to acknowledge none?---Have we not heard the Hierophant teaching that true morality confifted in the art of casting Princes and Governors aside and of governing one's felf; that the real original fin in mankind was their uniting under the laws of civil fociety; that their redemption could be accomplished only by the abolition of this civil state? And when his frantic hatred against all government exalts his imagination, does he not enthusiastically exclaim, Let the laughers laugh, the fooffers scoff; still the day will come, when Princes and Nations Shall disappear from the face of the earth; a time when each man shall recognize no other law but that of his reason? Nor does he hesitate to fay, that this shall be the grand work of Secret Societies. They are to reinstate man in his rights of Equality and Liberty, in an independence of every law but that of his reason. Such he formally declares to be one of the grand mysteries of his Illuminism; and can the reader quietly fit down and think that all thefe declarations of the author of Illuminism, who must be fuperior to his Mysteries, have not the absolute ruin of every law, government, and civil fociety in view? Has he not feen the Sect anticipating those objections which evidence might have fuggested against systems still more wicked than stupid; forewarning the adepts, that independence once more reftored among men, it was not to meet the same fate it formerly had, and was never to be loft again; --- teaching that mankind, having acquired wisdom by its disasters, will resemble

^{*} See the Degree of Epopt.

a man corrected of his errors by long experience, and who carefully avoids those faults which were the cause of his past misfortunes? Has not the reader heard him proclaim to his elect, that this independence once recovered, the empire of the laws and all civil fociety would cease; and will he still continue to disbelieve the existence of the most deliberate and most dangerous Conspiracy that ever was formed against society!

Should any of my readers be weak enough to be feduced by the imaginary sweets of a patriarchal life, so artfully promised by Weishaupt, let them receive the explanation of that life from these pretended

Apostles of Nature.

At my outset I did not only declare, that the destruction of civil fociety was the object of their views; I did not confine myself to saying, that should Jacobinism triumph every Religion and every Government would be overthrown; but I added, that to whatever rank in fociety you may belong, your riches and your fields, your houses and your cottages, even your very wives and children would be torn from you.* I also rejected fanaticism and enthusiasm in my own and my reader's name. I have faid it, and, adopting the fimplest construction, do not proofs of the most extensive plots croud upon us from the very lessons of the Sect? Can common sense, nay can the strongest prejudice, refuse to admit such powerful evidence?

Let him who may wish to preserve his field, his plots of the house, or the smallest part of his property, under this Sect against patriarchal life, go back to the leffer Mufteries; there PROPERTY. let him hear the Hierophant teaching the adept, that it would have been happy for man, " Had he known " how to preserve himself in the primitive state in " which nature had placed him !--- But foon the un-" happy germ developed itself in his heart, and rest " and happiness disappeared. As families multiplied, " the necessary means of subsistence began to fail. The " Nomade or roaming life ceased; Property began; Men " chose fixed habitations; Agriculture brought them to-" gether." What were in the eyes of the Sect the dreadful consequences of this deviation from the Nomade or Patriarchal life?---Why the Hierophant haft-

ens to tell us, Liberty was reined in its foundations, and Equality disappeared. This Patriarchal or Nomade life is then no other than that which preceded property, the building of fixed habitations, of houses, cottages, or the cultivation of your fields. It was this beginning of property therefore, the building of habitations, the cultivation of lands, which struck the first mortal blow at Equality and Liberty. Should any one wish to return to the Patriarchal or Nomade life with such wretches as these apostles of Liberty and Equality, letchim begin by renouncing his property; let him abandon his house and his field; let him, in unison with the Sect, declare, that the first blasphemy which was uttered against Equality and Liberty was by the man who sirst said my field, my house, my property.

It must be voluntary blindness, indeed, in the man who will not see the hatred conceived and the Conspiracies entered into by the Sect against titles or pretensions to, nay against the very existence of property. It will acknowledge none, nor can it in any shape be compatible with their explanations of Equality and Liberty, or with that primitive state of nature which no more entitles you or me to the possession of this gold or silver, or that field, than it does a third person.

Here it is not fimply the question of establishing the Agrarian Laws, where lands, riches, and other properties are to be equally distributed among all; it is not simply to abolish the distinction of rich and poor; no, every property is to be destroyed, that of the poor like that of the rich. The first man who was weary of the Nomade, roaming, vagabond, and favage life, built a cot and not a palace. The first who furrowed the earth was in quest of bread and not of gold; but he nevertheless, according to the principles of the Sect, was the man who struck the first deadly blow at Equality and Liberty. Poor or rich man then, according to the doctrine of the Sect, the field you have recovered from the waste, and that you have cultivated, belongs to me equally as to you, or else to nobody; I, though idle and inactive, am entitled to the fruit of your labours; I have a right to share those fruits which you have raised on the land which I left uncultured. Does not Equality disappear, whether it be a poor or rich man who shall pretend

to be entitled to or fay this field is mine, I have that property? If the poor man has a title to his property, has not the rich man also one? Treasures and palaces are no more property than the cot or cottage. Here an Illuminee spies want, there abundance; Equality and Liberty are every where banished; Despotism or Slavery is univerfal. Nevertheless, Liberty and Equality in his eyes are the rights of nature, and he beholds them mortally wounded on the first appearance of property, when man became stationary. Poor or rich, you all imbrued your hands in this foul affaffination of Equality and Liberty when you pretended to property; from that instant you are both involved in the curse pronounced in the mysteries; you are both objects of the Conspiracies of the Sect from the first instant that you dared affert your right to your habitations whether cots or palaces, to your properties, whether fields or domains. But these cannot be the whole of the fecrets; they are only those of the leffer mysteries. Weishaupt has revealed them to his Epopts; he referves the grander fecrets for his Mage and Man-King; then let any man rich or poor harbour, if he can, a hope of feeing the Sect respect his property. Or rather let him behold the Sect at prefent pillaging the rich in favour of the poor. The last mysteries or ultimate conspiracy will take place; and then the poor man will learn, that if Illuminism begins by pillaging the rich, it is only to teach him that he is no better entitled to his property than the rich man was, and that the time is near when he will also be pillaged and fall a victim to the curse which has been pronounced against every proprietor.

The progress of this Sophism is worthy of remark. If we judge by its present growth, what a gigantic form will it assume for posterity! The Genevese Sophister of Liberty and Equality, anticipating the modern Spartacus, had already dogmatically asserted, "That the man who, having enclosed a piece of ground, first took upon himself to say this is mine, and found beings simple enough to believe him, was the true founder of civil society." He then continues:—"What crimes, what wars, what murders, what miseries, what horrors would that man have

Vol. III.

" fpared mankind, who, tearing down the fences of " filling up the ditches of this new enclosure, had cal-" led out to his equals, beware of hearkening to this " impostor, you are ruined if ever you forget that the " fruits belong to all, though the land belongs to none. *" How many crimes and spoliations would Rousseau have spared the French Revolution, if, contemning so difastrous a paradox, he had faid with more judgment and veracity, "The first man who enclosed a piece of land and took upon himself to say, this belongs to nobody, I will cultivate it, and from sterile it shall become fertile; I will follow the course which nature shall point out to me, to raise sustenance for me, my wife and children, and this land will become my property. The God of nature, who as yet-has given it to nobody, offers and will give it to him who shall first cultivate it in reward for his labour .-- The first man who held fuch language, feconding the views of nature, and meeting with beings wife enough to imitate him, was the true benefactor of mankind. taught his children and his equals, that they were not made to dispute the wild fruits of the earth one with another, nor with the favage beafts of the forest : no, he taught them, that there existed social and domestic virtues far preferable to the roaming and often ferocious life of the Nomades. His posterity was blessed, his generations were multiplied. If it was not in his power to avert all the evils, he at least destroyed the first of them, that sterility which stinted the very growth of life and drove the fcanty population of the earth into the forests like wild beafts, and too often affimilated them to the lion or the tiger, to whom they frequently fell a prey.

Had the Sophister of Geneva held this language, he would not have exposed himself to the ignominy of being the precursor of Weishaupt....But human imbecility has lavished its praises on this paradox, and have decorated it with the name of Philosophy! The Bavarian Sophister adopts the doctrine of Rousseau, and the delivium of pride has only refined on the phrenzy of wickedness. That which in the mouth of the matter had been but a paradox in support of the wildest

^{*} Discourse on the inequality of stations, Vol. II.

independence, becomes in the scholar (without divesting itself of its folly) the blackest of conspiracies.

It is now too late to fay, that those were the wild chimeras of the Sophisters; at present we are compelled to fay, fuch are the plots contriving against all and each one's property, plots which have been awfully illustrated by the spoliation of the Church, of the Nobility, of the Merchants, and of all rich proprietors -- Let them be called chimeras if you are fo determined; but remember, that they are the chimeras of Weishaupt, of the genius of conspiring brigands, of a genius the most fertile in sophisms and artifice for the execution of those plans supposed to be chimerical. What Jean Jaques teaches his Sophisters, the modern Spartacus infuses into his Illuminized legions, The fruits belong to all, the land to none. He farther states in his dark recesses, When property began, Equality and Liberty disappeared; and it is in the name of this Equality and of this Liberty that he conspires, that he invites his conspirators to restore mankind to the patriarchal or wandering life.

Let not the reader be imposed upon by the term Against patriarchal life. The illuminizing Hierophant speaks paternal of Abraham and of the patriarchs, of the father priest authority. and king, fole fovereign over his family. He is not to expect to see the father surrounded by his children, exercifing the fweetest of all dominions, and each child, docile to the dictates of nature, revering the orders and anticipating the will of a beloved father. No; this empire is as imaginary as his priesthood. have feen in the degree of Mage, that the illuminized patriarch can no more pretend to the acknowledgment of a God than can an Atheist. We must then begin by withdrawing from the patriarchal life that interesting fight of the father offering up to heaven the prayers of his children, facrificing in their name, and exercifing in the midst of them the functions of the priest of the living God. In the next degree of the mysteries all his dominion over his children is to disappear, as his priesthood has already done. Nor was I afraid to affert in the beginning of this work, If Jacobinifm triumps---your very children shall be torn from you. I now repeat it; all this pretended fovereignty of the Vol. III. Z 2

father is but a conspiracy against the paternal auth ority. The proofs are extant in the codes of the sect.

Here again is Weishaupt deprived of the glory of the invention. Rousseau and the Encyclopedists had long fince told us, that the authority of the father cea fed with the wants of the fon; this was one of their principles of rebellion. The man who invented his Illuminism only to covert it into the common sewer of every anti-christian and antifocial error, could not leave your children in the dark as to these lessons of independence, though under the fanctuary of the paternal roof; nor with respect to the pretended right of governing themselves, and of acknowledging no other law than that of their reason, as soon as they were strong enough to disobey, or no longer needed your affiftance. Tell the illuminizing Hierophant, that your children belong to you; it will be useless, for he has already answered, "The paternal authority ceases with " the wants of the children; the father would wrong his " children, should be pretend to any authority over them " after that period." This is but a principle laid down in the lesser mysteries, Follow up the consequences, or rather leave it to the revolution to develop fuch a principle. The reader will foon fee to what this authority of the father is reduced. Scarcely can the child life the words Liberty and Equality, or that of Reason, when the commands of his parents become the most horrid despotism, oppression, and tyranny.---Nor is the patriarchal fovereign to expect any more affection than obedience from his subjects or his chil-In imparting the doctrines of Liberty and Equality, the Hierophant had taught them to blafpheme the love of one's family even still more than the national love, or the love of one's country, as being the more direct and immediate principle of the most difastrous Egotism. Let the father then enquire by what bonds his children still remain united to him, or how they are subjected to him, when, without fear, they may openly refift his patriarchal power as foon as their feeble arms have acquired fufficient strength to gather the fruits which were to ferve them as food, No, this hellish sect acknowledges no ties. All those of nature, as well as those of government or religion, were to be dissolved in Weithaupt's last mysteries.

The child, like the favage tyger of the forest, was to abandon his parents when strong enough to go alone in quest of his prey. And this is what the sect calls restoring man to his primitive state of nature, to the patriarchal life, to those days when silial piety compensated for all the necessary laws of civil society. Yes, it is by the most abandoned depravation of all morals, by the extinction of the purest and justest sentiments of nature, that these conspirators consummate their last mysteries. In the name of Liberty and Equality they abjure the love and authority of their country; in that name they curse the authority and

love of their own family.

As I proceed in revealing these plots, I know not whether the reader does not frequently ask himself, What then can these men want? Have they not fortunes to preserve in our state of society? Have they not children in their families? Can they be conspiring against themselves? or, are they ignorant that their conspiracies will fall back upon themselves?---Those who can propose such questions are little acquainted with the enthusiasm of error when inflated by the spirit of independence and pride, of impiety and jealoufy. They have not, like us, heard the cant of the heroes, demiheroes, and fans-culottes of the revolution--- They will be equal and free; they will it above all things .-- It must cost them many facrifices, but they are ready to make them ... They will lose their fortunes in the purfuit, but you will not preserve yours---He that served will become the equal, nor will he recognize either God or man above him.---Have we not feen the prince of the fallen angels exclaiming in his pride,

---Here at least

We shall be free;—
Here we may reign secure, and in my choice,
To reign is worth ambition, tho' in hell:
Better to reign in hell, than ferve in heaven.

It is not to one of Weishaupt's adepts that the ties of nature are to be objects. He must be heedless of the duty he owes to his parents as of the affection due to his children, or the baleful consequences of the mysteries cannot affect him. Can the reader have forgot-

ten the precept laid down for the Insinuators or Recruiters? --- The principles; look always to the principles. never to the consequences. Or, in other words, strenuoully support and infift upon these great principles of Liberty and Equality; never be frightened or stopped by the consequences, however disastrous they may appear. These wretches, blinded by their pride, do not know, then, that one fingle confequence proved to be falle, contrary to nature, or hurtful to mankind, is a fufficient demonstration that both nature and truth hold the principle in deteftation as the prime mover of these disafters. These madmen, with all the confidence of an atheistical Condorcet, when once become the adepts of Weishaupt, will exclaim even in the very tribine of the National Assembly, Perish the universe, but may the principle remain! They will not fee, that this principle of Liberty and Equality, devastating human nature, cannot be a Liberty and Equality congenial to mankind. These unhappy men fall victims, perishing under the axe of these disorganizing principles, and spend their last breath in crying, Liberty and Equality for ever. No; they are all ignorant of the power of error stimulated by pride, who could think of counteracting the plots of the feet by the cries of nature, or even by the felt-interest of the illuminized adept .-- They have not sufficiently comprehended the artifice with which the Hierophant infinuates, vivifies, and inflames the enthusiastic zeal of his adepts.

The reader may reft assured, that villary never slumbers; it watches incessantly the opportunity for the completion of its views. It will persuade the imbecile adept, that all his wants are to disappear on the establishment of the reign of Liberty and Equality; that he will be as free from wants as the savage; that Nature shall provide for them; and this heedless adept thirsts after such an Equality. If the adept russian be taught that the fruits belong to all, though the land to none, he will easily find means of obtaining his

fhare.

But am I really thinking of reconciling the adepts with their plots? What is it to them whether you fee any agreement between them or not? Villany, we all know, is replete with contradictions; but is it the lefs wicked on that account, or are its crimes lefs real?

In vain would the reader object and fay, What can these men want with their monstrous Equality, with their plots against our civil laws, our title to even the very name of property? Must we then, to please them, abandon our habitations; must we renounce all arts and sciences, and end with burning our cities, towns and villages, to follow them in herds like the favage and nomade clans? Are half the inhabitants of the globe to be flaughtered, the better to scatter these roaming herds? What can be the object of those arts and sciences, and particularly of those Minerval academies of Illuminism? Can it be for the propagation of science, or the involving mankind again in the disasters of barbarism, that all this parade of science is made? Can these Illuminees resemble the Goths, Huns, or Vandals? And is Europe once more threatened with an inundation of barbarians like those which formerly fallied from the North?---In answering such questions the reader may expect that I would put certain restrictions on the views of the feet! Nothing like a reftriction or qualification. No; you must renounce all the arts, all the sciences; you must begin by firing your habitations, not only your palaces, but your cities, towns, and villages, in short all your fixed habitations, unless you stop the diforganizing career of the fect. Yes, wherever its legions shall be at liberty to act and accomplish the grand object of the fect, there you may expect to fee those scenes of plunder, rapine, and devastation, which heretofore traced the awful progress of the Huns, Goths, or Vandals; and this inference is fairly drawn from the very code of the fect.

Has not the reader heard the Hierophant infinuating the defigns of the feet upon the arts and sciences? Has he not taught the adept to answer, when asked what misfortunes reduced human nature to flavery, that it was civil society, the state, governments, and sciences? Has he not heard him exclaim, When shall the day come when, the clod of useless sciences banished from the earth, man shall recognize no other but the savage or nomade state, and which the sect styles patriarchal, primitive, natural? Has he not declared, that the happiness and glory of the sect would be at its zenith, when, beholding those happy days, it could say, This is our work? (Wenn die beschleunigung dieser pe-

riode, unfer werk ist?*) Are we to be duped by the name of Minerval Academies, with which the sect decorates its schools? Can we observe there any other study than that of applying the sciences to the subversion of science, as well as to the total annihilation of all religion or society, when we remark the anxiety with which the sect puts the following questions to the adept on his coming out of these academies, wishing to know what progress he has made in its principles before he

is admitted to the illuminized priesthood:

"Do the general and common sciences to which "men apply insuse real light? Do they lead to true "happiness? Are they not rather the offspring of va"riegated wants, or of the anti-natural state in which "men exist? Are they not the invention of crazy "brains laboriously subtile?" The reader has heard these questions, he has heard the sect blaspheme science, and will he still believe that Illuminism recognizes any other sciences but those of the man-savage equal and free, roaming in the forests? Have not the revolutionary devastations, the multitude of monuments sallen beneath the hatchet of the Jacobin brigand, already demonstrated the frantic hatred of the modern Vandals? But the mysteries elucidate this enigma in a clearer manner.

Reader, give vent to your indignation. Ask again, What can this Weishaupt be? What are these adepts of Illuminism? Treat them as barbarians, as Huns, or Ostrogoths; but see him smiling at your contempt, and teaching his adepts to honour themselves by imitating, and glory in the hope of hereafter surpassing, the disastrous devastations of those barbarians.—

Do you know in what light the illuminizing legislator views these northern clans fallying from their forests and desolating the most flourishing countries of Europe, firing its towns, beating down its empires, and strewing the earth with ruins? He complacently beholds the precious remains of the patriarchal race, the true offspring of Nature; it is with their hatchets that

* See above, the Prince Illuminee.

[†] Befordern die gemeine wissenschaften warhafte aufklärung, wahre menschliche glückseigkeit; oder sind sie vielmehr kinder der noth, der versielsaltigten bedürfnisse, des wiedernatürlichen zustandes ersindunges spitzsindiger eitler köpse?

he means to regenerate mankind, and shape them out to the views of the sect. I did not note the lessons of the Hierophant on this subject, when lecturing the future Epopt.—Here the account which Weishaupt gives of these clans, when he pretends to historify human nature, at that epoch marked in the annals of Europe as a scourge, and called the inundation of the

barbarians. Here is his description:

At that period, when all Europe had fallen a prey to corruption, "Nature, which had preferved the true "race of men in its original vigour and purity, came "to the affiftance of mankind. From diffant, but "poor and fterile countries, she calls those favage nations and sends them into the regions of luxury and "voluptuousness to infuse new life into the enervated fpecies of the fouth; and with new laws and morals "to restore that vigour to human nature which flour "rished until an ill-extinguished germ of corruption "infected even that portion of mankind which originally arrived in so pure a state," or those barbarians the pretended regenerators of Europe sent by Nature.

Such are the encomiums lavished by the fect on the Goths and Vandals. You thought it would be offending this illuminized tribe to compare them to barbarians; whereas they glory in the comparison. History has described these northern clans as carrying every where fire and fword, as ravaging countries, firing towns, destroying the monuments of the arts, depopulating empires; their course is to be traced by ruins and wastes, and in their train appear ignorance and the iron age. But in the eyes of the adept this is not the exceptionable part of their conduct; on the contrary, it was by fuch means that they were to regenerate mankind, and fecond the grand object of nature. These barbarians leave the regeneration in an imperfect state; in time they adopt our usages and manners; they are civilized; the plains rife once more in fertile crops; fociety is re-established; science returns; the arts flourish under the protection of the laws; towns are re-peopled; the favage and primitive race, confounded among the citizens, is subjected to the same laws, and governments acquire their pristine luttre.

Here, in the eyes of the adept, is the grand crime of these barbarians; the Hierophant, deploring their fall, exclaims, " Oh had there remained any fages among "them happy enough to have preserved themselves " from the contagion, how would they figh after, and " ardently wish to return to the former abodes of their "ancestors, there again to enjoy their former plea-"fures on the banks of a rivulet, under the shade of a "tree laden with fruit, by the fide of the object of "their affections! It was then that they conceived the "high value of Liberty, and the greatness of the fault "they had committed in placing too much power in "the hands of one man---It was then that the want of "Liberty made them fensible of their fall, and feek " means of fostening the rigour of Slavery ;---but even "then their efforts were only aimed against the tyrant, " and not against tyranny."

It is thus that the infidious and declaiming Sophister; but able Conspirator, leads the adept through the labyrinth of his leffer mysteries, not barely to imitate these barbarians, but to surpass their devouring rage, by constancy, perseverance, and the perpetuation of their devastations. Thus are to be explained all those questions on the danger of reconquering Equality and Liberty only to lofe them again. Hence those exhortations " to unite and support each other; to increase "their numbers; and to begin by becoming powerful " and terrible---You have already done it, for the mul-"titude fides with you---The wicked, who fear you, " feek protection beneath your banners---Henceforward " your strength will be sufficient to bind the remainder " of mankind, fubjugate them, and stifle vice in its " origin."*

Such will be the explanation of the revolutionary rage and madness which has levelled beneath its blows fuch a multitude of majestic and invaluable monuments of the arts and sciences.—The cry of indignation rising from every class suspends for a moment the sanguinary crimes of the Jacobin Vandal, and he even pretends to weep.—Wait, and the last mysteries shall be accomplished: wait, and you shall see the awful bodings of

^{*} Nun feyd ihr stark genug den noch übrigen rest die hände zu binden, sie zu unterwersen, und die bosheit eher in ihrem keime zu ersticken.

the Hierophant fulfilled, and with fire and fword shall he annihilate your laws, your sciences and arts, and

erafe your towns and habitations.

Here in particular is to be found the origin of that revolutionary ferocity, that thirst of blood, those infatiable profcriptions, those incessant executions, and sinally those banishments more artfully cruel than the relentless guillotine. Yes, the time draws near when they shall bind the hands, subjugate, and crush in their origin, what the Sect calls the wicked, or, in other words, all who are proof against their vile efforts; the time for fubjugating and destroying every citizen zealous in the cause of Religion, or wishing to support the laws, civil fociety, or property. Like Huns and Vandals, the Sect has begun its career; but it will carefully avoid terminating it like them; the devastations of its followers shall be perpetuated, and they will be Vandals to the last, until Religion, property, and the laws thall be irrecoverably loft. Such atrocious plots are only the consequences of the lesser invsteries; but trust the author of the Sect, the modern Spartacus, for the farther development of them. Has he not told you, that his last mysteries were but the consequences, a clearer and more absolute exposition of the foregoing fecrets of the Order? He informed you, that nations, together with their laws and focial institutions, shall vanish, and that they shall disappear before the allpowerful arm of his adepts, or his modern Vandals. What new fecret then remains to be discovered, unless it be that no time shall blunt the sword or flack the unrelenting fury of his profelytes; that they shall persevere until the end of time in their Vandalism, lest Religion, fociety, science, arts, the love of their country, and respect for property, should shoot forth again, and overshadow the venemous growth of his Illuminized Liberty and Equality?

But Spartacus is not to be contented with these last ecrets of the Conspiracy; his pride cannot endure that others should usure the glory of the invention. Hitherto we have seen him play upon the credulity of his adepts, inflame their zeal, and acquire their respect by the pretended antiquity of his Order; and successively attribute the honour of instituting his mysteries

Vol. III. A a 2

to the children of the Patriarchs, the Sages, even to the God of Christianity, and to the founders of the Masonic Lodges. But now the time is come when the adept, initiated in the higher mysteries, is supposed to be fufficiently enthuliaftic in his admiration of the Order for the chiefs no longer to fear to disclose the real bistory of Illuminism.* Here they inform him, that this fecret fociety, which fo artfully led him from mystery to mystery, which has with such persevering industry rooted from his heart every principle of Religion, all false ideas of love of the country or affection for his family, all pretentions to property, to the exclusive right to riches, or to the fruits of the earth; this fociety, which took fuch pains to demonstrate the tyranny and despotism of all that he calls the laws of empires; this fociety, which has declared him free, and teaches him that he has no fovereign but himself. no rights to respect in others, but those of perfect Equality, of absolute Liberty, and of the most entire independence; this fociety is not the offspring of an ignorant and superstitious antiquity, it is that of modern philosophy, in a word, it is of our own invention. The true father of Illuminism is no other than SPARTACUS WEISHAUPT.

We may also perceive by many of Weishaupt's letters, that this latter part of the secret, which attributed to him the whole honour of the invention, always remained a mystery to the greater part of his Mages and Men-Kings. Those alone who, under the title of Areopagites, formed the grand council of the Order, were to be made acquainted with the real chief and founder, except in certain cases where an adept was judged worthy of so distinguished a mark of considence. Whatever merit the adept might boast, Weishaupt knew no higher recompense than to tell them in the end, "This general overthrow of the Altar, of the Throne, and of all Society, is a conception of my own; to me and to me alone is due the whole glory."

I have revealed the disastrous secrets of Illuminism; I have laid open the gradation and progressive degrees, the long chain of artisice, by which the Sect prepares

⁴ Original Writings, Vol. II. Letter from Knigge to Zwack. ¹ Original Writings, Vol. I. Let. 25, to Cato.

its adepts for the last mysteries, to behold them stript of their veil without shuddering, and to embrace them with enthusiastic ardour .-- We must either commit the Code of the Sect to the flames, and deny the truth of its annals; even refuse the evidence of the familiar correspondence of Spartacus Weishaupt the founder, and of Philo-Knigge the principal compiler; we must dispute all the agreements of its most arduous cooperators, or elfe must we wait, as the only possible demonstration, the entire and fatal execution of these disaffrous plots, before we positively pronounce, that the fole object of their infernal plans and of their frantic wishes is no other than the total overthrow of every Altar, of every Throne or Magistracy; the annihilation of all authority and of all civil or religious fociety; the destruction of property whether in the hands of the rich or of the poor; and the very arts and sciences which can only be cultivated in civil society are to be banished from the face of the earth. Liberty and Equality, together with the most absolute independence, are to be the substitutes for all rights and all property: Our morals and focial intercourfe are to make place for the favage, vagabond, roaming life, which the Sect alternately decorates with the name of Nomade or of Patriarchal. The means to be employed in operating this change will be found in the artifice, deceit, illusion and wickedness which the Sophisters are masters of, until the force of numbers shall have declared for the Sect; but when at length, powerful in numbers, the Sect shall have acquired strength, it shall not only bind bands, subjugate, murder, ravage, and renew all the horrors and atrocities of the barbarians of the North, but also surpass those Vandals in the arts of destruction, and without pity or distinction butcher all that part of mankind that shall dare to oppose the progress of the Sect, presume to heave a figh over the ruins of religion, fociety, or property, or attempt to raise them from their ashes .-- If I have not proved that such are the wishes, the secret machinations of the Sect and of its flagitious principles, let me be informed what is to be understood by proof, or what is to be the operation of evidence on the human mind .-- Were it possible that any of my readers still confoled themselves with the idea that the

frantic extravagance of these plots surpassed their wickedness, let them remember that I have still something more to tay.—I have still to investigate the laws and interior government of the Sect, laws adopted for the destruction of every other law or government, and that it might hereaster prove, that however monstrous the object of the plots of the Sect may be, it was far from being chimerical.

and the finished to the control of the first to the first 1 - 1 - 1 - 1 - 1 - 1 - 1 The second secon control and large all the control of the A CONTRACTOR OF THE PARTY OF property of the property of the same of the same AND A MANAGEMENT AND A STATE OF THE PARTY OF the second of the second section in the second CONTRACTOR SANDLES AND RESIDENCE OF THE PARTY OF THE PART · 'J description of the polyters of the property of the polyters of A TOTAL SALE LAND OF THE SALE STORY STORY SALES produce a management of the second second experience of the first of the part of the first of the f are the property of the same that the same and the

A PROPERTY OF THE PARTY OF

per company to the period of t

CHAP. XIII.

Tenth and last Part of the Code of the Illuminees .---Government of the Order .-- General Idea of that Government, and of the Share which the Inferior Classes of Illuminism bear in it.

TT is not enough for the founder of a Sect of Con- of the se-I spirators to have fixed the precise object of his parate and plots, the trials and degrees through which his adepts Covernare to rife infensibly to the acquisition of his profound- ment of the est mysteries. His accomplices must form but one Lodges. body animated by one spirit; its members must be moved by the fame laws, under the inspection and government of the same chiefs, and all must tend towards the fame object. Such a genius as Weishaupt's could not be suspected of having overlooked in his Code so important a mean of success. From what I have already faid, the reader will have observed what connection and fubordination fublifted in the gradation of his mysteries; how all the adepts of a given town formed, notwithstanding the inequality of their degrees, but one and the fame academy of conspirators, while each one laboured separately at the overthrow of religion and the laws in the state in which he lived. In this academy the Candidate and the Novice are under the direction of the Infinuator, who introduces them into the Minerval Lodges; these Lodges are governed by the Minor Illuminees, who in their turn are inspected by the Mojor Illuminees. Next to these preparatory degrees follow the intermediary or Masonic degree, called the Scotch Knight; and his power extends on the one fide over the Major Illuminees, and on the other over the Illuminized Masons; or, in general, over all that part of the Order stiled in the Code the lower part of the edifice. After these we meet the Epopts and Regents or Princes of the leffer mysteries, and lastly, in the higher mysteries, the Mage and Man-King.

The aggregate of all these degrees forms a complete academy of Conspirators, and impendent ruin threatens the country where such a one exists.

Magistrate and the Citizen may expect to see their property and their religion annihilated. The Sect recognizes no country but the universe, or rather acknowledges none; the very term country is a blafphemy against the rights of man, against Equality and Liberty. What each member in his particular academy performs by himself is performed throughout all of them by the Sect in general, and the combined efforts of the whole are regularly directed towards the concerted plan of devastation. The Miners have received their instructions, that each may bore his subterraneous galleries, and lodge the chamber of his mines in fuch a manner that partial explosions may forward the views of the Sect, without endamaging the grand chamber, which shall involve the whole world in the premeditated explosion of universal de-To produce this effect, general laws and mutual communications, common chiefs and directors are requifite. Each Conspirator, wherever his field of action may lie, must be certain that he acts in concert with his Brethren, that he will not be croffed in his plans, but on the contrary meet every where with support and corresponding agents.

Weishaupt was aware, that the farther the sphere of diforganization was to extend the more perfect should be the organization of his power. The more eager he was to call down universal anarchy, and make it take place of all laws, the more did he wish to establish subordination, and concentrate the forces of the Order, the better to direct its motions. To accomplish this, the oath of implicit obedience to Superiors was not enough. It was not sufficient for the adept to have blindly submitted his life and fortune to the despotic power of unknown chiefs, should they ever sufpect him of treachery or rebellion. The Superiors themselves were to be bound by laws and principles common to all, that they might proceed in all points

by a regular and uniform impulse.

It cost Weishaupt much meditation before he could perfect his plan of government as he wished. Five on the laws years after the establishment of the Sect, he writes "This machine of ours must be so perfectly simple that " a child could direct it;" and later he writes, " allow

Weishaupt meditates of his Government.

me time to digest my speculations, that I may pro-

w perly marshal our forces."*

So pre-occupied was Weishaupt with his speculations on the government of the Sect, that all his letters written to his principal adepts are replete with his maxims and political councils. One must have heard or read them one's self to credit the deep-laid villary of his means and his infernal policy. Here is an example:

In the same letter which I have just quoted of the 15 Asphandar 1151 he gives two rules to be inserted among the instructions of the Areopagites.—The one, to be on the reserve with Candidates from among the class of the rich, because that fort of men, proud, ignorant, averse to labour, and impatient of subordination, only seek admission to our mysteries in order to make them an object of ridicule and mockery; the other, not to take the smallest pains to prove, that Illuminism is in the sole possession of the true Masonry, because the best possible demonstration is to give none. Let Weishaupt himself explain a third law, which is to make a part of his political collection.

"That we may be uncontrouled in our discourse, let " our pupils remark, that the Superiors enjoy a great " latitude in that respect; that we sometimes speak in " one way, fometimes in another; that we often quef-"tion with great affurance only to found the opinions " of our pupils, and to give them an opportunity of " showing it by their answers. This subterfuge re-" pairs many errors. Let us always fay, that the end will discover which of our observations conveys our " true fentiments .-- Thus we may fpeak fometimes in " one way, at others in a quite different one, that we " may never be embarrassed, and that our real senti-" ments may always be impenetrable to our inferiors. " Let this be also inserted in the instructions, etiam hoc " inseratur instructioni. It would still have a better " effect, if you gave in charge to our Major Illumi-" nees to vary their conversation with their inferiors, " for the above reasons, ex rationibus supra dictis."

^{*} Letters to Cato, 15th March 1781, and 16th February 1782.

These insertions of Latin are from Weishaupt, who frequently makes use of that language in his letters. It is immediately after having given these principles of government to the Areopagites, the chief superiors of his Illuminism, that Weishaupt adds, " I entreat that "the maxims which are so often to be found in my " letters may not be loft. Collect them for the use of " our Areopagites, as they are not always prefent to " my mind. With time they might form an excel-" lent political degree. Philo has long fince been em-" ployed about it. Communicate also your private " instructions to each other, which may in time grow " into an uniform code. Read them attentively, that "they may become familiar to you. Though I know " them well and practife them (und auch darnach han-" dle) they would take me too much time to digest "them systematically. These maxims once engraved " in your mind, you will enter better into my plans, " and you will proceed more conformably to my mode " of operation."*

Let the reader also prosit of these instructions. They must bear evidence in my behalf while revealing all the monstrous artifices of the remaining part of the illuminized code. From these long meditated combinations, sprang forth that chain of laws which was to

direct each Illuminee in all his proceedings.

We first remark in this government, as a means of subordination, a general division of command, as well as of locality. Each department has a particular lodge for its adepts; each Minerval lodge has a superior from among the preparatory class, under the inspection of the intermediary class. In the second place, we find the division into districts which contain several lodges, all which as well as the Presect are under the direction of the superior of the district whom the Order calls Dean. He is also subjected to the Provincial, who has the inspection and command over all the lodges and deanries of the province. Next in rank comes the National Superior, who has full powers over all within his nation, Provincials, Deans, lodges, &c. &c. Then comes the supreme council of the

General fubordination and gradation of the fuperiors.

^{*} Letter to Cato, 15th March, 1781.

Order, or the Areopagites, prefided by the real General of Illuminism.

The same hierarchy is preserved in their communi- Corresponcations. The fimple Illuminee corresponds with his dence of immediate superior, the latter with his Dean, and the superithus gradually ascending to the National Superiors, feriors These latter are in direct correspondence with the Areopagites; and they alone are acquainted with their residence. In this council there is always a member whose particular office is to receive and answer their letters, and to transmit orders, which gradually descend to the person or persons who are the objects of them. The Areopagites alone are entrusted with the name and residence of the General, excepting in cases which I have already noticed, where particular confidence or remarkable fervices have gained for an adept the fignal honour of knowing and approaching the modern

It is easy to perceive, from the very regulations of Its objects. the first degrees, how voluminous this correspondence must be. Each brother, in the first place, as the natural ferutator of his co-adepts and of the profane, is bound to transmit at least one letter each month, with a statement of all the observations he has made, whether favourable or detrimental to the Order. He is also to give an account of the progress which himself and his brethren have made; of the orders he has received, and of their execution; and he is each month to inform his higher superiors whether he is pleased with the conduct of his immediate superior. Each brother Infinuator is to report the progress of his caudidates, and the prospect he has of adding to their number. Next, to swell the volume, come all the portraits of the adepts, the extracts of tablets or daily observations made on the friends or enemies of the Order: also the minutes of initiations, the characters. and lives of the initiated, the returns made by the lodges, those by the superiors, and an infinity of otherarticles which the Illuminee is bound to make known, to his chiefs .--- All this occurs without noticing the numberless orders and instructions which are perpetually transmitting to the inferiors.

Its gradation. of which the grand object was to render this correspondence unintelligible to the profane, the sect had secret means of transmitting their letters, lest they might be intercepted. The Order styles these letters relative to their Illuminism *Quibus Licet's* (or to those who have a right.) The origin of this appellation is the direction of these letters which consists of the two words *Quibus Licet* or simply the initials Q. L. When, therefore, we find in the Original Writings, that such an adept has been fined in such a month for having neglected his Q. L. it must be understood that he let such a month pass without writing to his superiors.*

When the letter contains secrets or complaints which the adept chooses to keep from the knowledge of his immediate superior, he adds to the direction Soli or Primo (to him alone, to the first:) this letter will then be opened by the Provincial, the National Superior, or will reach the Arropagites, or General, according to

the rank of the person from whom it comes.

Powers of each degree respecting this correspondence.

Next to these general means of graduated correspondence, come the meetings proper to each degree, and their respective powers. We have already seen, that those of the Minerval academy are regularly held twice a month. The Minor Illuminees, who are the magistrates of this degree, and the Major Illuminee, or the Scotch Knight, who presides in them, have no direct share in the government, farther than to inspect the studies and watch over the conduct of the young Minervals, and report to the lodges of the Major Illuminees. It is in that degree that the authority begins to extend beyond the limits of the affembly. It is to the Major Illuminees that all the tablettes or instructions relative to the brethren of Minerva are fent, Here these statements are digested, and receive additions and notes, before they are forwarded to the affembly of the next superior degree. Here are judged and determined the promotions of the Novices, Minervals, and Minor Illuminees; and also all differences and contests which may arise in the inferior degrees, unless the importance of the debate be such as to re-

^{*} Vol. II. Let. 2, from Spantacus to Cato,

quire the interference of a higher tribunal. They are the guardians of the first tablets and reversal letters of the brethren. As to what knowledge a Major Illuminee may have acquired either relative to other secret societies, or to employments or dignities which might be obtained for adepts, he is bound to report it to his lodge, which will note it, and inform the assembly of

the Directing Illuminees or Scotch Knights.*

When treating of the intermediary degree of Scotch Knight, I gave an account of their particular functions, and especially their charge of superintending the Mafonic lodges. The part they act in the general government of the Order, chiefly consists in hearing all the Quibus Licets of the preparatory classes read in their chapters, even those of the Novices which had already been opened by the officers of the Minerval school; the latter having only the power of deciding provi-

fionally on these letters.

The authority which the Scotch Knights exercise over this correspondence seems to give still more propriety to their denomination of intermediary degree. Their Quibus Licets are directly sent to the provincial lodge, which is composed entirely of adepts initiated in the mysteries of the Order. But the Knights read all letters coming from the preparatory class which have not the distinction of *Primo* or *Soli*. They classify and make extracts from all the Quibus Licets of lesser importance coming from the inferior degrees, and fend the general extract to the Provincial. To thefe extracts they subjoin a circumstantial account of every thing that is going forward in the lodges of the preparatory class, to which they transmit all the orders coming from the adepts initiated in the mysteries, even from those of the highest degrees with the very names of which they are unacquainted, and thus constitute a link between the two extremities.+

Both the intermediary and preparatory classes, however, form but the lower part of the edifice. The Prefects of the Chapters of the Scotch Knights are rather tools than superiors; they receive their impulse

^{*} Degree of Major Illuminee, Instruction 4th.

[†] See this degree, Inftruction the 2d, No. 2.

from the higher mysteries. It is there that the grand polity of the Order is to be fought for in the instructions laid down for the Epopt and the Regent, and these are the instructions which beginning with those of the Epopt, demand our utmost attention.

CHAP. XIV.

Of the Government and Political Instructions for the Epopts.

E NLIGHTEN nations; that is to say, efface from Object of the minds of the people what we call religious these infructions. and political prejudices; make yourfelf master of the public opinion; and, this empire once established, all the constitutions which govern the world will disappear. Such are the grand means, such the hopes, on which Weishaupt has been observed in his mysteries to have grounded his hopes of fuccess. We have feen even the sciences involved in the vortex of his conspiracies. They were to be swept into the common mass of ruin with religion, laws, Princes, nations, our towns and stationary habitations. Vandalism and the era of barbarism were to be revived, and science was to be reduced to that of the nomade and favage clans equal and free. This gigantic mass of destruction could be the operation but of a general corruption and perversion of the public opinion, which is itself dependent on science, or at least upon the reputation of wisdom and knowledge which he possesses who pretends to instruct us. To prepare the attack, therefore, it was necessary to make the sciences serve under the banners of the Sect in the cause of their own annihilation, and through their means captivate the public opinion in favour of the Sect. Its errors once triumphant, and every thing dear and facred to man vandalized and overthrown; sciences would of themselves shrink back and vanish from before the man favage and free. Such were the fruits of Weifhaupt's meditations, such the spirit which dictated the laws given to his Epopts. This degree was to extend the conquests of the Sect over public opinion by science, or, in other words, to dispense its anti-religious and anti-focial doctrines under the bewitching name of science. He entirely devoted his degree of Epopts to the sciences, and may be said to have forestalled them all, that he might usurp and dictate to the public

opinion; or, rather, tainted them all, to make them fubservient to his views; well assured that they would not survive the contagion. In his Minerval degree, it was the minds of the young adepts that he wished to pervert; but in his degree of Epopt, his means and views expand, and, under the same mask, he aims at nothing less than the perversion of the whole universe. He formed it into a secret academy, whose hidden ramifications, widely spreading throughout the globe, were, by means of the disastrous laws he had combined, at one blow to annihilate all society and the empire of science.

The plan may appear inconceivable, and above the reach of the most disorganizing genius; but let the reader remember how clearly it has been proved in the mysteries, that Weishaupt and his followers were firmly resolved to bring back the human race to the days of the Huma and Vandals, and, by means of this Vandalism, to all the ignorance of the nomade and savage claus; and to reduce the standard of science to that of the Liberty and Equality of Sans-culotism.

Let the reader now condescend to follow me in the exposition of the lessons which the Sect has appropriated to the instruction of its Epopts, and the organization

of their academy.

"The illuminized Priests, or Epopts, are presided over by a Dean chosen by themselves. They are to be known to the inferior degrees only under the appellation of Epopt.—their meetings are called Synods. All the Epopts within the circle of the same district compose a Synod; but each district shall contain no more than nine Epopts, exclusive of the Dean and Presect of the Chapter. The higher superiors may attend these Synods."

" Of the nine Epopts, feven prefide over the fciences distributed under as many heads in the following

order:

"I. Physics...-Under this head are comprehended Dioptrics, Catoptrics, Hydraulics and Hydrostatics; Electricity, Magnetism, Attraction, &c."

" II. Medicine --- comprising Anatomy, Chirurgery,

"Chymistry, &c."
"III. Mathematics.---Algebra; Architecture, civil

The academy of the Epopts.

" and military; Navigation, Mechanics, Aftronomy,

" IV. Natural History....Agriculture, Gardening, "Economics, the Knowledge of Infects and Animals including Man, Mineralogy, Metallurgy, Geology,

" and the science of the earthly phenomena."

"V. Politics---which embrace the study of Man, a branch in which the Major Illuminees surnish the materials; Geography, History, Biography, Antiquity, Diplomatics; the political history of Orders, their design, their progress, and their mutual differentions." This last article seems to have the divers Orders of Masonry in view. A nota bene is added in the original, with a particular injunction to attend to this article, which the differitions of the Illuminees and Freemasons had probably rendered of great importance to the Sect.

"VI. The Arts.--Mechanics, Painting, Sculpture, "Engraving, Music, Dancing, Eloquence, Poetry, "Rhetoric, all the branches of Literature; the

" Trades."

"VII. The Occult Sciences...-The study of the Oriental tongues, and others little known, the secret
methods of writing, the art of decyphering; the
art of raising the seals of the letters of others, and
that of preserving their own from similar practices;
Petcsh aften zu erbrechen, und sur das erbrechen zu
bewahren. The study of ancient and modern hieroglyphics; and, once more, of secret societies,
Masonic systems, &c. &c."

Should the reader feel his indignation roused by the art of raising the seals and violating the secrecy of letters, and at seeing an adept named in each district to preside over this strange science, let him not forget that I am but the translator and transcriber of the

code of the fect.*

The two remaining Epopts, who in the fynod are named to prefide over any particular science, are made secretaries to the Dean, and serve him as coadjutors. These functions once distributed, the Epopts are to

Vol. III.

Cc

^{*} Instructions for this degree, Nos. 1, 2, 3, 4, 11.

renounce all other business political or domestic, and every care but that of perfecting themselves in the branch of science which they are to superintend, and of secretly forwarding the brethren of the inferior degrees in the sciences to which they had devoted themselves.

The grand object of this inftitution is to inspire the pupils with the greatest considence in the Order, from an idea that it will furnish them with all the means and lights necessary for the profecution of the study they have adopted. The Insignators have held out the promise to them, and the Order has engaged to suffil it. This idea of a scientistic society, and of which they have the honour of being members, is to encourage in them a docility and veneration for their chiefs naturally due to men whose precepts appear to be emanations of light and of the most transcendent wisdom. The artisce in some fort answers to the promise.

Every Novice, on being admitted into the Minerval schools, was to begin by declaring to what art or science he meant to devote himself, unless indeed his pocket was to be affeffed for the tax which his genius could not pay. This declaration is transmitted from the inferior lodges to the Provincial, who forwards it to the Dean; by whom notice of it is given to the Epopt who prefides over that particular branch of science; and he inscribes his name on the list of those pupils whose labours fall under his inspection. ture, and by the same conveyance, all the essays, difcourses, treatises, &c. which the Sect requires of the young Minerval are transmitted to the same Epopt. The first advantage accruing to the Order from this law is the pointing out to the inspecting Epopt those whom the code calls the best heads of the Order.

Should any doubts arise in the minds of the pupils, any difficulties to vanquish, or any questions to propose; they have been taught that the Order is the fountain of science, that they have but to apply to their superiors, and light will instantaneously shine upon them. They are ignorant as to who these superiors may be; but that will not hinder their doubts and questions from reaching the presiding Epopt: and he

has divers means of folving them, and of never being

In the first place the Epopt must have prepared himself for certain questions, which he either has or ought to have foreseen. Many of them will have been already folved by his predecessors, by his brother Epopts of other districts or even nations. The Order is exceedingly careful in collecting all these answers, and putting them into fuch hands as may employ them according to the views of the sect. Each Epopt is particularly enjoined to study those which relate to his branch; he is even to make an alphabetical entry of them on his tablets, that he may always have them at hand whenever he wishes to turn to them. If, notwithstanding all these precautions, the Epopt should find himself unprepared or unable to solve the difficulty proposed, he will apply to the Dean, who will fend the required folution or have recourse to the Provincial. But, left the Superiors should find their occupations too often interrupted by fuch applications, it is expressly enjoined to the Epopt not to have recourse to them but in cases of absolute necessity, and not to make the acquisitions of their Superiors an encouragement to their own negligence .-- It may fo happen, that the Provincial is not able to give the required folution; he will then propose it to all the Epopts of his province. If that does not succeed, application is made to the National Inspector, and from him it is referred to the Areopagites and General. On such occasions all the learned men of the Order are confulted. Before this last appeal, it is ordained in the statutes, that the Epopt may propose the questions to the profane; but in fo doing he is on no account to discover that the sett has recourse to, or stood in need of their information, nor what use it makes of it. This is particularly enjoined to the prefiding Epopt in the following terms:-- " As often as your own know-"ledge and that of your pupils shall not suffice, "you may ask the advice of learned strangers, and "turn their knowledge to the advantage of our Order, " but without letting them perceive it:" (ohne dass sie es bemerken.) This precaution is the more to be infifted on, as one of the grand objects of the Epopt Vol. III. Cc.2

must be, "to attain such perfection in science, that "Illuminism shall never be beholden to the profane; "but that the latter, on the contrary, shall perpetually

" ftand in need of the lights of the Order."*

That the Epopt may not recur too frequently to the superiors, or to the profane, an artifice has been invented by which he may profit of all the acquisitions of the pupils of his district, while he makes them believe that the whole flows from the unknown superiors. This artifice confifts in proposing such questions as he is not perfectly mafter of, to the different lodges, and then studying and combining the various answers that All the Epopts of the province do as he receives. much in their several districts. Each one selects those parts which he has judged worthy of notice in the productions of the lodges; these he inspects, and lays them before the provincial and annual affembly. other Epopts are employed in compiling from these felections, and in preparing the required folutions of the proposed questions, or in commenting on such pasfages as may elucidate others that may hereafter rife. The fame plan is followed in all the provinces, and the reports of the provinces will form a new collection to be digested under the inspection of the National Chief, or even of the Areopagites. This will be a new treasure for the secret library of the Epopts, and furnish them with new means of maintaining in the minds of their pupils the high idea they have conceived of the knowledge of their Superiors.+ It will also furnish materials for the formation of a systematic Code or complete course of study for the use of the Sect.1

Here we cannot but remark how much arts and fciences would be benefited and promoted by the labours of a fociety which, actuated by quite other views, and despising that affectation of secrecy, should employ the same means and be animated with a similar zeal in the discussion of useful truths. But the united efforts of the Epopts are concentrated in their pursuit of science, only to debase it, by directing all its powers towards the overthrow of Religion and Governments, the triumph of their disorganizing systems, and

^{*} Instructions for this degree, No. 2, 5, 6, 9.

[†] Nos. 5 and 12.

always under the stale pretext of subjecting mankind to Nature alone.*

Should the reader be curious to know to what uses the Epopt turns all the science which he is supposed to acquire daily, let him observe the questions which this presiding Illuminee either solves himself, or proposes for the solution of the adepts. Let his judgment on the questions and on their tendency, be guided by

the expressions of the Code:

"The Epopt," fays the Code, " must keep a lift " of a very great number of important questions pro-" per for investigation, and which he may eventually "propose to the young adepts .--- In the branch of " practical Philosophy, for example, he will propose " for investigation the question, how far the principle " is true, that all means are allowable, when employed " for a laudable end? How far this maxim is to be " limited to keep the proper medium between Jesuiti-" cal abuse, and the scrupulosity of prejudice?---Ques-"tions of this nature shall be fent to the Dean, who " shall transmit them to the Minerval schools for the "investigation of the young adepts, and their disserta-"tions will fwarm with a multitude of ideas, new, " bold, and useful, which will greatly enrich our Ma-" gazine."+

We despife this infamous aspersion on the Jesuits. Let those pass sentence on them who have learned to judge them by their conduct and by their real doctrines, and not by calumnious affertions, or fatires which, in spite of all the powers of genius and irony, have been justly condemned by various tribunals as replete with falsehood and missepresentation. Let those who have been educated by the Jesuits pronounce on these atrocious imputations of the Illuminees. I do not think myself bound to follow the example of the celebrated Hossiman, Professor at the University of Vienna, one of the most formidable adversaries of the

^{*} Das der Order die bisherigen systeme entbehren, und eigene, auf die natur allein gegründete systeme seinen anhänger vorlegen könne.

[†] Ibid. No. 7.

[‡] See Art. PASCAL in the Historical Dictionary of Flexier Dureval, last Edition.

Illuminizing Sect, by inferting a long justification of that persecuted Order.* But it is impossible not to observe, that the legislator of Illuminism has not the most distant idea of modifying or limiting this famous principle, the end fanctifies the means; his object is evidently to give rise to ideas, new, bold, and useful to the Sect; or, in other words, to dispose the young adepts hereafter to decide as he has already done, that nothing is criminal, not even robbery or theft, provided it be useful to the views and forward the grand object of Illuminism. He wishes by means of these questions to acquire an early insight into the minds of the adepts and to diftinguish those who will hereafter be the most worthy of his higher mysteries, by the greater or smaller disposition they show to stiffe the cries of conscience and remorfe in the perpetration of the crimes necessary for the future success of his plots. This is the fum total of the science to be carefully inculcated by the Epopts in the branch of practical Philosophy.

With respect to Religion, it is not even admitted among the sciences to be studied by the Epopts; the Code has, however, furnished them with a means of traducing and blaspheming it .-- That the Epopt may never be at a loss for questions of this nature to solve or propose, he will have them noted on a register in alphabetical order. " For example, fays the Code, " at the letter C in the register of secret sciences and " hieroglyphics the word Cross is to be found, and " under it is the following note---For the antiquity of " this hieroglyphic, confult fuch a work, printed fuch " a year, fuch a page, or elfe fuch a manuscript, fig-" nature M."+ Is it necessary to be endowed with any extraordinary share of perspicacity to see that the whole object of these pretended secret sciences, or hieroglyphics, is merely to teach the young pupils to view the Cross in no other light than as an ancient hieroglyphic erected by ignorance and superstition into a symbol of the redemption of mankind? The illuminized explanation of this glorious fymbol will, doubtless, long remain buried in the Occult Sciences

Vide Hoch wichtige erinnerungen—Von Leopold-alois—Hoffman.
 Sect. V. Page 279 to 307.
 Ibid. No. 15.

of the Order. Meanwhile we may defy them to point out in the hiftory of mankind any nation whatever revering the cross as the symbol of talvation anterior to the grand epoch when the Son of Man died on the cross to consummate the triumph of Christianity.

The Epopts have also their historians and annalists, and their duties are laid down in the Code .-- The following rules may be remarked .--- Each province of Illuminism must have its historian, in imitation of the ancient annalists and chronologists. He is to keep a iournal, in which, besides facts of public notoriety, he will particularly collect, and even give the preference to, anecdotes of secret bistory .-- He will endeavour to redeem from oblivion all men of merit, however deep they may have funk into obscurity---He will make them known to the Provincial, who will inform the Brethren of their fituation---Each Provincial will have a calendar of his own, in which (instead of faints) for each day of the year shall be inscribed the name of some man as an object of veneration or execration, according as he has merited or demerited of the Sect.

My name may, perhaps, be inscribed under the black letter; but I anticipate the glory and consolation of seeing it by the side of that of Zimmerman and of Hoffman, who, like myself, are entitled to the sable wreath twined by Illuminism for its most strenuous opponents. But how different is that to which the Code declares that all the Brethren may aspire!----Probably, to be seated beside a Brother Mirabeau or

a Marat.

The fame laws ordain, that the Chronologist shall inform the Minerval Lodges of all memorable facts.—He will not fail to insert all mean and odious actions, nor to paint them in their proper colours. He will not pass unnoticed those of men occupying the first dignities, or enjoying the highest consideration.*

Next to the laws of the historian follow those for the Epopt who superintends that branch of science relating to politics, and particularly to the knowledge of mankind. The reader has already seen what stress the Order lays upon this science, and how much they make it depend on the spirit of observation

--- Let no Brother pretend to the dignity of Epopt. nor to the honour of prefiding over any branch of science, until he has answered the three following queftions---What is the spirit of observation? --- How is this spirit to be acquired, and what constitutes a good observer?---What method is to be followed, in order to make just and exact observations?---When an Epopt has fufficiently diftinguished himself by his answers on these heads, to be judged worthy of being chosen the chief of the observers or scrutators, he is entrusted with all those notes which the reader has feen the Sect fo carefully collecting on the character, the passions, the talents, and history of the Brethren. When thefe notes contain the portrait or life of any adept more than commonly interesting, he will make him (without naming him) the object of various questions to be proposed to the Minerval Schools. He will ask, for example. What are the ideas which a man, with fuch and fuch passions or dispositions, will adopt or reject? --- How on fuch data can fuch and fuch inclinations be encouraged or weakened ?--- What adept could be employed with most advantage in such a business?----What must such a man's ideas be on Religion and Governments ?--- Can he be looked upon as being fuperior to all prejudices, and ready to facrifice his own personal interest to that of Truth?---Should he be deficient in confidence and attachment, what means should be employed to invigorate them, and what fort of man would be the fittelt for fuch an undertaking? --- Finally, what employment in the state, or in the Order, would be fill to the greatest advantage, or in which would be be the most useful?"

The Scrutator in chief digefts these answers into a proper statement, which he sends to the Dean. The Provincial receives it from the Dean, and is thus enabled to form his judgment, whether that particular adept be a moral, disinterested, beneficent man, and free from all prejudice; whether he can be useful to the Order, and in what way he can be best employed.—From the result of such observations, the scrutinizing Epopt will carefully select rules and general maxims on the knowledge of mankind. He will make a compilation

of them, and transmit them to the Superiors.*

^{*} Ibid. No. 18.

"By means," fays the Code, "of these and such like observations, the Order will be enabled to make discoveries of every kind, to form new systems, and to give on all subjects irrefragable proofs of its labours and its immense fund of science; and the public will give it credit for being in possession of all human knowledge."*

Lest any of the profane should partake of this honour, or that any one of the members should not direct these sciences towards the object of Illuminism,
precautions are taken in the Code to assure the exclufive advantage of these labours to the Sect. "Parti"cular parts of these sciences and discoveries may be
"printed by permission of the Superiors; but the law
"adds, not only these books shall not be communi"cated to any of the profane, but as they will never
"be printed essewhere than at the presses of the Sect,
"they will only be entrusted to the Brethren according
"to the rank they hold in the Order."

"That our worthy co-operators may not be divefted of the glory of their labours, every new principle laid down, machine invented, or discovery made, fhall for ever bear the name of its inventor, that his

"memory may be revered by future ages.";

"On the same grounds it is strictly enjoined, that no " member shall ever communicate to the profane any " discovery that he may have made in the Order---"No book treating of these discoveries shall be printed " without the permission of the Superiors; and hence " arises the general regulation, that no Brother shall " publish any of his productions without leave of the "Provincial. He also is to decide whether the work " is of a nature to be printed by the secret presses of " the Order, and what particular Brethren may be al-" lowed the perusal of it---Should it be necessary to dis-" mils any of the Brethren from the Order, the local Suor perior is to receive notice that he may have the ne-" ceffary time to withdraw from him not only the " manuscripts, but even the printed works of the " Order."

* Ibid. No. 20. ‡ Ibid. No. 23.

† Ibid. No. 17. § Ibid. No. 24.

Vol. III.

The Illuminizing Legislator, in justification of all these precautions, alleges, in the first place, the undeniable right vested in the Order to all the labours of its Brethren; then the lure of fecrecy, which stimulates curiofity and the thirst of science; finally, the advantage accruing to the sciences themselves, by being preferved among men who only impart them to others for prepared as to render them of the greatest possible utility. Besides, says he, every man has it in his power to make himself an Illuminee if he pleases, and to partake of their science; and who better able to render them useful to mankind, or to preserve them, than we are? After this justification, which the reader may appreciate, he returns to his Epopt, and tells them, that it is incumbent on them to direct and turn all the sciences towards the views of Illuminism. "The wants " of every country are to be maturely confidered, as " well as those of your district; let them be the objects " of deliberation in your Synods; and ask instructions " of your Superiors." Then the Legislator makes a fudden transition, and expands his views far beyond his Lodges. The reader will fcarcely suspect whither they tend. Let him read, and learn the grand object of the Epopts, what conquests they are to make for the Order, and whither they are to extend the systems of Illuminism. "You will," abruptly exclaims the legislator, "incessantly form new plans, and try every means, " in your respective provinces, to seize upon the public " education, the ecclefiaftical government, the chairs " of literature, and the pulpit."*--- This is one of the grand objects of the Sect, and we shall see the Code treating of it again in another part.

To enhance the merits of his plans, and to infinuate his adepts into the ecclefialtical ferninaries, and even into the pulpit, under the shadow of his pretended science, "the Epopt must find means of acquiring the re"putation of a man of transcendent learning; where"ever he appears, whether walking or stopping, sit"ting or standing, let rays of light encircle his head,
"which shall enlighten all who approach him. Let
"every one think himself happy in hearing the pure

^{*} Müssen stets neue plane entworsen und eingeführt werden: Wie man die hände in erziehungswesen, geistliche regierung, lehr, und predigt-stühle in der provinz bekomme. Ibid. No. 28.

"truth from his lips. Let him on all occasions, com"bat prejudice; but with precaution, and according
to the rules laid down, with dexterity and with alt
"the respect due to the persons he is addressing."*
Who could believe that these were lessons given to a
modern Vandal by his disorganizing legislator, whose
heart thirsts after the happy period when that encircling light of his Epopts shall have Vandalized the
whole universe, and nations shall have disappeared
from off the face of the earth?

But the Epopt has yet to aim at another conquest, that of the empire over the literary world. "In the "literary world certain writings generally take the " lead for a time, according to the fashion, and inspire " feeble minds with admiration. At one time the en-"thusiastic productions of religion, at another the sen-"timental novels of wit, or perhaps philosophical re-"veries, pastorals, romances on chivalry, epic poems," " or odes will inundate the republic of letters. " Epopt will turn all his skill towards bringing into " fashion the principles of our Order, the sole tenden-"cy of which is the happiness of mankind." Or, in other words, those baleful principles which, under the pretence of rendering human nature more happy and united in one family, aim at nothing less than destroying every Religion, every title to property, every town, every fixed relidence, and every nation.

"Our principles must be made fashionable, that the young writers may diffuse them among the people,

" and ferve the Order without intending it."+

"In order to raise the public spirit, he must with the greatest ardour preach up the general interest of humanity, and inculcate the utmost indifference for all associations or secret unions which are only formed among the subjects of one particular nation.\(\pm\) Here the impious legislator blasphemously cites for an example Christ, and his pretended indifference for his family. Because Christ died for the redemption of all mankind, because his affection for the most holy of mothers

^{*} Ibid. No. 2.

[†] Damit junge fehriftsteller dergleichen unter das volk ausbreiten, und uns, ohne das sie es wissen, dienen.

[†] Ibid. No. 3. Vol. III.

never made him lose fight of that great work, is that a ground on which the illuminizing Epopt shall perfuade his simple auditory that to love all mankind is to dissolve the bonds of nations?

As a farther rule for acquiring this literary empire, "He will take care that the writings of the members of the Order shall be cried up, and that the trumpet of fame shall be founded in their honour. He will also find means of hindering the reviewers from casting any suspicious on the writers of the sect."

With respect to the Literati, and writers who, without belonging to the Order, show principles coinciding with ours, should they be what we call good, "class "them among those who are to be enrolled. Let the "Dean have a list of those men, and from time to time

" he will hand it about among the brethren." t

Let us now take a curfory view of these laws, and of their gradual tendency to infect the whole literary world. In its Minerval academies the feet begins by forming its pupils; and the care with which its diforganizing principles are instilled into the young adept has already been displayed. Lest any of these principles should swerve from the grand object, the Epopts overfee all the schools of the same district; these latter have their provincial assemblies, where every thing is prepared, combined, and foreseen. At this assembly the Epopt attends, bringing with him his notes and observations on his particular district, and on those means which may there contribute to the advance. ment or disparagement of the illuminizing principles and science. The minutes of these assemblies are sent to the National Inspector, who overlooks the whole; and fees that the original spirit is every where preferved; and the Areopagites hold the fame line of conduct with respect to all nations, that he does within his particular one. Hence then the Minerval academies, the Epopts, the Provincials, the National Inspectors, in a word, the diforganizing whole, form but one and the fame invisible academy, spreading its subterraneous ramifications, every where infufing the fame principles, actuated by the same spirit, and subjected to the fame laws: and these laws, this science, are but the

machinations and the forebodings of universal impiety

and diforganization.

But the union and universality of this conspiring academy is not sufficient for the Sect; it extends its views to the public schools and to the pulpit. The man of letters, the transcendent genius, all are to bend beneath its laws, and fashion is to second its plots. From the child that spells, to the Doctor enveloped in mazy science, all are to be subjected to Illuminism; and science itself, so instrumental to the progress of the Sect, shall sink beneath the effort of bringing forth that Vandalism which is to annihilate the altar and the throne, all laws, individual property, and national

fociety.

Let the reader compare the mysteries of the Sect with the code of its Epopts, and pronounce if such be not the real tendency of this Empire of Science. Horror impresses the mind, and indignation rises at fuch a fight .-- But the monstrous legislator who has compiled them pretends that they are entitled to the admiration of the young adepts; and it is his Epopts who are to inspire them with this admiration. "You " must," says he, " infuse so great a respect for the " fublimity and fanctity of our Order, that a promife "made by the adepts on the honour of Illuminifin " shall be more binding than the most facred oath."* At length the Atheist has found an equivalent for the name of God. He feeks bonds to bind his followers, and he has broken those of conscience; he appeals to honour, and perverts it into a bond of villany. "He (fays Weishaupt) who shall dare violate the oath " he shall have sworn on the honour of my Society, shall " be declared infamous. I care not what his rank may " be, his infancy shall be proclaimed throughout the whole "Order, and it shall be so without remission or hope of " pardon. My intention is, that the Members should "be informed of this, that they should deliberately " reflect on the facreducis of this oath in my Order, I " mean that the consequences of it should be clearly "and warmly represented to them.+"

The Epopts charged with this mission are of a degree too much revered in the Order to compromise

^{*} Ibid. No. 29. † Original Writings, Vol. II. Let. 8, to Cato.

their dignity. They attend, at pleasure, the meetings of the inferior degrees, but they are never to occupy any office in them, excepting that of Prefect of the Scotch Knights. Their presence might overawe and intimidate the young adepts, and thus be detrimental to the observations they are ordered to make; for (fo far from constraint,) the Epopt is to endeavour to study them in their most unguarded moments. He is therefore never to intermix with them but as their equal. There is a particular law forbidding him to disclose the degree, or the class to which he belongs, or even his costume. † Thus, hiding his superiority, and feated on the same benches beside the young adepts, he exercises his functions of Scrutator more freely among them in their mutual intercourse, and he judges better of the talents of each. His lessons, coming from an equal, will fink deeper into their minds; and, without betraying his authority, he will the better observe their progress and their failings---Should any of these pupils have shown a zeal and fidelity beyond all doubt, he may take them into his confidence; he will point them out to the Dean, who may call them about his person, and make them his Acolites. The Dean may even throw a great part of the weight of his correspondence on them, and carry them to the Synod of the Epopts, until they shall have fhown themselves worthy of being initiated to all the mysteries reserved for this class.‡

Thus ends that part of the Code which is to be communicated to the Epopts. The following Chapters will delineate the laws and instructions which are to guide their conduct when admitted to the degree

of Regent or Prince of Illuminism.

† Ibid. No. 31.

‡ Ibid. No. 32.

CHAP. XV.

Instructions for the Regent or Prince Illuminee, on the Government of the Order.

HE prominent feature of all the instructions given by the Illuminizing Legislator to his Epopts of these Inis the confecration of their degree to the perversion of ftructions. the public opinion, and to the attainment of the empire of sciences, that he may direct them all to the Support of his disorganizing Liberty and Equality and to universal anarchy. This mission of perversion requires an affiduity to which not many men are equal; but adepts may be found, who, unable to distinguish themselves in such missions, may yet be endowed with a fufficient zeal and with the necessary talents for the Superintendence and direction of the Brethren. There are others again whose disastrous successes are to be recompensed by the higher employments in the Order: and it is from these two classes of Epopts that the Order felects its Regents. It is also for their instructionthat the Legislator descends into all the gubernatory minutiae of his Illuminism .-- His instructions are comprised under sour different heads. I. General System of Government for the Order .-- II. Instructions for the degree of Regent .-- III. Instructions for the Prefects or Local Superiors .-- IV. Instructions for the Provincial.*

I have, it is true, been obliged to anticipate many parts of this Code when unfolding the artifices of the lower degrees; but as a confirmation of what has already been exposed, in order to bring the different objects within one point of view, and to show the dangers of his disastrous combinations, let us attend to the Legislator when treating of the whole collectively. What particularly endeared this degree of Regent to Weishaupt was, that part of his instruction which takes a general view, and which lays open the progressive plan to be observed in the government of the The reader perusing the instructions in the Brethren.

[·] Last Works of Philo and Spartacus, degree of Regent.

fame order in which Weishaupt has written them will more easily conceive the cause of his predilection.

Instruction A. Plum of the General Government of the Order.

"I. The most high and excellent Superiors of the illustrious Order of true Freemasonry do not immediately attend to the minutiae of the edifice...They must not, however, on that account be considered as contributing less to our happiness, by their counsels, their lessons, their plans, and the many and powerful refources with which they furnish us.

"II. These excellent and most gracious Superiors have established a class of Masons to whom they have entrusted the whole plan of our Order. This class is

that of the Regents

"III. In this plan our Regents hold the first dignities. Until admitted to this degree, no person can hold the office of *Prefett* or of *Local Superior*.

" IV. Every country has its national Superior, who holds an immediate correspondence with our *Fathers*, at the head of whom is a general who holds the helm of the Order.

"V. Under the National and his Affiliants are the Provincials, who each govern their Circle or their Province.

"VI. Every Provincial is furrounded by his Coun-

sellors.

"VII. Each Provincial also commands a certain number of Prefects, who may in like manner have their coadjutors in their districts. All these, as well as the Dean, belong to the class of Regents.

" VIII. All thefe offices are for life, excepting in

cases of deposition or ejectment.

"IX. The Provincial is to be chosen by the Regents of his province and the National Superiors, and approved by the National....[I do not understand how the Code distinguishes between the several National Superiors and the National in chief; unless it be, that it denotes in this place as Superiors those which are called a little higher up Assistants (Gehulsen) of this chief.]

"X. The whole fuccess of Illuminism depending on the Regents, it is but just that their domestic wants should be provided for. They shall therefore be the first supplied from out of the funds of the Order.

"XI. The Regents of each Province form a particular body immediately under the Provincial, whom

they are to obey:

" XII. The offices of Illuminism not being considered in the light of dignities, nor of places of honour, but as mere employments freely accepted, the Regents must be always ready to labour for the good of the Order, each according to his fituation and to his talents. Age is never to be fet forth as a title. It may often happen, that the youngest is chosen Provincial, and the eldest only a Local Superior or Counsellor, should the one live in the center, while the other only inhabits the extremity of the Province; or, should the former, on account of his natural activity or his station in life, be more fitted for the place of Superior than the latter, though far more eloquent .-- In many cases, for example, a Regent is not to think it beneath his dignity to offer himself to discharge any of the lesfer offices in the Minerval churches (lodges) in which he may be ufeful."

"XIII. That the Provincial may not be over-burdened with too extensive a correspondence, all the *Quibus Licets* and all the letters of the Regents, shall pass through the hands of the Prefect, unless the Pro-

vincial gives Orders to the contrary."

"XIV. But the Prefect shall not open the letters of the Regents. Those he must transmit to the Provincial, who will forward them to their proper destination."

"XV. The Provincial has the power of convoking the whole of his Regents, or merely those whom he may think proper, considering the exigencies of the province. He who cannot attend according to his summons must give the proper notice at least four weeks prior to the meeting. Besides, he is always to be ready to give in an account of what he has done for the Order until that period, and show his willingness to fulfil the intentions of his Provincial and of his

high superiors. The convocation of Regents must take

place at least once a year."

"XVI. The following instruction (B) will point out more particularly to the Regents those objects to which they must chiefly attend."

"XVII. It has been already observed, that great attention is to be paid to the gradually procuring of funds for the Order. This may be accomplished by

attending to the following rules:

"Each province is to be entrusted with the expenditure of its own monies, and only remit small contributions to the superiors for the expences of postage. Each lodge also is to enjoy the full propriety of its sunds (eigenthumlich)---when for any great enterprize the assembly of the Regents levy contributions on the funds of the different lodges, they shall be considered but as loans, and shall be made good to the lodges with full interest."

Has the illuminizing legislator then forgotten, that it was Property which gave the first deadly blow to Equality and Liberty? Certainly not; but more than one great enterprize will be necessary to prepare the Last, which is to annihilate all property whatsoever; meanwhile the Order is glad to enjoy its own, and to make the inferior lodges believe that they are not to be pillaged of any thing that belongs to them.

"The Provincial has no fund allotted to him, but he

has an exact return of all those of his province."

"The general receipts will confift---1°. In the contributions paid on the receptions of Masons (freymaurer-receptions-gelder)---2°. In the overplus of the monthly contributions----3°. In voluntary subscriptions----4°. In fines---5°. In legacies and donations---6°. In our com-

merce and traffic (handel und gewerbe.)"

"The expences are---1°. The expences of the meetings, postage, decorations, and some few journies--2°. Pensions to the poor brethren who have no other means of subsistence---3°. Sums paid for the promotion of the grand object of the Order----4°. Sums paid for the encouraging of talents---5°. The expences of experiments and trials---6°. For widows and children---7°. For foundations.

Thus terminates the first part of the instructions for the Regent. After the reading of this, which takes place on the day of his inauguration, his attention is called to the following:

Instruction B for the whole degree of Regent.

The reader has feen (ut fupra, art. xvi.) the Regent 2d Part of forewarned to pay a particular attention to this fecond the instrucpart of the instructions. Let the reader also profit of tiens. the hint. He will fee that many of the arcana of the fect still remain to be revealed.

"I. The object of the Order being to render man more happy, virtue more attractive, and vice less powerful, it is necessary that our brethren, the teachers and governors of mankind, should publicly assume an unimpeachable character. A Regent of Illuminism therefore will be the most perfect of men. He will be prudent, provident, ingenious, irreproachable, and of manners fo urbane that his company shall be courted with avidity. He is to acquire the reputation of being enlightened, benevolent, honest, disinterested, and full of ardour for great and extraordinary enterprifes, all contributing to the general good."

It would be useless to recall to the mind of my reader what is to be understood, in the language of Illuminisin, by virtue, vice, or public good. He will therefore on reflection be the less surprised at perusing the following instructions framed for these virtuous teach-

ers and governors of mankind.

"II. The Regents are to study the means of ruling and governing without betraying any fuch intention.* Under the mask of humility, but of a real and candid humility, grounded on the perfusion of their own weakness, and on the conviction that their whole strength rests on our union, they must exercise an absolute and boundless dominion, and must direct every thing towards the attainment of the views of the Order."

"Let them avoid a pedantic referve, at once difgusting and ridiculous in the eyes of the sage. Let them give the example of a respectful submission to

^{*} Die Regenten follen die kunst studiren zu herschen, ohne das ansethen davon zu haben.

[†] Sellen fie unumfchränkt regieren. Vol. III.

the Superiors. Should they be possessed of the advantages of birth, it will be an additional reason for showing their obedience to a Superior born in a lower station of life---Let their conduct vary according to the persons with whom they have to deal. Let the Regent be the consider of one, the father of another, the scholar of a third; very seldom a severe and inexorable Superior, and even on such occasions let him show with how much unwillingness he exercises such severity. He will say, for example, that he sincerely wishes the Order had given so disagreeable a commission to some other person; and that he is weary of acting the part of schoolmaster with a man who should long since have known how to conduct himself.

"III. The grand object of our facred legion spread throughout the universe being the triumph of virtue and of wisdom, every Regent must endeavour to establish a certain equality among men.—Let him take the part of those who are too much debased, and humble the proud. Let him never suffer the fool to lord it too much over the man of wit, the wicked over the good, the ignorant over the learned, nor the weak over the strong, though the latter should in reality be

in the wrong.*

"IV. The means of acquiring an ascendancy over men are incalculable. Who could enumerate them all?... They must vary with the disposition of the times. At one period it is a tafte for the marvellous and extraordinary that is to be wrought upon. another the lure of secret societies is to be held out. " For this reason it is very proper to make your inferiors believe, without telling them the real state of the case, that all other fecret societies, particularly that of Freemasonry, are secretly directed by us. Or else, and it is REALLY THE FACT IN SOME STATES, THAT POTENT MO-NARCHS ARE GOVERNED BY OUR ORDER. When any thing remarkable or important comes to pass, bint that it originated with our Order .- Should any person by his merit acquire a great reputation, let it be generally understood that he is one of us."

How smoothly flows this combination of artifice

^{*} Er foll nicht leiden dass der dümmere über den klügern—der Schwächere über den stärkern, auch wenn dieser unrecht haben sollte, zu sehr den meister spiele.

from the pen of the Illuminizing Legislator! But I hope that my reader will not expect to find a method in my translation, where the Legislator has disclained method. It is easy to perceive, that to heap artifice upon artifice is much more his object, than to give a studied connection to principles with which he supposes his adepts to be sufficiently impressed. Or may it not be said, that this disorder is the effect of studied art? But let us proceed and trace the steps of Weishaupt.

"With no other object than to give your orders the appearance of coming from a mysterious hand, you may, for example, put a letter under the plate of an adept when dining at an inn, though it might have been a much less trouble to forward it to him at his own lodgings---You may attend large and commercial owns during the time of fairs in different characters, as a Merchant, an Officer, an Abbe. Every where you will personate an extraordinary man having important business on your hands .--- But all this must be done with a great deal of art and caution, left you should have the appearance of an adventurer. It is to be well understood, that these characters are not to be affumed in towns where you are likely to be discovered either by the Police or the standers-by .--- At other times, you may write your orders with a chemical preparation of ink which disappears after a certain time.

"V. A Regent is as much as possible to hide from his inferiors all his weaknesses, even his ill-health, or disgusts; at any rate he is never to complain.

"VI. Here he repeats the instruction on the art of flattering and gaining over women to their cause, al-

ready transcribed, page 25.

"VII. You must also gain over to the Order the common people. The great plan for succeeding in this is to influence the Schools. You may also attempt it by liberalities, or by great show and splendour; at other times by making yourself popular, and even tolerating, with an air of patience, prejudices which may bereafter be gradually eradicated.

"VIII. When you have succeeded any where in making yourself master of the public authority and government, you will pretend not to have the least power, for fear of awakening the attention of those

who may oppose us. But, on the contrary, when you find it impossible to succeed, you will assume the character of a person who has every thing at his command. That will make us both scared and sought after, and of course will strengthen our party.

"IX. All the ill fuccess or disgusts which may befall the Order are to be concealed with the utmost caution

from the inferiors.

"X. It is the duty of the Regents to supply the wants of the Brethren, and to procure the best employments for them, after having given the proper intima-

tion to the Superior.

"XI. The Regents shall be particularly cautious and discreet in their discourse;—but shall carefully avoid any thing denoting the least perplexity of mind—There are even some occasions whereon an extensive genius is to be affected; on others, they may pretend that their friendship has made them say a word too much; by these means the secrecy of the inferior is put to the test. They may also spread certain reports among our people, which may prepare them to receive ideas which the Order wishes to insuse into their minds. On all doubtful occasions, the Regent will consult his Superiors by means of a *Quibus Licet*."

"XII. Whatever rank or station a Regent may hold in the Order, he will seldom answer the questions of the inferiors verbally, but generally in writing, that he may have time to resect or even consult on the

answers he should give."

"XIII. The Regents will unceasingly attend to every thing relating to the grand interests of the Order, to the operations of commerce, or such things as may in any way contribute to augment the power of the Order. They will transmit all plans of that nature to the Provincial. Should it be a case requiring expedition, he will give him advice of it by some other channel than the Quibus Licets, which the Provincial has not the power of opening."

"XIV. They will follow the fame line of conduct with respect to every thing that tends to influence the Order in general; and find means of putting its united

forces in motion at one and the same time."

"XV. When an author fets forth principles true in themselves, but which do not as yet suit our general plan

of education for the world; or principles the publication of which is premature; every effort must be made to gain over the author; but should all our attempts sail, and we should be unable to entice him into the Order, let

bim be discredited by every possible means."

"XVI. If a Regent should conceive hopes of succeeding in suppressing any religious houses; and of applying their revenues to our object, for example, to the establishment of proper country schools; he may depend on it, that such a project would be particularly grateful to the Superiors."

"XVII. The Regents will also turn their attention towards a folid plan for establishing a fund to support

the widows of the brethren."

"XVIII. One of our most important objects must be, to binder the servile veneration of the people for Princes from being carried too far. All such abject flattery tends only to make those men worse who are already for the most part of very common and weak understandings. You will show an example of the proper conduct to be held in this respect. Shun all familiarity with them; behave to them politely, but without constraint, that they may bonour and fear you. Write and speak of them as you would of other men, that they may be made to recollect that they are but men like other people, and that their authority is a thing purely conventional."*

"XIX. When there happens to be a man of merit among our adepts but little known by or entirely unknown to the public, no pains are to be fpared to acquire celebrity for him. Let our diffuifed brethren every where found the trumpet of his praises, and force

envy and party spirit to be silent."

"XX. The effay of our principles and of our schools is most easily and most succeisfully made in small states. The inhabitants of capitals and commercial towns are too corrupt, too much a prey to their passions, and think themselves too much enlightened, to submit to our lessons."

"XXI. It is useful to fend visitors from time to time, or to give a Regent that is travelling the commission to visit the meetings, to ask for the minutes, and to call

^{*} Eine unserer vornehmsten sorgen mus auch seyn, unter das volke selavische fürsten verehrung nicht zu hoch steigen zu lassen, &c. &c.

on the brethren in order to examine their papers or journals, and receive their complaints.—These Plenipotentiaries, presenting themselves in the name of the high Superiors, may correct many faults, and boldly superess abuses which the Presects had not the courage to reform, though ready to enforce the commands of the visitor.

"XXII. If our Order cannot establish itself in any particular place with all the forms and regular progress of our degrees, some other form must be assumed. Always have the object in view; that is the essential point. No matter what the cloak may be, provided you succeed; a cloak is however always necessary, for in se-

crecy our strength principally lies."

"XXIII. For this reason we should always conceal ourselves under the name of some other association. The inferior lodges of FREEMASONRY are the most convenient cloaks for our grand object, (das schickliche kleid fur unfere bohere zwecke) because the world is already familiarized with the idea that nothing of importance, or worthy of their attention can spring from Masonry.---The name of a literary fociety is also a proper mask for our first classes. Under such a mask, should our assemblies be discovered, we may considently affert, that the reason of our holding secret assemblies was partly to give a greater interest and charm to our purfuits; partly to keep off the crowd, and not to expose ourselves to the bantering and jealousy of others; in short to hide the weakness of an association as yet but in its infancy."

"XXIV. It is of the utmost importance for us to study the constitutions of other secret societies and to govern them. The Regent is even bound, after having obtained leave of his superiors, to gain admittance into those societies, but he must not undertake too many engagements. This is an additional reason

why our Order fliould remain fecret."

"XXV. The higher degrees must always be hidden from the lower. A person more willingly receives orders from a stranger than from men in whom he gradually discovers a multitude of desetts. By this precaution one may keep the inferiors in a more proper awe; for they naturally pay greater attention to their behaviour when they think themselves surrounded by persons.

who are observing them; at first, their virtue may be the effect of constraint, but custom will soon make it habitual."

"XXVI. Never lose fight of the military schools, of the academies, printing presses, libraries, cathedral chapters, or any public establishments that can influence education or government. Let our Regents perpetually attend to the various means, and form plans for making us masters of all these establishments."*

"XXVII. In general, and independent of their particular employment, the grand object of our Regents must be an habitual and constant application to every thing which can in any way add to the perfection and to the power of our Order, that it may become for future ages the most perfect model of government that can enter the mind of man;" or in other words, that it may be hereafter faid, fuch was the famous affociation which, by perpetually perfecting its laws and governments, at length taught mankind to cast off every law and every government. It would be useless for me to think of adducing farther proofs to demonstrate that such is the real object of the pretended perfection of Illuminism. The mysteries of the Sect have been too clearly laid open for us to harbour the fmallest doubt of their intention. But to acquire this perfection and power for the Sect, Weishaupt has modelled still farther laws for his Regents, according to the different offices they hold in the Hierarchy of the Order.+

^{*} Militair-schulen, academien, Buchdruckereyen, Buchläden, Domcapitel, und alles was ein einflus auf bildung und regierung hat, muss nie aus den augen gelassen werden; und die Regenten sollen unaufhörlich plane entwerfen, wie man es ansangen könne, über dieselben gewalt zu bekommen.

[†] For the whole of the Second Part of this Chapter fee the Instruction B for the Degree of Regent, of which it is nearly a literal translation.

CHAP. XVI.

Continuation of the Instructions on the Government of the Illuminees--Laws for the Local Superiors.

over the Minerval Academies may appear at first fight, no person of the preparatory class is in fact entrusted with any real authority. Even the Scotch Knight in his intermediary class does not enjoy any. The Order recognizes as real Superiors none but those who have been initiated into the class of the Mysteries. Even in that class the adept must have attained the degree of Regent before he can be named Presect for the Scotch Knights, or Dean of his district. Those are the first two offices which the Order considers as

having any real authority over the Brethren.

Though the Code expressly declares, that each Superior shall find in his instructions the respective laws concerning his particular duty, it certainly contains none for the office of Dean. A fingle Chapter is indeed to be found in the Code on his election and confecration. On the first establishment of a new district he is elected by the Provincial; but on his depofition or death the Epopts affemble and choose a fuccessor by the plurality of votes, the Provincial only having the right of confirming fuch an election. With regard to what the Code terms his confecration (Weihung des decani,) it is generally performed by what is called a Plenipotentiary, and in a fort of barbarous Latin, extremely inelegant. Were not the impiety of it as abominable as the ceremonial is low, it might form an excellent scene for the theatres of Bartholomew fair. The Illuminizing Legislator, a very inferior copyist of Moliere's Malade Imaginaire, ridicules St. Paul, Moses, and all religious ceremonies, as Moliere did the quack disciples of Hippocrates. Little wit is required to fcoff at religious rites, and yet our Legislator has only succeeded in being disgustingly impious. Such turpitude is not worthy our notice, for none but

Epopts can admire it; this nevertheless is all the information the Code can give us respecting the Dean.*

Should any adept wish for a specimen of this miserable farce, let him figure to himself an assembly of Epopts in their facerdotal habits. The delegate opens the piece by Domine aperi os meum: The two Assistants repeat the same-The Plenipotentiary Fili mi quid postulas? The Delegate Ut Deus et Superiores nostri concedant nobis Decanum hunc quem ad te duco .- Plenip. Habetis decretum ?- Habemus -- Legatur --Communi voto atque consensu superiorum elegimus nobis in Decanum Fratrem N. N. Presbiterum Nostræ Provinciæ, Majoris Ordinis verum atque prudentem hospitalem, moribus ornatum, sapientem, illuminatum et mansuetum, Deo et superioribus nostris per omnia placentemque ad Celsitudinis. vestræ dignitatem adducere, quatenus autore Domino nobis. velut idoneus Decanus præ-esse valeat ut prodesse, nosque sub ejus sapienti regimine in securitate ac quiete magnis scientiis aliisque operibus curare possimus-Plenip. Disposuisti domui tuæ?-The Elect Disposui-Nosti quanta sit Decani cura et quâ pœnâ infligantur infideles et Delatores ?- Duce me Domine-Ego auctoritate superiorum inductus sigmiter sub interminatione anathematis, inhibeo tibi, ne quid de scientiis occultis, vel secreta tibi revelanda abducas, surripias, vel alicui profano communices. Si tu autem aliquid attentare præsumseris, maledictus eris in domo et extra domum, maledictus in civitate et in agro, maledictus vigilando et dormiendo, maledictus manducando et bibendo, maledictus ambulando et sedendo, maledicta erunt caro et ossa, et sanitatem non habebis à planta pedis usque ad verticem. Veniat tunc super te maledictio quam per Moyfen in lege filio iniquitatis Dominus promisit. Deleatur nomen tuum in libro viventium, et cum justis non amplius scribatur, fiat pars et hereditas tua cum Cain fratricida, cum Dathan et Abiron, cum Anania et Saphira, cum Simone Mago et Juda proditore. Vide ergo ne quid feceris, quo anathema mereris. Here follow the imposition of bands, the exhortations, and the benedictions, all in Latin. The Officiator, extending his bands again on the head of the Elect, terminates the ceremony with the following words: Sicut ros Hermon qui descendit in montem Sion, sic descendat super te Dei summæ sapientiæ benedictio (see the last works of Spartacus—Nachricht von Weihung eines Decani.) What execrable impiety must the Sect have infused into its Epopts to expect that such an impious derision of the Scriptures and of the most facred rights could give them pleasure? Let not the

The fame cannot be faid of the instructions for the Prefects. These Local Superiors may have as many as eight Lodges at a time under their command, partly Minerval, and partly Masonic. The Prefect is the first Regent within his prefecture, and has the direction of all that part of the Order stiled in the Code the lower part of the edifice. All the Quibus Licets of his district pass through his hands. He opens those of the Scotch Knights, and the Solis of the Novices and Minervals; but every thing else he transmits to the higher Superiors. When he founds new Lodges, or receives new Brethren, he gives the new Geographical names and Characteristics, which he selects from the list that he has received from the Provincial. He makes a general report to the Provincial of every thing that has happened within his prefecture once a month; and every three months transmits the reversal letters, the tablets fent by the Scrutators with notes on their political and moral conduct, and an exact return of the state of the funds belonging to each Lodge. He decides on the promotion of the Brethren as far as Scotch Knight, but can confer the latter degree only with the confent of the Provincial .-- He has the right once a vear of commanding all the adepts under his direction to return whatever writings the Order may have entrufted them with---He returns them to those on whose fidelity he has reason to rely, but not to those whom be may have any reason to suspect, or who are intended to be difmiffed.*

The foundation of the Edifice rests solely on the vigilance, experience, and zeal of the Presect.—And it was to the direction of their conduct in every part of the Government that Weishaupt dedicated his lessons under the sollowing heads:—I. Preparation.—II. Tuition of the Pupils.—III. Spirit or love of the Order.—IV. Subordination.—V. Secrecy.—Each of these articles contains a cloud of those artisfices which the reader has seen interspersed in divers parts of the Code, but which now become the peculiar study of the Pre-

reader think that I have exaggerated this barbarous cant. The whole ceremony is a buffoonery of the lowest class. Impiety deprayes every thing, even the taste for literature.

^{*} Inftructions C for the Regents, and No. 1-X.

fect. I shall only extract the most striking, or those on which the Legislator particularly insists; such, for example, as the following, to be found in the first

pages of the head Preparation.

"Our strength chiefly consists in numbers; but much will also depend on the means employed to form the pupil---Young people are pliant and easily take the impression.--"The Presect will therefore spare no pains to gain possession of the Schools which lie within his district, and also of their teachers. He will find means of placing them under the tuition of members of our Order; for this is the true inesthod of infusing our principles and of training our young men: it is thus that the most ingenious men are prepared to labour for us and are brought into discipline; and thus the affection conceived by our young pupils for the Order, will gain as deep root as do all other early impressions."

Under the same head are to be found instructions for the Prefect equally curious, on the propagation

of the Order.

"When a new colony is to be founded, begin by choosing a bold and enterprising adept entirely devoted to the Order. Send him some time beforehand to live on the spot where you intend making
the new establishment."

"Before you proceed to people the extremities, begin by making your ground good at the centre."
"Your next object must be, to gain over such
persons as are constant residents, as Merchants and

" Canons."

"Such missions should only be entrusted to brethren of independent fortune, and who would occasion no expence to the Order; for though all the brethren are entitled to succour when in real want, yet those of one province are as seldom as possible to be an expence to the neighbouring ones. Nor are the other districts by any means to be made acquainted with the weakness of the Order in yours. Besides, the funds must find a sufficiency to succour those of the Minerval school who may stand in need of it, that our promises in their case may be performed."

You will not seek to extend yourself till you have

" consolidated your establishment in the capital of

" your district."

"You will feriously examine and cautiously select from the brethren those who are the most able to undertake such a mission...-You will next consider whether it will be proper to begin your establishment by

a Minerval church or a Masonic lodge."

"Pay most particular attention to the man whom you place at the head of the new colony; observe whether he is courageous, zealous, prudent, exact, and punctual; whether fitted for the forming new adepts; whether he enjoys a good reputation or is much confidered; whether he is a man of business and capable of a serious and constant application: in short, whether he has all the necessary qualifications for an un-

dertaking of fuch high importance."

"Confider also the locality. Is the place proposed near to or distant from the capital of your district?—Is it a dangerous or safe situation for such an undertaking?—Is it great or small, more or less populous?—By what means can you best succeed, and which can be easiest employed?—What time would be requisite for the perfecting of such an establishment?—To what persons can you apply on first setting off?—If your first applications be ill made, all future attempts will be fruitless.—What pretence or what name is to be assumed?—How is the new colony to be subordinated or co-ordinated? that is to say, what superiors shall it be under, and with what lodges shall it correspond?"

"When you shall have acquired sufficient strength in your new colony, and particularly if our brethren enjoy the first dignities of the state, if they may freely and openly show themselves formidable to their opponents, and make them feel the painful consequences of counteracting the views of the Order; if you have wherewith to satisfy the wants of the brethren; if, so far from having to fear from the government, the Order directs those who hold the reins---Then be assured that we shall not be wanting in numbers or in the choice of adepts; we shall soon have more than we have occasion for. I cannot too strongly recommend this method of proceeding."

"If it be necessary for us to be masters of the ordinary schools, of how much more importance will

"it be to gain over the ecclesiastical seminaries and their superiors! With them we gain over the chief part of the country; we acquire the support of the greatest enemies to innovation; and the grand point of all is, that through the clergy we become masters of the middle and lower classes of the people."

"But remember, that great caution is necessary with the Ecclesiastics. These gentlemen are generally either too free or too scrupulous; and those who are too free have seldom any morals." The legislator then proceeds to the exclusion of the religious, and tells the Infinuator to avoid the Jesuits as he would the plague.

While perufing these laws, I suppose the reader makes nearly the same reslections which I am tempted every instant to commit to paper...-Should the following article ever meet the eye of a Prince, it will give

him ample room for reflection.

"When the Prefect shall have gradually succeeded in placing the most zealous members of the Order in the councils and offices under the Prince, he will have arrived at the full extent of his commission." He will have done much more than if he had initia-

" ted the Prince himfelf."*

"In general, Princes are not to be admitted into the Order, and even those who are received are selful dom to be permitted to rise above the degree of

" Scotch Knight."

After what has been seen of this degree and those that precede, it is rather extraordinary that Weishaupt should deign to grant admission to Princes; for he did not wait for this degree before he clearly infinuated his plans. Princes, at least, who had not surmised them before their admission to that degree must have been void of penetration indeed. What hopes them could the legislator entertain of their not perceiving his plots against all legitimate authority? His considential letters will explain the enigma:—" Brethren," he writes to his Areopagites, "you will take care to "have the following corrections made before you

^{*} Kann der Präfect die fürstlichen Dicasterien und Räthe nach und nach mit eisrigen ordens-mit-gliedern besetzen, so hat er alles gethan, was er thun konte. Es ist mehr, als wenn er den fürsten selbst aufgenommen hätte.

" show the constitutions of our degrees to the Elector's "-- In the degree of Minor Illuminee in place of the " words imbecile Monks fay imbecile men---- In the de-" gree of Major Illuminee blot out the words Priests " and Princes are in our way. With respect to the "degree of Priest show no part of it excepting the " discourse on sciences, and read that over carefully lest "any allusion or reference to any other part of the de-" gree should remain."* These corrections begin to clear the enigma; a more infidious expedient will veil his plots in complete darkness. " I mean," says Weishaupt when speaking to the Areopagites of the inferior degrees, " to revise the whole system." Then. attributing to the Jesuits his own immorality, he says, "I mean that it should be a complete Jesuitical piece; " not a fingle word shall be found in it that can in any " way be cavilled at by religious or political govern-"ments. Let us act with caution; do nothing with-" out a reason; things must be prepared and brought " on step by step." + The adept who has given us the most complete; and caudid account of the degrees of Illuminism assures us, that he had seen a discourse for the degree of Epopt in which every thing respecting religion and government was omitted.1

Here then we find Weishaupt not only correcting but even forming fictitious degrees to dupe the princely adept, and to perfuade him that the dark and myfterious recelles of the hireling crew have been laid open to him, while the real adept smiles at his credulity. Such artifice certainly aggravates Weishaupt's criminality. But will that excuse the princely adept? Notwithstanding the veil artfully thrown over the impious and feditious principles of the fect, did he not begin by swearing obedience and protection to the Order? His court foon swarms with Illuminees; he thinks he reigns over them, but is no more than their stately captive. And should he fall their victim, will it not be faid that he met with his just fate? What strange madness can induce Princes to inscribe their names on the registers of secret societies! Have they not duties to fulfil towards the public? On what right can their

^{*} Orig. Writ. Vol. II. 2d Jan. 1785. † Ibid.—Weifhaupt's Let. 15th March, 1781. † Gefchichte der illumin. Grad. Page 66.

eaths of fubmission and protection be grounded, sworn in the recesses of secret lodges, to men who hide themselves from public view; when their labours, cares, and protecting power, are to extend over the whole state and to all its citizens? On the throne, or with pretensions to it, do they not degradingly swear obedience. and protection to Masters of Lodges! By what right will they promulgate laws emanating from lodges? When their subjects swore allegiance and fidelity to them, did those subjects expect to be governed by a flave, or be subjected to laws proclaimed indeed by their Prince, but dictated by some Master Illuminee or Reservation? And ye, magistrates of the people, who are to sit in judgment over the mutual and disputed claims of the citizens in general, what confidence can be placed in you after you have fworn obedience and. protection to this illuminizing feet, even in actions just or unjust? Such reflections will rife refulgent from the page of history; and would to God that the Revo-Intion had not already indelibly engraved them !

If ever felf-love should have directed the actions of men, and supplied the place of nobler motives, the princely dupe will have found ample matter in the laws of Illuminism to stimulate his, when he but casts, his eye on the following article contained in the instructions for the Prefects, or local Superiors, under the head formation of pupils: "What will numbers avail us, if unity and fimilarity of fentiment do not prevail?--No rank, no state of life, can dispense the brethren from our labours or our trials. To accustoin them to despife all distinctions, and to view the world and human nature in the grand scale, the Prefect shall carefully collect all the anecdotes he can, remarkable either for their generofity or meannefs, not regarding to whom they relate whether Princes or Citizens, rich or poor. He will transmit them to the Masters of the Minervals; and these will expose them in a proper mainer to their pupils. They will not forget to give the name of the Prince or great personage, though the trait should dishonour him; "for," fays the Code, " every member must be made sensible, that we distri-" bute impartial justice, and that among us the wicked " man upon the throne is called a villain (ein sehurke Vol. III. G g

" heift) just as freely, if not more so, than the criminal

"who is being led the gallows."

Under the fame head we may observe another article remarkable enough, on the means of rendering the language of the adepts more uniform when speaking before any of the Order, or of facts relating to it.

On these occasions the Presect will take care secretly to instruct the lower Superiors in what style they are to shold forth, what ideas to propagate, and in what manner they should make their pupils speak. "Hence the pupils will constantly accord themselves in every thing, whether in language or action, with the Superiors, though their motives may be unknown to them. By these means we shall all tend towards the same object; the young adepts will accustom themselves to search and dive into the intentions of the Order; to refrain from acting, or to be silent on all doubtful occasions, till they have received the advice or orders of their Superior as to what they

" ought to do or fay."

Under the head Love or Spirit of the Order, the Prefect is instructed, that such Love or Spirit is to be infufed by descanting on the beauty and importance of the object of the Sect, the integrity of its members, the greatness and certainty of its means, the utility of the instruction imparted, and fecurity promised to all its pupils by the Order .-- This Love will always be proportionate to the certainty of being happy while attached to the Order, and of finding real happiness in no other place. To stimulate it, he must always feed them with the hopes of new discoveries more and more important; and, lest their zeal should diminish, "try to keep our pupils constantly occupied with objects relating to the Order; make it their favorite pursuit. See what the Roman Catholic Church does to make its religion familiar to its followers, how it keeps their attention incessantly towards it; model yourfelf by that .--- It would be impossible to foresee all cases and lay down rules for them ;--- Let it then be the constant study of the Prefects and other Superiors to prepare themselves for unforeseen events---Let them propose and distribute prizes for the best compositions on such cases. Perpetual vigilance will render it impossible for the edifice not fooner or later to fucceed, and to take a proper

confiftency according to the local circumstances. Exhort the Brethren to complacency, beneficence, and generofity towards each other and towards the Order."

The next article treats of Obedience. Here the Prefect is informed, "That should be have been diligent and fuccessful in impressing the young pupils with the grandeur of the views of the Sect, they will doubtlefs obey the Superiors with pleasure. How can they do otherwise than submit themselves to be conducted by Superiors who have so carefully guided them hitherto, who contributed fo much to their present happiness, and who promife to perpetuate it in future? May the man who is not to be enticed into obedience by such advantages be rejected from among us; let him be caft out from the fociety of the elect! The spirit of obedience is to be more particularly infused by example and instruction--- by the conviction, that to obey our Superiors is in fact only fulfilling our own inclination -- by the gradual progress of the degrees-by the hopes of difcovering more important truths .-- by fear properly managed--by honours, rewards, and distinctions granted to the docile--by contempt cast on the stubborn---by avoiding familiarity with the inferiors--by the exem-plary punishment of the rebellious--by the felection of those whom we know to be devoted to us and ready to execute all our commands---by a particular attention to the Quibus Licets whereby we may fee how far the Orders of the Superiors have been executed :-- and by the punctuality of the intermediary Superiors in fending the tablets or reports respecting their inferiors. The more particular these tablets are, the better they will be; for it is on them that all the operations of the Order are grounded. It is by their means that the progress and number of the Brethren is to be known; that the frength or weakness of the machine, and the proportion and adhesion of all its parts is to be calculated, and that the promotion of the brethren, the merits and demerits of the affemblies, of the Lodges, and of their Superiors, is to be judged.

When treating of Secrecy, "the Prefect is informed, that this is the most effential article; and it is on that account that even in countries where the Sect may

have acquired sufficient power to throw off the mask,

it is to remain veiled in darkness."

The Prefect is always to hide with dexterity the real object of his views according to local circumstances. Let him agree with the Provincial on what shape he shall assume to conceal the Order.—As in the religious institutions of the Roman Church, where religion, alas! is but a pretext; exactly so, only in a mobiler manner, mild we enwrap our Order in the forms of a mercantile society, or some other exterior of a similar nature."

In vain would the reader ask me, whence the Illuminized Code had taken the idea of Religion being only a pretext for the religious institutions in the Catholic Church. It has not come to my knowledge, that the most barefaced Sophisters have ever advanced a callimny of this fort. I have feen the religious founders, fuch as St. Francis, St. Benedict, or St. Bahl, and other founders of orders, described by the Sophisters as superstitious enthusiasts. But even among the apos tates who must have been acquainted with the Orders they had lived in, we have never heard one pretend that Religion was only a pretext either for the institution they abandoned, or for their ancient brethren! Did any of them ever affert, that ambition, avarice, or any pretext befides Religion, had given rife to the foundation of the Order of the Capuchins, Friars, Benedictines, or Carmelites, and of fo many other convents destined for men or women? This, however, is not a calumny originating with Weishaupt; it is not to be found in his inftructions fent to Knigge, and on which the latter formed the Code of Laws for the Regents and Local Superiors, though he fubjoined many of his own ideas. Knigge was totally ignorant of every thing relating to religious Orders. Weishaupt was born a Roman Catholic, and might indeed, in his impiety, have repeated the ideas of many apostate Sophisters, or have left this strange comparison of his illuminism with the religious institutes, fince it was in the Code: but I should be truly surprized were I to find that it was a calumny of his invention. He knew too well how much he stood in need of darkness to envelope his designs; and he also knew, that in the Roman Catholic Church no religious institute

was adopted, until it had been made public and exam-

ined by the constituted authorities.

After this abfurd calumny follows a recapitulation of every thing we have already exposed to our readers in the first Chapters of this Volume, on the necessity of hiding the proceedings and even the very existence of the Lodges. But I find the following additions in this place.

them to discovery, by their affemblies being too numerous, the Prefect will take care that no more than ten members shall affemble in the same Minerval

Church."

"Should any place contain a greater number of "pupils, the Lodges must be multiplied, or different "days of affembly must be affigued, that all may not " meet at once; and should there be several Minerval " Churches in the same town, the Prefect will take " care that those of one Lodge shall know nothing of the others." For the better direction of the lower part of the edifice, he will observe the following rules---He is to nominate the Magistrates of the Minervals; but the chief of these Magistrates can only be named with the confent of the Provincial. He will be responsible for those he names .-- He will overlook the Masonic and Minerval Lodges, to see that every thing is regularly and punctually executed. He will not permit any discourses to be delivered there which may give any strong suspicions of what is contriving against Religion, the state, or morals .-- He will suffer no Brother to be advanced to the higher degrees before he has acquired the requisite qualities and principles; on this point, fays the Code, he cannot carry his precautions, anxiety, and scrupulosity too far.

"It has already been stated in the rules, that persons not belonging to the Order may be received into the Masonic Lodges of Illuminism.--The Presect will carefully watch less any of these strangers should take the lead in the Lodges.--They should as far as possible be honest men, sedate, and quiet; but by some means or other they should be made useful to the Order.---Without leave of the Provincial, the Presect shall hold no correspondence on matters relating to the Order with any person out of his province---as his peculiar object will be, to watch over and to instruct the Superiors of the Minerval and Masonic Lodges, he will have recourse to the Provincial in all doubtful cases

of any importance.

these rules; let him follow them with precision; let him always attend to the whole of the object; let him take care that each one may attend to his duty, doing wither intere nor less than the law requires; and he will find in this instruction all that is necessary for the regulation of his conduct."

lation of his conduct."

Such is the promife which terminates the laws for the Prefect of Illuminism. The five articles treated of in these regulations are prefaced by a far more pompous promise; "If, it is said we have exactly "foreseen every thing relating to these five articles, "nothing will be impossible for us in any country under the Sun."

Mar Tari Parkiti tare Maniketta, tai be de de mar Tari III (1888) and tari III (1888)

and the first production of the contract of th

Ift nun in diesen fünf stücken alles gehörig besorgt, so ist in iedem lande unter der sonne nichts unmöglich—The whole of this Chapter is extracted from the Instructions C for the Present, from Page 143 to 166.

CHAP, XVII.

Apple to the state of

Instructions for the Provincial.

DY far the greater part of the code of laws which D has just been laid before the reader as relating to the Regents and Prefects of the Illuminees, was originally written by Weishaupt for the instruction of his Provincials. This is evident from the first digest of these laws, as they appear in the second part of the fecond volume of the Original Writings of the Sect, from page 17 to 43. It is even one of those parts which Knigge looked upon as a master-piece of polifics.* So replete with artifice did he think it, that he deemed it a pity to circumferibe the knowledge of it to the Provincials alone. The reader has feen what use he has made of them, thoroughly persuaded that the Regents in general, and particularly the Local Superiors, could greatly benefit the Order by attending to them. The Areopagites and General confented to these new dispositions; but the following part of this chapter remained appropriated to the Provincials.

"I. The Provincial shall make himself perfect matter of the whole constitution of the Order....The system of it should be as familiar to him as if he had

invented it."

"II. As a guide for all his actions, he shall adopt the whole government and the instructions already laid down for the Regents and Local Superiors, not neglecting a single rule."

"III. The Provincial shall be chosen by the Regents of his Province, and be confirmed by the National Superior † The high Superiors (the Areopage and General) have the power of deposing him."

"IV. He shall be a native of, or at least be thoroughly acquainted with the province under his inspection."

"V. He shall be engaged as little as possible in

* See his last Observations.

[†] There is an omiflion in the copy from which these rules have been printed, which makes part of this article unintelligible.

public concerns, or in any other enterprize, that he may devote all his time to the Order."

"VI. He shall assume the character of a man retired

from the world, and who only feeks rest."

"VII. He shall fix his residence as nearly as possible in the centre of his province, the better to watch over the different districts."

"VIII. On his being named Provincial, he shall leave his former characteristic, and assume that which the high Superiors shall give him .-- The fame Superiors will fend him the impression of the seal he is to bear, and he will wear it engraved on his ring."

"IX. The archives of the province, which the Regents will have taken care to feal up and carry away. on the demife of his predecessor, are to be entrusted

to him on his nomination."

"X. The Provincial will monthly transmit the general report of his province to the National Inspector immediately over him. As he himself only receives the reports of the Local Superiors a fortnight after the month is up, he will necessarily be always a month behind-hand, making, for example, the report of May about the end of June, and so on. This report will be subdivided into as many parts as he has Prefects under his inspection. He will carefully note every thing of consequence that has happened in any of the schools or lodges: also the names, ages, country, station in life, and the date of the reversal letters, of each new adept; the high fuperiors wishing to have no further information concerning the new adepts until they come to the class of Regent, unless on some particular. occasion."

"XI. Besides this monthly report, he is to apply to the National Superior in all extraordinary cases which are not left to his decision. He is also to send in his personal tablets every three months; and he will undertake no political enterprize without having first

confulted."

"XII. He has nothing to do with the other Provin-Let things go on well or ill in a neighbouring province, it is no business of his. If he wishes to ask any thing of the other Provincials, let him apply to the National Inspector."

"XIII. If he has any complaint to make against the Infpector, he will direct his letter Soli or Primo."

"XIV. All the Regents of the province are his counfellors; they are to fecond and help him in all his enterprizes. If it be convenient to him, he should have two of them near his person, to serve him as secretaries."

"XV. He confirms the nominations of all the Superiors of the inferior degrees. He also names the Prefects, but they must be approved by the Director,

who can refuse his sanction."

"XVI. He has a right to fend the brethren who are pensioned by the Order, and to employ them in those parts of the province where he may think them most useful."

"XVII. and XVIII. He transmits the characteristics of the brethren and geographical names of the lodges to the Prefects, as he receives them from the high Superiors."

"XIX. He is also to fend the names of the excluded brethren, that an exact list may be preserved in all the

assemblies."

"XX. When he has any reprimand to make to a Brother, whom it may be dangerous to offend, he will assume an unknown hand, and the signature of Basyle. This name, which no Member of the Order bears, is

peculiarly preserved for that object.

"XXI. He will fometimes write to the Inferior degrees; and on the proposition of the Epopts he will decide what books are to be put into the hands of the young adepts according to the degrees they are in.--He is as much as possible to promote libraries, cabinets of natural philosophy, Museums, collections of manuscripts, &c. in the most convenient parts of his Province; these, it may easily be conceived, are only intended for the adepts.

"XXII. The Provincial opens the letters of the Minor and Major Illuminees which are directed Soli. He also reads the *Quibus Licets* of the Epopts and *Primos* of the Novices; but can neither open the *Primo* of the Minerval, the Soli of the Knight, nor the

Quibus Licet of the Regent."* This gradual power of opening the letters of the Brethren according to the degree they belong to, plainly indicates that some mark peculiar to each degree is made use of; but I have not been able to discover that mark. The reader will have observed, that all the letters, even the Quibus Licets, are opened by Brethren of a higher degree than that of the adept who writes; and consequently he never can know who it is that answers him, as the rules of this Hierarchy are only made known to the Brethren in proportion as they rise in dignity. The Provincial himself can only form a conjecture as to the persons who open his letters and those of the other Brethren which he is not permitted to open himself.

"XXIII. He shall raise no Brother to the degree of Regent, without having first obtained the consent of

the National Inspector.

"XXIV. He is to inform the Dean of the branch of fcience which each new adept has made choice of on

his admission into the Minerval Academy.

"XXV. Lest any of the Archives should be mislaid, he will take care to form but one bundle of all the tablets, reversal letters, and other documents relating to the same adept.

"XXVI. He will apply himfelf to procure as many co-operators as possible for the Order, in the scientific

branches.

"XXVII. He will transmit to the Deans all remarkable treatises or discourses, and every thing relative to the degree of Epopt; for example, the lives historical or characteristic, differtations; &c.

"XXVIII. If among the Epopts any men be found endowed with great talents, but little fitted for the political government of the Order, the Provincial must devise means of removing them from such functions.

"XXIX. When the Chapters of the Scotch Knights are composed of more than twelve Knights, he will raise the ablest among them to the degree of Epopt.

" XXX. In each Chapter he will have a confidential Epopt, who will be his fecret cenfor or fpy.

^{*} This article is extracted from the inftructions for the Prefect; but, being directly addressed to the Provincial, I have placed it here.

"XXXI. The Provincial will receive his letters patent from the National Superior---When he issues those for the Chapters of the Scotch Knights, he will make use of the following formula: "We of the "Grand Lodge of the Germanic Orient, constituted " Provincial and Master of the district of N N, make " known that by these presents we give to the venera-" ble Brother (here is the characteristic and true name " of the new Venerable or Master) full powers to " erect a fecret Chapter of the most boly Scotch Ma-" fonry, and to propagate this Royal Art conformably " to his instructions by the establishment of new Ma-" fonic Lodges of the three fymbolic degrees----Given " at the Directory of the District---(L. S.) SECRET PROVINCIAL

of the Directory.

" Without any further signature.

" XXXIII. To fay every thing in a few words, the Provincial has the special charge of putting his province in a proper fituation for attempting every thing for the general good, and for preventing all evil. --- Happy the state where our Order shall have acquired fuch power! Nor will it prove a difficult task for the Provincial who shall implicitly follow the instructions of his high Superiors .-- Seconded by fo many able men deeply versed in moral sciences, submissive and secretly labouring like himself, there can be no noble enterprize which he may not undertake, nor evil design which he cannot avert---Therefore let there be no connivance at faults; no Nepotifin, no private piques; no views but for the general good; no object, no motives but those of the Order. " And let the Brethren " rely upon us, that we shall never create any Pro-" vincials but fuch as are capable of fulfilling their du-" ties; but let it be also remembered, that we reserve " in our hands all the means necessary for chastising the man who should presume to abuse the power he has " received from us."*

"XXXIV. This power must never be employed but for the good of the Brethren. We should indeed

Yol. III. H h 2

help all whom we can help; but when the circumstances are fimilar, the members of our society are always to have the preference.—Particularly as to those whose sidelity is proof against all the powers of seduction. In their support let us be prodigal of our toils, our money, our honour, our goods, even our blood; and let the least affront offered to any Illuminee be the gene-

ral cause of the Order."

Thus terminate the instructions for the Provincial. They forewarn us of the existence of a most tremendous power above him whence all the authority of the Order emanates; a power which referves to itself the means of chastifing whoever shall abuse that portion which it has entrusted to any of its adepts; that is to fay, who shall not have made it subservient to the grand object and to all the plots of the Sect---There are, in fact, three offices in the Hierarchal Order of Superiors above the Provincial. First, the National Directors, then the Supreme Council called the Arcopagites by the Sect, the authority of which extends over the Illuminees of all nations; and that is prefided over by the General of the Order. The following Chapter will give every light on these supreme Magistrates of Illuminism which the known Archives of the Sect can reflect.

CHAP. XVIII.

Of the National Directors, of the Areopagites, and of the General of Illuminism.

IN the general plan of the Government of the Illu-I minees it is faid, that every Brother shall receive particular instructions according to the rank he holds in the Hierarchy of the Order: Yet I have never been able to discover those intended for the use of the National Directors. This part of the Code is not to be found either in the two volumes so often quoted of the Original Writings, or in that of Philo and Spartacus which has thrown fo much light on the mysteries. It does not appear, that any of the German writers who have been the best informed on, and the most strenuous opponents of, Illuminism have ever been able to discover them. For some time I even entertained doubts whether the Superiors called National Directors, and those styled Inspectors, were not of the fame degree in the Hierarchy of the Sect .-- They were certainly distinct employments in the year 1782; for Weishaupt's letters at that period mention Germany as divided into three inspections, each Inspector having several Provincials subordinate to him.* But, on the other fide, the general account which the Order puts into the hands of its Regents, and the last works of Philo printed in 1788, mention no intermediate office between the *Provincials* and the *Nationals*, which latter are fometimes described as National Superiors, at others as National Inspectors. Their correspondence and subordination is direct from the Supreme Council.+ It is therefore evident, that in the last digest of the Code the two offices of National Inspector and Director were united. But in vain would the Sect conceal the instructions which it has appropriated to the functions of these National Superiors. The denomination alone testifies the importance which attaches to their office; and if the precise nature of their duties be wanting,

^{*} Original Writings, Vol. II. Let. 15, to Cato.

[†] Directions, System No. 5, and Philo's Endliche erklärung, page 81,

it is easy to supply the deficiency, by what has already escaped the vigilance of the Sect in the foregoing parts of the Code.

Let the reader recal to his mind what has been faid in the Chapter on the Epopts, of the systems which they were to form in order to feize on the empire of the Sciences and direct them all towards the accomplishment of the plots of the Sect. In the same degree we have feen them annually affembling in each province, and compiling from their partial attacks every means that their inventions could furnish, infenfibly to enflave the public opinion, and to eradicate from the minds of the people what the Sect is pleafed to call religious prejudices. We have feen the class of the Regents more particularly occupied in sapping the foundations of the throne, and in destroying that veneration in which nations held the persons and functions of their Sovereigns .-- Nay, there exists a particular law framed for the Epopts which has not yet been cited, and which must here be introduced. It is to be found in the Second Volume of the Original Writings, second Section, intitled --- Articles agreed upon by the Areopagites in Adarmeth 1151 (A. D. December 1781) .-- There, under the article HIGH MYSTERIES, I read, " If among our Epopts any speculative geniuses " are to be found, they shall be admitted to the de-" gree of Mage ... These adepts shall be employed in " collecting and digefting all the grand philosophical " fystems, and will invent or compile for the people a " fystem of religion which our Order means as soon " as possible to give to the universe."*

I do not forget that I am to treat of the National Directors; but am somewhat afraid that my readers may adduce this plan for giving a new religion to the whole universe, as invalidating their plot for the destruction of every religion. Let such readers, however, reslect on the religion *hich Weishaupt has himself laid down for his Mages. It is the rankest Spinossim, admitting of no God but the world itself; that is

^{*} So werden die selben Magi—Diese sammeln und bringen die liëhere philosophische systeme in ordnung, und bearbeiten ein wolke-religion, welche der Orden demnächsten der welt geben will.—In the original, which is in Cato Zwack's hand-writing, the words wolks-religion are in cypher thus 20, 14, 2, 3, 18—17, 8, 2, 4, 6, 4, 14, 13.

to fay, absolute Atheism. Let them also remember, that one of the last secrets of the Grand Mysteries, is to reveal to the adepts that all religions are grounded on and are the invention of imposture. Nor is it by any means difficult to account for these two schemes of the Sect, the one for the creation of a new religion, the other for the destruction of all. These plans are to be successive in their operations. Sentiments of Religion are too deeply engraven in the minds of the people for Weishaupt to flatter himself with suddenly eradicating it, or at least without substituting some capricious and fophisticated faith, which in reality would no more constitute a religion than the Worship of Reason, of which the French Revolution has given us an impure essay. The religion, therefore, to be invented by the Mages of Illuminism is no more than a preparatory step that should destroy the religion of Christ throughout the universe. This advantage gained, it will remain no very difficult task to open the eyes of the whole world on the inanity and imposture of their own; and thus it will have served as a scaffolding which naturally disappears with the edifice that is to be pulled down. This religion to be invented. may be confidered as on a parallel with those new governments, those democracies, which are to amuse the people until the period shall come when their illuminizing Equality and Liberty shall have taught them, that each one is effentially his own fovereign, that this fovereignty is an imprescriptible right inherent in each man, in direct opposition to democracy, and even to all property or focial compact.

Such is the general tenour of the fystems to be invented and prosecuted by the Sect, for attaining the grand object of these conspirators. All the adepts which the Sect comprises under the denomination of speculative geniuses are perpetually labouring at these systems under the direction of the Provincials. But they are not the persons who complete the plans; they are only to present the first sketch, which each Provincial is obliged to transmit to the National Directory, there to undergo a further investigation and receive its final polish.* One of the first duties, there-

Instructions for the degree of Epopt, Nos. 12 and 14.

fore, of the National Director will be, to collect all these anti-religious and anti-social systems, to pass judgment on them, and to declare how far they can contribute towards the universal disorganization. But even these could not alone suffice for so great a work: they are furrounded by the Elect of the nation as the Provincial is by the Chosen of the provinces. This council of the Elect, after mature deliberation, declare which are the fystems that are worthy of being adopted by the Order; and they will make all the additions and corrections that they may conceive conducive to the fuccess of the general plan. Thus corrected and digested, these systems of impiety and disorganization are deposited in the archives of the Director, which now become national. It is to these that the Provincials have recourse in all their doubts, and hence flow all those lights which are to expand themselves throughout the nation: it is hence also that the National Director + will take all the new regulations which he may indge necessary for the better combination and concordance of the efforts of the National Brethren .-- But the Sect does not confine its views to one nation. It has formed within itself a supreme tribunal, which has subjected all nations to its inquisition. Composed of twelve Peers of the Order,* it is prefided over by the General; and, under the name of Areopagites, it becomes the common centre of communication from the adepts of all nations, as the National is the centre of one particular nation, the Provincial of one province, the Local Superior of the lodges of his district, the Minerval Master of his academy, the Venerable of his Masonic lodge; and, finally, as the Infinuator or Recruiter is of his novices or can-Thus, from the first step to the pinnacle of the Order, every thing is connected and gradually ascends by means of the Quibus Licets, Solis and Pri-

[†] Defwegen kommen järlich ein mal alle Presbyter einer provinz auf der grossen Synode zusammen, machen ein grosses verzeichnis der in diesem jahr gesammten beylagen an die National Direstion wo selbst es in die haupt katalog eingetragen, und damit ein schatz von kenntmisen sormirt wird, woraus jeder befridigt werden kann: denn daraus werden die regel abstrahirt, und was noch sehlt, weitere beobachtungs ausgaben, wie schon ervähnt worden, ausgeschrieben um seste satze zu bekommen. Ibid. No. 15.

* Philo's Endliche erklärung, Page 119.

ally ascends to the *National*, and from these *Directors* all is transinitted to the centre of all nations, to the supreme council of the Areopagites, and the General in chief, the universal Director of the Conspiracy.

The grand point, therefore, to be observed in the code concerning the National Director is, his direct correspondence with the Areopagites. It is evident from the terms expressed in the general plan of the government which the Sect reveals to its Regents: "In every " nation there shall be a National Director affociated " and in direct communication with our Fathers, the " first of whom holds the helm of the Order."* accounts for the injunction given to the Provincial, to make frequent and exact returns to the National Director of every thing that may take place in his province; to have recourse to him on all doubtful occasions, or in cases of especial importance; and never to take any step in politics without having first consulted him.+ This explains why the choice of those adepts which are to be advanced to the political degree of Regent, or to the Prefectships of districts, t is left to the option of the National, or even the nomination of the Provincials. This informs us why all the Quibus Licets of the Regents are referved to the Director, that is to fay, that all the fecrets of their political difcoveries may more certainly reach the hands of him who is to leave no fecret hidden from the Fathers of the Order.

Such then are the rights of, such the laws for the National Inspector of Illuminism; and so great is the importance which the Sect attaches to this office. To him are forwarded all the secrets of the brethren spread throughout the provinces, the Courts, or towns; to him are sent all the projects, all the reports on the successes gained by, or dangers impending over the Order; on the progress of its plots; on employments, dignities, and power to be acquired for the adepts; on the candidates to be rejected, the enemies to be crushed, the councils and state offices of princes to be seized. To him, in short, are reported all the means

^{*} Directions System, No. 4. † Ibid. No. 10 and 11. † Ibid. No. 15 and 23. § Ibid. No. 9. ¶ Ibid. No. 22. Vol. III.

which can retard or accelerate the fall of the Altar and of empires, the diforganization of every church and state within his inspection .-- It is by means of his direct correspondence, and that of his Co-nationals, that the discoveries of the Scrutators, the political plans of the brethren, the speculations of the plodding geniuses of the Order, the plans proposed and debated in the councils of Princes, and every thing, in short, which can weaken or strengthen the opinion of the people; which is to be foreseen or hindered, to be anticipated or hastened in each town, court, or family, are concentrated, and subjected to the views of the supreme council of the Sect. Hence no sovereign, no minister of state, no father of a family, no man in the bonds of the most intimate friendship, can fay, My secret is my own, it has not, it will not come to the knowledge of the Areopagites. By means of these same National Directors too, we behold all the orders of the illuminizing Peers gradually descending to the adepts of all nations, of all provinces, academies, and lodges, whether Minerval or Masonic; and immediately reafcending through these same Nationals an exact statement to the Areopagites in what manner each command has been executed. It is by the Nationals too, that the supreme council is informed of the negligent brethren who need to be stimulated, of the transgresfors and stubborn adepts who deferve punishment, and stand in need of being reminded that they have sworn to fubmit both their lives and fortunes to the commands of the high Superiors (the unknown Fathers) of the Areopagites. In vain would the Sect strive to conceal the laws which the code lays down for these Inspectors. After what the reader has already feen of the laws of the Order, he must naturally conclude that such are evidently the mysteries comprehended in those words, There (hall be in each empire a National Director affociated or in direct correspondence with the Fathers of the Order.

With respect to the laws and interior economy of the councils, it is easy to be conceived, that the Sect has succeeded in encompassing them with impenetrable darkness. Some few rays of light, however, have been cast on it, and that by the Fathers themselves.

In the first place, we see Philo-Knigge, in his Apo-

logy, speaking as follows of these supreme magistrates of Illuminism: "Their labours, with regard to the "parts purely speculative, were to have in view the "knowledge and the tradition of all the important, " holy, and sublime discoveries to be made in the re-" ligious mysteries and in the higher philosophy. "Twelve Areopagites only are to compose this tri-" bunal; and one of them is to be the chief. When " any one of the members dies, or retires, his fuccessor " is chosen from among the Regents."* This general idea given by Knigge, of the Supreme Council is indeed mysterious; .-- but he could scarcely be expected to publish more, knowing as he did the fate which awaits those who betray the secrets of the Sect. He has, however, at least faid enough to give us clearly to understand, that all the religious and philosophical or rather impious and fophisticated speculations of the Epopts, perpetually perverting the sciences and operating the extinction of all religious ideas, are concentrated within the council of the Areopagites; we have feen them combining, digesting, approving, or rejecting those plans of a new religion which the Mages are directed to invent, and which the Sect means incontinently to give to the world.

In his familiar correspondence, Spartacus speaks more openly and with greater latitude to his beloved Cato. Therein it appears, that anti-religious systems do not alone employ the meditations of the Fathers; for, soon after having mentioned the object of those Quibus Licets in which the young adepts were to give an account of the prejudices they might have discovered in themselves, which of them predominated, and how far they had succeeded in destroying them, he proceeds to say, "It is by these means that I discover "such of our Order as have the proper dispositions for adopting certain special doctrines, and more element on governments and religious opinions." He then continues: "The maxims and politics of the "Order are completely explained in the end. Here,

^{*} Last Observations of Philo, Page 115.

[†] Aus diesen kann ich ersehen welche geneigt sind gewisse sonderbase staats lehren, weiters hinauf religions meynungen anzunchmen.

Vol. III. 1 i 2

"in the Supreme Council, they project and examine the plans to be adopted for gradually enabling us to attack the enemy of reason and human nature personally (auf den leib.) Here also the mode of introducing such plans into the Order is discussed, and it is decided to which brethren they are to be entrusted, and how far each one can be employed in their execution, in proportion to the insight given to him."

The reader is already too well acquainted with the maxims and policy of Illuminism, not to join with me in faying, Here then is the grand object of this Supreme Council of the Sect! It is in that dark recess that all those artifices are devised for rendering the diforganizing systems of Liberty and Equality familiar to the illuminizing adepts: There is exactly afcertains ed the proportion which each class of the brethren can bear in this universal destruction of religion, empire, fociety, and property; there again is the day anxiously fought and the means prepared, for hereafter throwing off the mask, and attacking personally the defenders of religion, laws, and property, as fo many enemies to reason and humanity; there concentrate all the declarations, the reports, the plans of all the brethren dispersed throughout the universe, that the Sect may judge of its own strength, and compare it with that of the friends to the Altar and the Laws. To sum up all, it is there that the artifices and means are determined on, and the merits and powers of the higher adepts are investigated prior to their being entrusted with that part of the grand conspiracy to which their abilities are best adapted. Let the reader remember, that it is not a stranger to the Sect who has thus described the Areopage; it is the grand legislator of Illuminism himself. Can we any longer stand in need of the regulations for this council? No; we well know what they must be; we know that impiety, and the most consummate arts in seduction and

[‡] Und am end folgt die totale einficht in die Politie und maximen des Ordens. In diesen obersten Conseil, werden die project entworsen, wie den seinden der vernunst und Menschlichkeit nach und nach auf den leib zu gehen seye: Wie die sache unter den Ordens mitgliedern einzuleiten, wen es anzuvertauen? Wie ein jeder a proportione seiner einsicht känne dazu gebraucht werden.—Original Writings, Letter tu Cato-Zwack, 10th March, 1778.

fedition, are to be their leading features; we further know, that its members must refemble Weishaupt himself, before they can be permitted to fit with him in council. What other bond of union do they need, besides the machination of the most hideous plots, the just or unjust means of forwarding the interests of the Sect as much as circumstances will permit, and the enfuring of fuccess by the blackest and most profound artifices that depravity can invent? The fertile genius of the legislator, however, would not commit the success of the least of his crimes to chance. He attempted to sketch a code of laws for his Areopagites, and for any future Spartacus that might succeed to him. The code contains but a sketch of what he calls laws ad interim. It is to be found in the ninth fection of the first volume of the Original Writings, and is addressed to the Areopagites. Many other passinges of his letters relate to the same object .-- I have transcribed

the following articles:---

"The Areopagites shall form the Supreme Council (literally, the Supreme College.) .-- Their occupations shall relate to affairs of the greatest importance, and they shall pay little or no attention to such as are less essential ... They may recruit, it is true (konnen sie zwar recroutiven;) that is to fay, they may entice Candidates into the Order; but they must leave the care of their instruction to some intelligent adept. From time to time they will vifit these Candidates, to inspire them with fresh ardour, to stimulate their zeal---They will be particularly careful in feeing that the progress and method of our Illuminees is every where uniform---They will more particularly watch over Athens (Munich, the principal Lodge after that of Ingolftadt, where Weishaupt resided at the time he wrote these instructions.) They will make no reports concerning that Lodge to any body but Spartacus. They will fend monthly a statement of all the principal events, a fort of Gazette (Ein art von Zeitung,) to the Brethren (Confeii;) that is to fay, to those only who are initiated in the last secrets. But (continues Weishaupt) nota bene, this Gazette as yet has been no more than our common journal; the Conseii must compose one for the use of the Areopagites .-- These latter will labour at projects, ameliorations, and other objects of a fimilar nature, which are to be made known to the Conscii by circular letters. They are the people who are to bear a part of the weight of the general correspondence.—They are not allowed to open the letters of complaint (die litteras gravatoriales;) that is to fay, those containing any complaints against them. These are to be transmitted to the general, to Spartacus, as a fure means of informing him that they suffil their duty. This instruction being only provisional, and relating solely to the Areopage, shall not be circulated; but the council will take a copy and send back the Original to Spartacus.*

"The affembling of the council is to be regulated according to the feafts marked in the calendar of the Order. (Nach dem calendario Illuminatorum an Ordens festen.) But this was soon found to be insufficient, and Weishaupt exhorts his Areopagites to meet in their senate every post-day, and at the hour of the delivery

of the letters."

Short as this sketch of a Code for the Areopagites may feem, it clearly denotes the effence of their functions, and shows how they are to act as a central point, for the whole Sect. A grand question was still undecided when Spartacus gave these laws to the council; which was nothing lefs than, Whether Spartacus was to preferve a legislative and sovereign power over the Members of this Council, fimilar to that authority which they were to exercise over the rest of the Order?---Great Conspirators will seldom brook controul even by their fellows. They will be equal among themselves and in their dens of conspiracy. Spartacus-Weishaupt was naturally of a despotic disposition. His Areopagites for a long time complained of it.+ But he contended, that as founder, he had the indefeafible right of giving to the affociation those laws and regulations which he judged necessary for its perpetuation. He foon, indeed, repented of the decision he had given against himself in favour of his Senate, " That " the plurality of votes should dictate the eternal laws " of the Sect" (Lex semper valitura.t)

^{*} Extracts from the Instruction to Cato, Marius, and Scipio, Original Writing., Vol. I. Sect. ix.

[†] Letters of Philo to Cato and last Observations of Philo. Letter of the 8th November, 1778.

standing these complaints of the Areopagites, however, he speedily found means of re-instating himself in that authority, the privation of which only thwarted his artful conceptions, by fubjecting them to the opinions of persons less consummate in the conspiring arts than their master. He sometimes submits to the justification of his conduct; but that is the very moment in which the reader should observe him artfully reclaiming all the rights and pretending to the exercise of unlimited despotism, though his cant appears to reject the very idea of it. Addressing his opponents in the shape of his pupils, he recalls to their minds the monstrous fervices he has rendered them in their youth, as so many benefactions of the most tender friendship, and asks them " of what they can in their consciences complain?" "When (fays he) did you ever observe harshness or haughtiness in my conduct, with respect to you? When did I ever assume the tone of Master? Is it not rather with an excess of confidence, of goodness, of openness with my friends, that I may be reproached?"---When in this manner Weishaupt has captivated his Areopagites, he comes to the point :----"Read then (he fays) my letters over and over again. "You will therein perceive that the grand object of " our Society is not a thing of small consequence for " me; that I know how to view it, and treat it also, " in the most ferious manner; that I have always " aimed at the establishment of order, submission, " discipline, and activity, as the sole means that can " lead you to the grand object. In undertaking a " work of fuch vast importance, was I not obliged by " prayers, exhortations and advice, to maintain and " stimulate the ardour of my first, my dearest com-" panions, on whom every thing depended?---If I " wish to keep the supreme direction in my own hands, " hear my reasons, which are most certainly of great " weight :

"In the first place, I must necessarily know with whom I have to deal, and must be ascertained of the fidelity of our people; and, to effectuate this, I am not to receive reports from a fixth hand, or perhaps one still more remote, on the execution of my plans, which have been approved of by the Elect of our Mysteries... In the next place, am I not

"the Constructor of this grand Edifice? Is there no "respect due to me?.... When my system shall be completed, will it not be necessary for me to inspect the whole and keep every man at his station? It is a great and radical defect in a society, where a Superior is dependent on the Inseriors, as it has been

" attempted to render me.

"But, to show you how much I value the friendship of my former friends, above all the authority
I may exercise over others, I renounce all my rights,
all my authority. Accept my warmest acknowledgments for all your past labours and patience. I
flatter myself they have been hurtful to nobody, and
that many have acquired from me lights on secret
focieties which they would not easily have found
elsewhere. The purity of my intentions is my confolation and my recompense. From this instant I
betake myself to obscurity and repose, where I shall
not meet with zealous and envious opponents. There

" I shall be my own master, and my own subject."*

The Illuminizing Defpot thus artfully pleaded his cause. The Areopagites were impatient of his authority, but at the same time selt the want of so disorganizing a genius; and that they might not be deprived of its co-operation they reproached the Legislator with the extinction of his zeal--The fire, however, was only hidden beneath the embers; they once more submit to the yoke of their former chief, who, inflamed with zeal, dictates the conditions on which alone he will deign to place himself once more at their head. Every thing is worthy of being remarked in them. The haughty spirit in which they are conceived, the nature, object, and extent of the power he assume over the Supreme Council and Elect of the Order, are all worthy of our attentive notice.

"I begin (fays he) by telling you beforehand, that it may not any more be a subject of surprize, that I will be more severe than ever. I will not overlook a single fault, and shall in that respect be much more strict towards persons whom I know than towards those with whom I am not so familiar. My object and views require it. And to whom would you have

me address myself, if not to the chiefs of the Order, fince they alone are in direct correspondence with me? That things may succeed, it is necessary that we should be actuated but by one opinion, one sentiment, and be acquainted but with one language! And how can that be accomplished, if I cannot freely speak my mind to our people? I will then re-assume my post of General on the following conditions:

"I. That you will execute neither more nor less than what I shall command. I shall expect it in future; at least, should any change be thought neces-

" fary, I am to receive previous notice of it.

"II. I expect that every Saturday a proper report fhall be fent to me of every thing that has taken place during the week, and that it shall be in the form of

" Minutes figued by all the Elect prefent.

"III. That I shall be informed of all the Members "that have been recruited, or persons that are to be "recruited, with an outline of their characters; and "let some particulars concerning them be added when

" they are admitted.

"IV. That the statutes of the class in which you labour be punctually observed, and that no dispensations be granted without previous investigation. For should each one take upon himself to make such changes as he pleased, where would be the unity of the Order.—What I exact from you, you shall exact from those that are subject to you. If there be no order and subordination in the higher ranks, there will be none in the lower."*

It was on the 25th of May 1779, that Weishaupt dictated these laws to his Arcopage. A fifth condition seems to have made them merely provisional, and to have entrusted the despotic power in Weishaupt's hands only until the Order had acquired a proper consistency; but he took care not again to lose the newly-acquired supremacy; though the Arcopagites still regretted the loss of their Aristocracy, and the being reduced to be the mere agents or prime ministers of the Spartacus of the Order. But let us attend to that Spartacus, who has always represented the most legiti-

^{*} Original Writings, Vol. II. Letters 49 and Vol. III.

mate authority as an outrage on human nature. Let us hear him invoking Machiavel in support of that which he wishes to exercise over the Order. bleads his own cause with Zwack, who is also jealous of his Master, by showing all the disorder it occafioned, by every body wishing to introduce his own ideas into the Order, and then quotes the following passages from Machiavel: "It must be laid down as a "general rule, that it feldom or never happens that " any Government is either well-founded at first, or "thoroughly reformed afterwards, except the plan be " laid and conducted by one man only, who has the " fole power of giving all orders and making all laws "that are necessary for its establishment. A prudent "and virtuous Founder of a State, therefore, whose "chief aim is to promote the welfare of many rather "than to gratify his own ambition, to make provision " for the good of his country, in preference to that of "his heirs or fuccessors, ought to endeavour by all " means to get the supreme authority wholly into his " bands: nor will a reasonable man ever condemn him " for taking any measures (even the most extraordinary, "if they are necessary) for that purpose: The means " indeed may feem culpable, but the end will justify "him if it be a good one; -- for he only is blameable " who uses violence to throw things into confusion and "distraction; and not he who does it to establish " peace and good order." After this long quotation which Weishaupt has made from a French translation of Machiavel, Chap. IX. Discourses upon the first Deead of Livy, he continues in a forrowful tone: "but I " have not been able to obtain so favourable a decision. "The Brethren have viewed that which is but a neces-" fary law in the art of governing, in the light of am-" bition and a thirst of dominion."* In the midst of this contention for power, he felt himself so superior in the art of governing conspiring affociations at least, that he did not helitate at writing to his Areopagites, As to politics and morality, Gentlemen, you must confess. that you are as yet at a great distance behind me.+ at length succeeded in persuading them, that it was necessary that the General of the Order should also, as

^{*} Original Writings, Vol. II. Let. 2, to Cator + Ibid. Let. 10.

president of the Arcopagites holding the halm of the

Order, be the absolute director. ‡

Weithaupt, who left nothing relating to the diforganizing arts in an imperfect state, must, no doubt, have composed instructions to guide his successors in the exercise of their supremacy, and to teach them how to make the fame use of it which he intended. But the reader will eafily conceive, that these never could have escaped the vigilance of the Sect, nor pierced the dark cloud with which it had enveloped itfelf. It may even be possible that Weishaupt had not sufficient confidence in his Areopagites to entrust them with the entire plan. Throughout the whole hierarchy of Illuminism the lower degree is entirely ignorant of the particular instructions of the superior degrees; and why should not Weishaupt, who wished to perpetuate his diforganizing genius in all the fucceeding Generals, have followed the fame plan? He undoubtedly dictated laws and rules for their conduct, gave them rights which were to maintain both themselves and their Areopagites in their hierarchal superiority, and second them in the pursuit of their grand object; and these were entitled Instructions for the General of the Illuminees. No historian can flatter himself with the discovery of such a code of artifice and cunning; the most unrelenting wickedness and hypocrify had invented it; and genius alone cannot pretend to dive into fuch fecrets. The historian can only pretend tocollect those articles which are to be found in Weifhaupt's familiar correspondence, or in other parts of the code or writings of the Sect. Were we to throw this compilation into the form of instructions, the following might be nearly the refult of our refearch.

I. The General shall be chosen by the twelve Peers

of the Areopage, on the plurality of votes.*

II. The Areopagites can only elect one of the members of their fenate for General; (ein aus ibrher mitte gewahltes oberhaupt;)† that is to fay, a man who has fufficiently distinguished himself among the Regents to be admitted among the twelve supreme adepts of Illuminism, and who has afterwards made himself &

[†] General Plan of the Order, No. 5.

**Laft Observations of Philo, Page 119.

Vol. III. K k 2

eminent in their council, that he is judged to be the

first Illuminee in the world.

III. The adept is supposed to possess qualities requisite for a General in consequence of those he may have evinced before he was called to the Supreme Council. As he is to prefide over the whole Order. he must (more than any body else) be impressed with the principles of the founder, and be divested of all religious, political, or national prejudices. The grand object of the Order must be more particularly inculcated into him, namely, that of teaching the whole universe to fet aside all government, laws, and altars; and he must perpetually attend to the grand interests of human nature. His zeal is to be stimulated at the fight of every man who is subjected to any authority. It is to reinstate the inhabitants of the earth in their original Liberty and Equality that he is constituted General of all the Illuminees that are or will be spread over the world during his reign, all labouring at the accomplishment of the grand revolution of the Man. King. 1

IV. The General shall have immediately under him the twelve Peers of the Supreme Council, and the various agents and secretaries which he shall judge necessary to second him in the exercise of his functions.

V. The better to fecure himself from the notice of the civil and ecclesiastical powers, he may assume, aster the example of the founder, some public office under the very Powers the annihilation of which is to be his sole object. But he will be only known to the Areopagites and to his agents and secretaries in his quality of General.* The better to conceal the residence of the General, the town where he has fixed will have three names. The common name known to all; the geographical one peculiar to the Order; and a third known only to the Areopagites and the Conscii or Elect.†

VI. Our fuccess greatly depending on the moral conduct of the Arcopagites, the General will pay particular attention to prevent all public scandals which might hurt the reputation of the Order. He will re-

+ Orig. Writ. Vol. I. Sect. 3.

[‡] See the Mysterics. § See above. * Orig. Writ. Spartacus's Letters, passim, et supra.

present to them in the strongest colours how much bad example will contribute to alienate from the Order the minds of persons who might otherwise prove its most

useful members.

VII. The better to preferve that respect which virtue commands from inseriors, the General will assume the character of austere morals. That he may always have the grand object present to his mind, and be wholly occupied with the duties he has to fulfil; let him never lose sight of that great maxim so frequently inculcated in his letters by the founder, as the leading feature to which he owed all his successes. Multium sudavit et alsit, abstinuit venere et vino. He neither feared beat nor cold; he abstained from wine and women, that he might always be master of his secret, always be master of himself, and prepared for all exigencies where the interests of the Order might require it.*

VIII. The General shall be the central point for the Areopagites, as the latter are for the whole body of Illuminees. That is to say, each Areopagite holding correspondence with the National Inspectors is to make a report of all the *Quibus Licets* sent, and of all the secrets discovered by the corresponding Inspector; the secrets thus slowing from all parts will ultimately settle

under the eye of the General.+

IX. The functions of the General, and the fuccess of his dispositions, greatly depending on the information he receives by means of this correspondence, he will distribute it among his Areopagites, assigning to each that of a particular nation whose Inspector is to trans-

mit all his reports to him.‡

X. The principal heads of this correspondence shall be--1st, The number of the brethren in general, that the force of the Sect may be ascertained in each nation---2dly, Those brethren who distinguish themselves the most by their zeal and intelligence.--3dly, Those adepts who hold important offices about the Court, in the Church, Armies, or Magistracy: also what kinds of services might be expected from or prescribed to them in the grand revolution which our Order was preparing for human nature.---4thly, The general pro-

[§] Ib. Vol. II. Let. 9 and 10. * Ibid. Vol. I. Let. 16. &c.

[†] Vide fupra.

gress which our maxims and our doctrine were making in the public opinion; how far nations were prepared for the grand revolution; what strength and means of defence still remained in the hands of the civil and ecclesiastical powers; what persons were to be placed or displaced; what engines were to be played off, to hasten and secure the success of our revolution; and the means necessary to bind the hands of those who might resist.*

XI. If from this correspondence he should judge it necessary to dismiss any of the brethren from the Order, (and all the rights recognized by the adepts as inherent in the Order, particularly that of *Life and Death* being in the hands of the General) he will have to decide what further punishment is to follow the eject ment: whether the culprit is to be declared infamous throughout all the lodges of the Order, or whether the pain of death is to be pronounced against him.+

XII. The General, after having chaftifed the impredent, cowardly, and treacherous adepts, will turn his attention towards the discovery of those brethren who may be best sitted for seconding his views in each empire. Without making himself known to them, he will establish a line of communication between them. He will himself prepare the links of this immense chain after the manner laid down by our founder as the grand means of governing, from his mysterious centre, all the diverging ramifications of the Sect to the extremities of the earth; as a means of vivisying invisible armies in an instant, of putting them in motion, of directing their course, and of irretrievably executing the most astonishing revolutions, even before the very Potentates whose thrones are overturned

have had time to surmise their danger.

XIII. The use of the chain is obvious and easy. To touch the first link is all that is required. A single stroke of a pen is the grand spring that imparts motion to the whole. But the success depends on the choice of the time. In his hidden abode the General shall meditate the means, and catch the propitious moment. The signal of universal revolution shall not

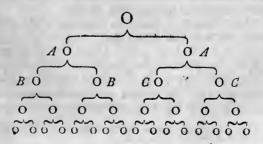
^{*} See the different degrees and the views with which the Quibus Licets and tablets, &c. &c. are written.
† Orig. Writ. Vol. II. Let. 8, et supra, Oath of the Novice.

be given till a time when the combined force and inftantaneous efforts of the brethren shall be irresistible.

The illuminizing General who shall have managed this chain with the greatest art, who shall have spread it both far and near, who shall have imparted to it a sufficient power of action to bear away and overturn at a single effort every throne and every altar, all political and religious institutions, and shall strew the earth with the ruins of empires—He will be the creator of the Man-King, sole king, sole sovereign of his actions as of his thoughts. To that General is referved the glory of consummating the grand revolution which has so long been the ultimate object of our mysteries.

Whatever proofs I may have adduced, that must naturally lead my readers to such a conclusion, it may nevertheless be an object of surprise to them to see that Weishaupt had really planned this long chain of subterraneous communications, by which himself and his successors were empowered invisibly to actuate thousands of legions, which instantaneously, on a day prescribed, might burst into existence armed with pikes and torches, and all the horrid implements of universal revolution. Let my readers then cast their eyes on this series of progression, which Weishaupt has with his own hand traced in his letters first to Cato-Zwack and afterwards to Celsus-Bader. The explanations are his own, and let them be particularly attended to.

"For the prefent, direct nobody to me but Cortez, "that I may have some leisure to digest my specula-"tions, and determine each one's place; for every "thing depends on that. My operations with you "final be directed by the following table:



"Immediately under me I have two adepts, into whom I infute my whole spirit; each of these corresponds with two others, and so on. By this method and in the simplest way possible, I can inflame and put in motion thousands of men at once. It is by such means that orders are to be transmitted and political operations carried on.*

A few days after he writes to Celfus-Bader, and tells him, "I have fent to Cato a table (schema) showing "how one may methodically and without much trouble "arrange a great multitude of men in the finest order "possible. He will probably have shown it to you; if "he has not, ask for it. Here is the figure (then fol-

lows the figure.)

"The spirit of the first, of the most ardent, of the most profound adept daily and incessintly communicates itself to the two A, A; by the one to B, B; by "the other to C, C: B B and C C communicate it to "the eight following; these to the next sixteen, from thence to the thirty-two and so downwards. I have written a long explanation of it all to Cato. In a "word, every man has his Aide-Major, by whose means he immediately acts on all the others. The whole force first issues from the centre and then slows back again to it. Each one subjects, as it were, to his own perfon, two men whom he searches to the bottom, whom

I here feel it incumbent on me to infert the original text, to show that I do not exaggerate Weishaupt's meaning. The following are the terms in which he writes to Cato:-"An mich selbst aber verveisen sie dermalen noch keinen un-" mittelbar als den Cortez, bis ich schreibe, damit ich in-" dessen speculiren, und die leute geschickt rangieren kann; "den davon hängt alles ab. Ich werde in dieser figur mit ihnen operiren." (Here stands the figure already inserted above: The Letters A B C allude to the explanation given in the Letter to Celfus.) "Ich habe zwey unmittelbar unter mir wel-" chen ich meinen ganzen geist einhauche, und von diesen " zweyen hat wieder jeder zwey andere, und so fort. Auf " diese art kann ich auf die einfachste art tausend menschen "in bewegung und flammen setzen. Auf eben diese art " muss man die ordres ertheilen, und im politischen opieren." Original Writings, Vol. II. Let. 8. to Cato, of the 16th February 1782. It may be remarked that Weishaupt's stile is none of the pureff.

"he observes, disposes, inflames and drills, as it were,
"like recruits, that they may hereafter exercise and
"fire with the whole regiment. The same plan may

" be followed throughout all the degrees."+

This is not a document which, like many others, flowed unintentionally from Weishaupt's pen, and which he left his disciples to collect, in order to form the political Code--Give me leisure to digest my speculations, and to determine each one's place--It is by such means that orders are to be transmitted, and political operations carried on. These words evidently demonstrate, that it is not a provisional law which he is about to pronounce, but a premeditated one, that is to last till that fatal period when whole legions, fired with his spirit, are to be led to that terrible exercise for which he had so long been drilling them; that time so expressly foretold by Weishaupt and his Hierophants,

† The original text of this letter is to be found in the Original Letters, Vol. II. Let. 13, to Celfus without any date. It is as follows: "Ich habe an Cato ein fchema gef"chickt, wie man planmässig eine grosse menge menschen in
"der schönsten ordnung...abrichten kann... Es ist diese
"forme."

"Der geist des ersten, wärmsten, und einsichtsvollesten communicirt sich unaufhörlich und täglich an AA—A an BB: und das andere an CC—BB, und CC communiciren sich auf die nämliche art an die unteren 8. Diese an die weitere 16, und 16 an 32, und so weiter. An Cato hab ich es weitläusiger geschrieben: Kurz! Jeder hat zwey flügel adjutanten, wodurch er mittelbar in all übrige wirkt. Im centro geht alle krast aus, und vereinigt sich auch wieder darinn. Jeder sucht sich in gewisser suborchiation zwey männer aus, die er ganz studiert, beobachtet, abrichtet, anseuert, und so zu sagen, wie recrouten abrichtet, damit sie dereinst mit dem ganzen regiment abseuern und exerciren können. Das kann man durch alle grade so einrichten."

I do not find the long explanation mentioned as fent to Cato by Weishaupt, nor do I remember to have seen it. It would most certainly be curious, and we should see in a clearer light how he was to insuse his spirit into and fire the minds of thousands of men; but still these two letters are proofs more than sufficient for our purpose.

when they were to tie hands, to fulfugate, fire on, and vandalize the whole universe.

When this fatal law shall be fulfilled, then will the last Spartacus fally forth from his baleful den, and triumphantly claim the fanguinary palm of murder and destruction from the Old Man of the Mountain, who would scarcely have been worthy of being his precurfor. The earth loaded with the ruins of laws and empires; mortals blaspheming their God; nations lamenting over their conflagrating towns, their palaces, public monuments and arts, and even their cottages, all overthrown; fociety weeping over its laws:---fuch shall be the fight which the last Spartacus will contemplate with joy, when he shall exultingly exclaim, "At length, my Brethren, the long-wished for day is come; let us celebrate the name, and dedicate this day as facred to the memory of Weishaupt, our founder. We have confummated his grand mysteries: no laws Anall exist, but those of his Order. Should nations be ever tempted to return to their wickedness, (to laws and fociety) this code, which has once destroyed their

bonds, may do it again."

Will not hell vomit forth its legions to applaud this tast Spartacus, to contemplate in amazement this work of the Illuminizing Code?--Will not Satan exclaim, "Here then are men as I wished them. I drove them from Eden; Weishaupt has driven them to the forests. I taught them to offend their God; he has made them reject their God entirely. I had left the earth to repay them for the sweat of their brow; he has stricken it with sterility; for it will be in vain for them to pretend to till and fow that which they shall not reap. I left them in their inequality of riches; but he has swept all away; he has destroyed the very idea of property; he has transformed mankind into Their virtues, happiness, and greatness unbrigands. der the protecting laws of fociety or of their country; was an object of jealoufy to me; but he has curfed their laws and their country, and has reduced them to the stupid pride and ignorance of the roaming, savage, and vagabond clans. In tempting them to fin, I could not deprive them of repentance and the hope of pardon; but Weishaupt has taught them to scoff at crime and despise repentance. Villany without remorfe, and hopeless misfortune, is all that he has left

to the miserable inhabitants of the earth !

Meanwhile, before Satan shall exultingly enjoy this triumphant spectacle, which the Illuminizing Code is preparing, let us examine how far success has hitherto attended on its footsteps. What share has it borne in that revolution which has already desolated so many countries, and menaces so many others. How it engendered that disastrous monster called facohin, raging uncontrouled, and almost unopposed, in these days of horror and devastation.... In short, what effects this Code of the Illuminees has produced, and what effects it may produce.... This will be the object of the historical part of the Sect, and of the IVth and last Volume of these Memoirs.

END OF THE THIRD PART.

APPENDIX.

Notes relating to some Passages contained in the two first Volumes.

I.

THE public has felt convinced how nearly it is concerned in the confpiracies which form the subject of these Memoirs; and to this circumstance it is, that I am indebted for the great success they have met with, and the sale of an entire Edition of 1000 Copies before the Third Volume was fent to the press.* By such an extraordinary mark of public approbation, I am naturally excited to vindicate these Memoirs from any aspersions that might in the slightest manner impugn their authenticity. Not indeed that any such danger is to be apprehended from a letter sent to the Editors of the British Critic, and which its author only chooses to sign with the initials D. J. I am not, however, the less obliged to the anonymous writer; for, by treating what I have said concerning Voltaire's death as calumny and vulgar report (though I had afferted nothing but what was grounded on juridical mi-

^{*} The English Edition has found nearly a fimilar demand, though the translation was only undertaken after the French Original had been fonce time published.

Vol. III.

nutes deposited at Paris in the hands of Mons. Momet, Notary Public, and on the testimony of the celebrated Mr. Tronchin,) he affords me the opportunity of laying before the public the following letter from M. De. Luc, a name that needs no observation from me to enhance the value of its testimony.

Letter from M. DE Luc on the Death of Voltaire.

"Your Memoirs illustrating the History of Jacobinism having been the other day the subject of conversation, it was objected, that the description of Voltaire (so prominent a feature in your Work) was so very dislimilar to that given by the other historians of his life, that persons at a distance from the source of information were at a loss what judgment to form. difference between your account of his death, and that which appeared in a Life of Voltaire translated from the French by Mr. Monke, and published in London 1787, was particularly noticed, and incited me to confult that work. The Translator describes himself as a young naval officer, who, while at Paris, wished to employ his recess from professional duty, both to bis improvement and advantage. Nothing but the youth of Mr. Monke, and his want of experience, can excuse his undertaking; for, to let his countrymen benefit by the proficiency he was making at Paris, he diffused among them, through the medium of this translation, all that poison which was then so industriously emitted, to produce an effect now but too well known, and which I hope he does not at this day contemplate without horror.

"I will make no observations on this Life of Voltaire; you know from what source it came, * and how little capable it was of seducing any but heedless youths who, without any know-ledge of the age they lived in, were still susceptible of a fort of admiration for every thing that was great, though in vice and villany. As one of the artifices of impiety is to represent its champions calmly breathing their last in the bed of honour, I feel it incumbent on me to consirm what you have said on one of those circumstances of the death of Voltaire which is so closely connected with all the rest.

"Being at Paris in 1781, I was often in company with one of those persons whose testimony you invoke on public reports, I mean Mr. Tronchin. He was an old acquaintance of Voltaire's at Geneva, whence he came to Paris in quality of such physician to the sather of the late Duke of Orleans. He

^{*} I have feen this life of Voltaire. Mr. de Villette was the author of it; and Mr. Mooke might just as well have exercised his talents in translating Condercet.

was called in during Voltaire's last fickness; and I have heard him repeat all those circumstances on which Paris and the whole world were at that time full of conversation, respecting the horrid state of this impious man's soul at the approach of death. M. Tronchin (even as physician) did every thing in his power to calm him; for the agitation he was in was so violent, that no remedies could take effect. But he could not succeed; and, unable to endure the horror he felt at the peculiar nature of his frantic rage, he abandoned him.

"So violent a state in an exhausted frame could not be of long duration. Stupor, the forerunner of dissolution, must maturally succeed, as it generally does after any violent agitations generated by pain; and it is this latter state which in Voltaire has been decorated by the appellation of calm. Mr. Tronchin wished to discredit this error; and with that laudable view, as an eve witness, he immediately published in all companies the real facts, and precifely as you have stated them. This he did to furnish a dreadful lesson to those who calculate on being able in a death-bed to investigate the dispositions most proper to appear in before the judgment-feat of the Almighty. that period, not only the state of the body, but the condition of the foul, may frustrate their hopes of making so awful an investigation; for juffice and fanctity as well as goodness are attributes of God; and he fometimes, as a wholesome admonition to mankind, permits the punishments denounced against the impious man to begin even in this life by the tortures of remorfe.

"But this inaccuracy respecting the death of Voltaire is not the only one with which the aforenamed author might be upbraided. He has suppressed many well-known circumstances relating to his first disposition to return to the church, and his consequent declarations, which you have given on well-authenticated records, all anterior to that anguish of mind which his co-operators have wished to suppress, and of which they themselves were too probably the cause. They surrounded him, and thus cut him off from that which alone could restore tranquillity to his foul, by employing the few moments he stillhad to live in making what reparation he could for the evil he had done. But this artifice could not deceive those who were better acquainted with Voltaire's character; for, not to notice the acts of hypocrify which earthly confiderations frequently made him commit, those of which the sudden fear of a future state have made him guilty are also known. I will give you an example of one, which was related to me at Gottinguen in December 1776 by Mr. Dieze, fecond librarian of that University; and you may, Sir, make what use of it you please.

"During Voltaire's residence in Saxony, where Mr. Dieze

ferved him as fecretary, he fell dangerously ill. As soon as he was apprized of his situation he sent for a priest, confessed to him, and begged to receive the sacrament, which he actually did receive, showing all the exterior signs of repentance, which lasted as long as his danger; but as soon as that was over, he affected to laugh at what he called his littleness, and, turning to Mr. Dieze, "My friend (said he) you have seen the

weakness of the man."

"It is also to human weakness that the scetarics of his impiety have attributed the paroxysms of fear in him and some others of his accomplices. Sickness, say they, weakens the mind as well as the body, and often produces pusillanimity.—These symptoms of conversion in the wicked at the approach of death, are, undoubtedly, signs of a great weakness; but to what is it to be attributed? is it to their understanding? certainly not; for it is in that awful moment that every thing vanishes which had clouded it during their life. That weakness, therefore, is to be wholly attributed to their internal con-

viction that they have finned.

"Led away by vanity, or fome other vicious passion, those men aspire at creating a Sect: ignorance and the passions of other men second their undertaking. Inebriated with their triumph, they perfuade themselves that they are capable of giving laws to the whole world: they boldly make the attempt, and the hood-winked crowd become their followers. Having attained the zenith of happiness for the proud and vain glorious foul, they abandon themselves to all the wantonness of imagination and desire. The world then, in their eyes, becomes a vast field of new enjoyments, the legitimacy of which has no other standard but their own inclinations; and the fumes of an incense lavished on them by those whom they have taught to fcoff like themselves at every law, perpetuates their delirium. But when fickness has dispersed the flattering cohort, has blafted their pleafures, and all hopes of new triumphs; when they feel themselves advancing, abandoned and naked, towards that awful eternity on which they have taken upon themselves to decide, not only for themselves but for all those who have been led away in the whirlwind of their fictions. - If in this terrible moment, when pride has loft its support, they come to reflect on the arguments on which they grounded their attack against the universal belief of a Revelation which was to ferve man as a positive and universal rule in matters of faith — the weakness then of their arguments (which they dare no longer attire in the garb of fophistry) stares them in the face; and nothing but the total extinction of their feelings can quell the terrors of a conscience which

tells them that they are about to appear before the tribunal of

the Author of that same Revelation.

"It is to point out this real weakness of the anti-christian chiefs that we must labour throughout their whole history, for the benefit of those who, without any further examination (and persuaded that these opinions are grounded on deep research) become their dupes and disciples: It is, I say, incumbent on us to show that those men had not, any more than their sectaries, any, real conviction, and that their obstinacy in their opinions folely proceeded from the narcotic fumes of the incense of their admirers. For this purpose it is my intention shortly to give to the public, in confirmation of what you have faid of Voltaire, all that my former acquaintance with him has brought to my knowledge. The times in which we live make it the duty of every man who has had a nearer view of the plots laid by the Sect against Revelation to unfold all the circumstances of them, which are as shameful from their voluntary ignorance, as from their atrocity; and it is this fentiment, Sir, which makes me partake in common with all true friends to humanity, of that admiration and gratitude which are due to you for your generous exertions in this charitable career.

"I remain, Sir, Your's, &c. &c.
"De Luc."

Windfor, the 23d Od. 1797.

After such a testimony, let people talk of Voltaire dying with the calmness of a Hero.

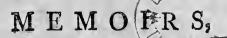
II.

In the Second Volume there is a passage of a different nature, (page 438,) but which has given rife to objections far better grounded. It relates to Mr. Sinetty's arrival at Lifle as deputy from the Grand Orient of Paris. I know not by what mistake he was said to be an officer of cavalry, when in reality he was an officer of infantry. As to the fact related, it is of little importance in which he ferved; but the mistake might inculpate two other officers of the fame name who ferved in the cavalry, and whose loyalty and attachment to their King could never be affected by the Jacobin Missionary beating the same name. This mistake, however, has given rise to much research. Mr. Le Comte de Martange, (whom I mentioned as being in the regiment of La Sarre in 1776, and who has long fince been a general officer,) was applied to, and in the first answer he returned appeared to have mistaken the sense of my Memoirs (indeed he only knew them by public report at that time,) thinking that I

had charged the Military Lodge of Lifle with having contrived and fet on foot the Jacobin Conspiracy. The reader will eafily conceive how he must have treated such an affertion; but fo far was I from hinting at any fuch thing, that I faid the officers of the regiment of La Sarre had taken this emissary for an enthusiast and a madman, who on his side soon found that the officers were not Majons of his stamp. The Count also fays, that he never was acquainted with any other Sinetty than the officer of cavalry whose character is univerfally and deservedly esteemed by every body. Though it may be very possible for the Count to have lost all memory of a person whom he had only seen twenty years ago for a few hours, nevertheless this is the only expression that seems to denote that he was not present at the scene I have mentioned. I am intitled however to fay, that the Count has fince written a second letter, in which he says that he has read my Memoirs. and that he has there found fuch a concatenation of demonstrations as tempts him to think that the person who gave me the information might have been mistaken only as to some names or particular circumftances. That these particulars do not invalidate the fact is evident, as the Chev. de Myon (an officer in the same regiment) has constantly refused to contradict-it, notwithstanding many pressing solicitations to that effect. In corroboration of the whole, many officers who were then in garrison at Lisle have; since the publication of the Second Volume, declared that they remembered the fact, though in the lapfe of twenty years they had forgotten the particular circumstances. In short, as an ultimate proof I will adduce the candour with which the person who thought himself most interested in getting the denial of the fact ascertained declared that he was perfectly convinced of the truth of it. Thus, should I lose the testimony of a witness whom I had cited, I shall have replaced it by the verdict of an impartial judge. The fact is, however, that I had taken too many precautions to have been milinformed on a fact with which I had long fince been acquainted, but which I would print only on the teltimony of an eye witness.

III.

I must farther inform my readers that frequent errors have been committed in the press among the figures in the quotations; and in Voltaire's Letters some Readers may be missed by the variety of Editions. But I again repeat, that not a single quotation has been made which is not to be found in the works quoted; and a general *Erraia* shall be given at the end of the Fourth Volume, in which the Dates shall be added to the Letters.



ILLUSTRATING THE CE CE SEMINE Ravaul A. Rody ws HISTORY OF JACOBINISM,

WRITTEN IN FRENCH BY

THE ABBÉ BARRUEL,

AND TRANSLATED INTO ENGLISH BY

THE HON. ROBERT CLIFFORD, F. R. S. & A. S.

Princes and Nations shall disappear from the face of the Earth-and this REVOLUTION shall be the WORK of SECRET SOCIETIES. Weishaupt's Discourse for the Mysieries.

PART IV .--- VOL. IV.

ANTISOCIAL CONSPIRACY; HISTORICAL PART,

First American Edition, from the Second London Edition.

ELIZABETH-TOWN:

Printed by Shepard Kollock for Cornelius Davis, No. 945 Water-Street, New-York.

OBSERVATIONS

On fome Articles published in the Monthly Review, relative to the "Memoirs on Jacobinism."

THERE are Reviewers of whose approbation I shall ever be proud, because I know the propagation of good principles to be the object of their labors. There are others, however, whose applause would always be hateful to me, because, under the mask of science, they disseminate the principles of Impiety and Rebellion. To which of these classes the Monthly Review may belong, I shall not pretend to determine, as I am not in the habit of reading it; but should be forry to ground my judgment on the account which Dr. Griffiths, or his affociates, have given of the Memoirs of Jacobinism. In the Appendix to his twenty-fifth Volume, he has loaded me with imputations which I should leave to the good sense of my Reader, were I engaged in a mere literary dispute; but I have denounced the most formidable conspiracy that ever was contrived against Religion and Society. I owe it, therefore, to my cause, and to myself, to prove which of us is most open to the charge of unfairness, of dexterity, or of treacherous ingenuity.

Fortunately the talk is not difficult.

Dr. Griffiths is pleafed to pass a favorable sentence on my first Volume, treating of the Conspiracy of the Sophisters against the Altar; but he fays, that the Conspiracy "of the Sophisters " of Rebellion against the Throne is so imperfectly supported " in the fecond Volume, that he must still ascribe the extinction " of Royalty in France much more to the course of local events in Paris, than to the previous concert and deliberate " wish of the leaders of the Revolution." - Certainly the Jacobins would not be forrow to fee fuch an opinion become prevalent, for they also claim the right of faying to Kings, if we attack your thrones you may thank yourfelves; it was your perfidy and despotism, much more than the efforts of a Brissot or a Syeyes, that dethroned Lewis XVI; it was more owing to you than to Petion or Robespierre that he was led to the scaffold; and, above all, it was the tyranny of Lewis XVI. that engraved in our hearts that wish to exterminate every King on earth. Dr. Griffiths also finds it more convenient peremptorily to pronounce on the validity of the proofs which I adduce, than to fubmit any of them to his readers, left they should draw a very different conclusion. Not a word does he mention of the Letters, of the Systems, of Holbach's Club, of the Central Committee, of the Emissaries of the Grand Orient. of the Declamations and formal Avowals of the adepts Le Roi, Condorcet, Dudin, and his fellow-reviewers of the Mercure. All this must lead us to believe, that Dr. Griffiths is disticult of conviction when he pleafes to be fo; and that he can withhold proofs when he is not in a humour to refute them. So many persons will take the word of their teachers for granted, that it is unnecessary for him to condescend to give his reasons. We shall see whether he will deign to notice Sir Horace Walpole, who so long since denounced the Conspiracy of the Sophisters of Rebellion. If Dr. Griffiths be determined to be

blind, I cannot pretend to make him fee.

adly, Dr. Griffiths also declares, that my position " is wholly erroneous," when I say, that Equality and Liberty form the essential and perpetual Creed of the Freemasons. Here I was tempted to recognize a brother dupe, but he had his reasons for appearing to be better informed than I was. He then speaks of a communication opened between the Grand Lodges of London and Berlin 1776; and Berlin, he fays, was at that era the very focus of convergence for every ray of modern Philosophy; and then he asks, were these embassies mere child's play; or were there Timoleons concealed in the Latomies (Lodges)? I candidly confess, that had I known of these communications with the very center of Sophistry, fo far should I have been from retracting my proofs of the Conspiracy of the Freemasons, that I should have given them a stronger turn. I can also affure him; that I would not have generalized to fuch an extent my exception in favor of the Masonry of the Grand Lodge of London, had I been informed that it could possibly have contained members fo inimical to Kings as that Timoleon who affassinated his brother Timophane, for that same cause of hatred to Royalty in which the Elder Brutus became the executioner of his Children, and the Younger Brutus the murderer of Casar his benefactor. Let English Masons defend themfelves against the imputations of Dr. Griffiths: but every reader will perceive, that the method he has adopted to prove that my position was erroneous is tather extraordinary; for, according to his affertions, if I am culpable, it is of having generalized my exception too much in favor of those to whom I tho't no guilt could attach.

When we proceed to the third Volume treating of the Illuminees, and I speak of their Conspiracy against all society, property, and sciences, then is he far more difficult of persuation. It is here that I am guilty of treacherous ingenuity, of partiality, and of unfairness. Let the reader judge to which

of us fuch imputations are the most applicable.

3dly, The Reviewer deduces his grand proofs against me from the manner in which I have translated two of Weishaupt's texts. I must own, that one of them gave me a considerable deal of trouble, not on account of the language; for the words are clear enough; but on account of the arrant nonsense, and, to me, irreconcileable contradiction of this text in the place where it stands. To have translated Weishaupt literally, we must have made him say, "few wants; this is the first step towards Liberty. It is for this reason that Savages and the Learned (or men enlightened in the supreme degree) are perhaps the only free mens the only independent men." I here saw a great error in stating our men of learning as those who have the seves.

wants, or as the freest, or as the most independent of Sociesty. To enable them to attend solely to their studies, they stand in need of a sufficient fortune to relieve them from attention to temporal concerns. They stand in need of the labor of others to cloath, lodge, and nourish them. They are above all others dependent on society for that state of peace and tranquillity so necessary to the progress of science. They must, therefore, be monsters of ingratitude if they do not recognize that public authority, without which sciences must banish. Putthe most learned member of the Royal Society into a defert or a forest, and in another part put a country clown, and see which of the two will sare best, or stand most in need of the help of others.

But this is not all; Weishaupt positively afferts, that slavery is the offspring of the sciences; and can it follow from such a position, that the most scientific are the freest and most independent of men? As from a variety of other passages I knew that, according to the modern Spartacus, no men were really enlightened, unless it were the savages, or those who wished to carry us back to the favage flate; I translated it thus:--"Hence few wants is the first step towards Liberty.—It is for this reason, that the savages are the most enlightened of "men, and perhaps they alone are free;" but I took the precaution to add the German text, (" Darum find wilde, und "in höcstken grad aufgeklärte, vielleicht die einzige freye "menschen") that each reader might give the sense he chose to the original. Dr. Griffiths has done more, he has quoted that other text, in which Weishaupt literally declares slavery to be the offspring of the sciences; he nevertheless makes Weishaupt say, that savages and the fully enlightened are perbaps the only free men. This certainly approaches nearer to a literal translation, and the sentence taken in the abstract may be more correct; my translation, however, is conformable to the sense of the discourse; but I have no objection to substitute that given by Dr. Griffiths, provided a N.B. be added, to warn the reader of the nonsense of it, and the gross contradiction it

4thly, Dr. Griffiths, or the writer he employs, next proceeds to the French.—"The text of Weishaupt expressly "says, out of our present imperfect forms of civil union we shall pass into new and better chosen; but the Abbé, in forder to attribute to him the perverse project of perpetuating anarchy, unfairly renders the passage as if we were to repass back into the savage state." Then, as if he had it in his power to quote numberless examples of my unfair translations, he adds, "On the topic of Property, similar freedoms have been used, with a not less treacherous ingenuity."

contains.

Upon my word Dr. Griffiths here fathers, with great facility, his own failing upon others. Sir, notwith landing the base and calumnicus accusations which you chose to vent against me, I wrote to you as to a Reviewer upright in his intentions, yet liable to mistake, but who, after such violent imputations, would condescend at least to insert in a future number of his Review the explanation which I had sent him. You denied me this means of defence; I then told you, that I should not leave the public in that error into which your Review might lead them, as in the present circumstances the consequences might be too dangerous. I requested a meeting in order to lay before you the Original Writings, and therein to point out evident proofs that your impurations were unjust. You refused these means of rectifying your mistake. What, then, entitles you to better treatment than you have given to a man who was most certainly actuated by no other sentiment than that of the public good, and whom you choose to calumniate in desiance of conviction?

It pleases Dr. Griffiths also to represent my letter (in which I informed him, that I would not leave the public in an error) as a risible threat of denouncing him as an Illuminee (June 1798). He adds, that I am "at full liberty to accuse or combinent him by such a description." You may, Sir, take what I am going to say as a reproach or as a compliment; but, without pretending to say whether you are initiated in the secrets of Illuminism or not, this much I can affert, that no Illuminee could have shown less candor than has the author of the article

to which I am about to reply.

So far was I from attributing any other intention to Weishaupt, than that which he really had, when he wrote these words, Aus den staaten tretten wir in neue klüger gewählte, which I have translated, de ces sociétés nous passons a des vœux a un choix plus sage (from these societies we proceed to further withes, and to a wifer choice); and as this fentence, taken abstractly, has no fignification either in German or French, I, in a note, called the attention of the reader to the fentence that immediately followed, as explaining the nature of the wifer choice (Fr. Vol. III.)——The English translator has omitted this note, which, in reality was only added through an excess of precaution. But had he inserted it what would it have proved? Nothing but an especial care on my side not to attribute to Weishaupt any meaning that did not entirely coincide with the text. Am I to blame, if what precedes and what follows that fentence evidently demonstrate that this Sophister was endeavoring to lead us back to the savage state?-I should spare the Reviewer too much, or should rather hold him out as an Ignoramus, were I to fay that he could have been mistaken as to the meaning of that sentence. Here it is, with what precedes and follows it: " Nature drew men from the " favage state, and re-united them in civil societies; from " these focieties we proceed to further wishes, and to a wifer " choice." New affociations present themselves to these wishes;

^{*} The note in question would answer to the word choice, Volume III. and is literally as follows: "To a wifer choice; "this is the literal translation of the text, aus den staaten tret- ten wir in neue klüger gewählte. The sentence that follows clearly enough expresses what this choice is." I placed the German text between a parenthesis immediately after the word choice; and as the sentence alluded to immediately followed, I

and by their means we return to the state whence we came, not again to run the former course, but the better to enjoy " our destiny." Since the Reviewer did not condescend to favor me with the interview I requested, that I might show him the German text, I here print it, that he may get it translated by whom, and where he pleases; and I defy him to show that I have either altered or warped the sense of that passage: "Die " natur hat das menschen geschlecht aus den wildheit gerissen, " und in staaten vereinight; aus den staaten trotten wir in neue "Klüger gewählte. Zu unseren wünschen nahen sich neue " verbindungen, und durch diese langen wir wieder dort an, " wo wir ausgegangen sind; aber nicht um dereinst den alten " zirkul wieder zurück zu machen, sondern um unsere weitere " bestimming näher zu erfahren." Now I boldly ask, whether natural studiety can be carried so far, or whether any man can be so totally destitute of every idea of logic, as not plainly to fee, that the state from which Weishaupt says that Nature has drawn us, and to which it is leading us back by means of his (fecret) affociations, is not the favage state. Beside, he adds, Let us explain this mystery; and how does he do this? why, by dedicating more than forty pages to prove, that the object of Nature in Secret Societies is to eradicate even the very name of People, Prince, Nation, or Country; and this he politively tells us is one of his grand mysteries. This monstrous Sophister also says, that Original Sin, the Fall of Man, was no other than their reunion into civil fociety; and that Redemption is our reinflatement in that state which was anterior to society. It is even thus that he pretends to explain the gospel: it is thus that he explains the rough flones, the flone split or broken, and the polifted stone of Masonry .- And after this Dr. Griffiths and his co-operators will come and accuse us of unfairness, dexterity, and treacherous ingenuity, because we unfold the absurdity of his favorite Illuminism! Let our readers assign those epithets to whom in their opinion they belong.

sthly. What can the Reviewer mean by that great zeal which he shows for the characters of Weishaupt and Knigge, those two prototypes of Illuminism? In order to justify them, he comes and talks to us of the Theism and of the opinions which they affected in their public writings, and acts the brother dupe, grounding his opinion on Weishaupt's giving the writings of the Socinian Bassedow to his novices. What does all this prove to a man who is speaking of the secret opinions of Knigge and Weishaupt, and who has demonstrated the whole doctrine of their conspiring mysteries; to a man who proves to you, by the very letters of Weishaupt and Knigge, that after the perusal of the writings of the Socinian Bassedow, these two atheists recommend and give to their adepts the writings of

looked upon the remainder of the note as perfetly ufelefs, and omitted it; for who could have dreamt that any perfon could have cavilled at so clear a sentence? I only transcribe the note in this place, that every reader may judge of Dr. Gristiths's candour.—

Translator.

the atheist Boulanger, of the atheist Robinet, of the atheist Helvetius, of the atheist Diderot; and that Knigge even complains, that fuch a superabundance of Atheism would betray the tendency of the Sect too foon? (Original Writings, Vol. I. Let. 3, from Spartacus to Cato.—Vol. II. Let. 2. from Philo to Cato.)-To what purpose, let me ask, is all the stuff which the Reviewer has copied from the German Illuminees about the Jesuits; all those panic terrors which he affects about the return of Catholicism in a protestant country; as if protestants and persons of every religion were not bound in one interest to counteract the plans of Illuminism? If Dr. Griffiths wishes to mislead the English nation, as some of the adepts did for a time in Germany, let him learn that the trick is stale: that it will be in vain for him to copy Mirabeau or Bonneville. and, like them, cry up the alledged proofs of Jesuits Masonry discovered by the Illuminee Lucian-NICOLAI. We are on the spot, and can verify these grand proofs. We beg Dr. Griffiths to favor us with a sight of that famous Pelican discovered at Oxford; and that he will not forget to tell us how it comes to pass, that this Pelican is replaced by a Sparrow-hawk, whose feathers grow again, and how a Sparrow-hawk, who thus refledges itself, evidently demonstrates that Jefuits have long since been hidden in the English Lodges; and that if great care be not taken, they are on the eve of fallying forth to make a most terrible havock. He will also tell us how this demonstration becomes evident, when we observe, that Sir Christopher Wren (the architect who built St. Paul's) was professor in one college at Oxford, and that the Pelican and Sparrow-hawk were found in another college. But I am forry to consider, that, when Dr. Griffiths shall have ably developed all the grand proofs given by Nicolai, the English reader will be much tempted to rank the inventor and his panegyrist in the same class.*

Let not Dr. Griffiths think that while we shrug our shoulders at this miferable fable of Catholicism and Jesuitism latent in Freemasonry, we cannot produce substantial proofs that this fable was only invented to avert the attention of the inhabitants of protestant countries from the progress made by the Illumi-We can show those leaders of Illuminism Brunner, the apostate catholic curate of Tiefenbach; the apostate Nimis, the Chabot of Germany; the adepts Dorfeh, Blau, and Wreden, the famous Illuminees of Spire, Mentz, and Bonne, meditaring and combining among themselves the means of propagating this fable in Germany, just as Dr. Griffiths had done in England. We can produce the letter of the adept Brunner to Nimis, discovered among the papers of Blau and sent by the officers who had feized them to the Bishop of Spire. Dr. Griffiths knows many things concerning Masonry and Illuminism; out he may probably be unacquainted with this letter; it would not be right that he should continue so, as he will, by the ine

^{*} See Monthly Review, August, 1798, pages 460 and 461— See also the miserable discoveries of Nicolai appreciated in a German work called the Yeil torn from Masonry, page 318, &c.

formation be better able to judge of the part that he is acting,

and of the services that he is rendering Illuminism.

This dispatch is dated June 9, 1792, that is, just about the time when the coalition of the crowned heads seemed to menace Jacobinism with immediate destruction. The adepts are much occupied with inventing a plan for remodelling Illuminism, that it might acquire new vigor. In this plan a cloak is sought, which, hiding the grand machine, leaves its instruments at liberty to act without being seen, and to attain the object of the Sect without being suspected of meddling with Illuminism.

The cloak that was thus to favor the views of the brethren, was an Academy of Sciences formed of two classes of men, the one of men remarkable for their zeal in the cause of religion, the other of profound Illuminees. Honorary members were to be elected as protectors; and if (fays the author of the plan) DALBERT once gets to his government (that is, if the Suffragan becomes Elector of Mentz) he of all other princes would be the most proper for our object. We may perhaps unfold the whole of our plan to him, and make Mentz the central point of our academy .- To do away every idea of the hidden my steries of this academy, it would be right that each member should wear on his breast a medal bearing the inscription Religioni et Scientis (to religion and sciences).—The better to conceal our secret objest, we must be careful to engage all the learned Jesuits, such as Sattler, Sailer, Mutschelle, and other learned religious, that are perfectly orthodox, such as GERBERT, and SCHWARTZUEBER. - It would even be right if it could be bro't about, that the establishment of this academy should be announced to the public by a Jefuit, and not by one of us.

Pray, Dr. Griffiths, has this plan come to your knowledge?

Now liften to what the adept author of the plan fays: "But if "people cry out against hidden Jesuitssmand against the pro"gress of Catholicism, it will be so much the better. That
"would the better do away all suspicion of a secret association;
"one might (and this is worthy of Dr. Grissiths's observation)
"one's self help to spread this sale alarm." I here add the
text, for the beness of a translation from Dr. Grissiths, which

if he gives, I hope he will also add the text, that the public may pronounce on the treacherous ingenuity: "Wurde über "heimlichen Jesuitsm, oder über größere außbreitung des "Katholicism geschrien, desto besser; dadurch würde aller verdacht einer geheimen verbindung nur um so mehr besseitiget. Man konte sogar diesen blinden lärm leibst schlagen belsen." When, sir, you shall have duly meditated on this plan of the adepts, I should like to know what you could have done more to savor their views than you did in giving an account of Mr. Robison's work, of my work, and of the miserable production calling itself A first Letter of a Free masson to the Abbè Barruel. You will, doubtless, remark, that the date of this plan is June, 1792; so you cannot refer your readers to the Illuminee Borticer to make them believe, that since the

year 1790 there has been no farther question of Illuminism in Germany.

I flatter myself that you now coincide in opinion with me, and that you think it might have been better-Ift, To have either fooken of the above works with more candor and politeness, or not to have mentioned them at all .- 2dly, To have accepted the invitation that I fent you, that I might lay the ori-ginal texts before you.—3dly, To have published the letter that I requested you would infert in your Review .- And athly. Not to have pretended that I had threatened to denounce you as an Illuminee. For really, Sir, I never felt the flightest inducement to pronounce whether the Illuminees had ever initiated yourfelf or your co-operators in their last mysteries.-You begin with granting that the conspiracy of the Sophisters against the altar really exists; and when you come to the Illuminees you tell us, " that however extravagant may be the opinions of some LEADING MEN among the Illuminees, the ave-" rage will of the party, the collected pursuit of the confederated Lodges, appears rather to have had SOCINIANISM and RE-"PUBLICANISM than Atheism and Anarchy for its objects."-(June, 1798, p. 240.) - This is avowing at least that there exifts in these Lodges a conspiracy against the God of the Gospel, and against the thrones of all sovereigns. This is also abandoning the chiefs or founders of the confederacy of the Illuminees. When you go fo far yourlelf, Sir, as to grant all this, am I not entitled to alk what could induce you to accuse me of io much treacherous ingenuity, when you confess yourfelf that I might be in the right; for you must have seen that I distinguished the degrees; I have shewn by the very code of the Illuminees how in their first schools they only infused hatred for kings, and that species of Socinianism which borders so closely on rank Deism. This, I think, was sufficiently proving a conspiracy whose tendency well deserved the attention of the public. When I accuse the Sect of aiming at the wildest anarchy, I show that this mystery was reserved to the profound adepts and chiefs, though their fecret at present frequently escapes them before a public audience. Generally, Sir, they make the same avowals as you do. They are pleased to hear it said that Voltaire, and those men whom they denominate great philosophers, conspired against Christianity; and that other selfcreated philosophers of the Lodges conspired against kings .-This might contribute to make nations believe that it is not fo very criminal a thing to engage in fuch conspiracies. But it is a more difficult thing to invent a plaufible pretext for conspiring against all property and civil society; and for that reafon more care is taken to conceal the ultimate views of their plots. Meanwhile, however, they cry down every author that dares to unmask these hideous conspirators. Was it under an illusion, or wittingly, that you followed so nearly the same method in reviewing the works of Mr. Robifon and myfelf? Do not expect a decision from me. My object is, that the public should not be missead to believe that I have exaggerated the mysteries of the Illuminees. I leave to that same public to judge whether any of the Reviewers are dupes or accomplices.

N. B. In support of the account given by the Monthly Review, I am threatened with an answer from Spartacus Weishaup? Meishaup? Meishaup? Meishaup? Meishaup? Meishaup? Meishaup? Meishaup? Meishaup? Meishaup? Munich, where his letters are preserved. But as that might expose him to the peril of the gallows, I consent that he should act by attorney. Let him prove then that these letters are spurious; and that the Court and Magistrates of Bavaria imposed upon the world, when they published those letters, and invited persons of every country to come and verify the originals; for all other apology on his side must be useless, and any answer on mine supersuons. A complete answer to all his publications, as well as to his first apology, is already published in the code and history of his Illumination, and all that I can possibly say with reference to his writings may be reduced to three words, read and verify.

ent the state of t

Contract to the contract of th

PRELIMINARY DISCOURSE.

Object and Plan of this Volume.

TONCEIVED but a short time before the French Revolution, by a man whose ambition seemed confined within the narrow compass of the town of Ingolstadt and to the dusty folios of his schools, by what strange means did Illuminism in less than sisteen years, become that formidable Sect which, under the name of Facobin, rides triumphant over ruined altars, shivered sceptres, and scattered crowns; over the wrecks of nations and their constitutions; over the bodies of potentates fallen beneath their poisons or their poignards, while they drag others in their train, craving a fervitude termed peace, or branding themselves with the infamy of what they call an alliance?

Under this name of JACOBIN absorbing all the mysteries, plots, and combinations of every fectary against every religion, government, and fociety, by what artifice could Illuminism acquire that dominion of terror which forbids any fovereign within the aftonished universe to fay, To-morrow I shall continue seated on my throne; which forbids nations and citizens to fay, that their laws and religion, their houses and property, will not be torn from them; which forbids the peaceful inhabitant to lie down to rest with any affurance that he will not rise in the morning beneath the shade of that symbol of blood called the Tree of Liberty, and threatened by the axe of the devouring guillotine? How is it possible, that the fecret adepts of the modern Spartacus should be the invisible and exclusive movers of that long chain of crimes and calamities, that difastrous torrent of ferocity and rapine, which is called the revolution? How do they continue to direct those machinations which are to consummate the dissolution and mifery of human fociety?

In dedicating this Fourth Volume to the investigation Object of of these questions, I do not flatter myself with the hopes this voof illustrating them with all that precision, and of pointing out those particularities, which other men might have done who have had it in their power to follow the Sect of Illuminees into their dark abodes, without ever lofing fight of the adepts or their teachers. The monster has

taken its course through wildernesses, and darkness has more than once obscured its progress. Weishaupt had adopted the bird of night for his emblem, because he courted darkness; but the screechings of this ominous bird, rending the air in spite of him, discover his secret retreat. The venemous reptile is often discovered by the stench of its poison; the beaten and blood-stained track leads to the discovery of the cavern inhabited by brigands: and, notwithstanding all the efforts of the wicked, an allpowerful God will fometimes in his mercy permit a ray of light to shine on their tenebrous recesses, which may fusfice to develope their plots. Many horrid particulars, no doubt, have been lost under the veil of darkness; but in classing those which have come to my knowledge, I find abundance of proofs to trace the Sect wherever crime has pointed out its fatal influence. In vain does the black cloud hover round the fummit of the volcano, the bituminous and fulphurous vapors which it exhales, bear testimony of the interior combustions, till at length the eruption denotes the abys where so great a convulsion was generated.

Hence, without flattering myfelf with the hopes of feizing every link of that horrid chain of iniquity which must blacken the page of history when treating of the Sect, or of decyphering the assumed names of all its adepts, I shall proceed to lay before my readers what has already come to light. Afferting nothing but will bear the ftricteft ferutiny, I shall still find matter sufficient to trace the progress of the Sect from its origin to that congress to which, at the present moment, it calls the vanquished sovereigns, not fo much to quell the horrors of the field of battle, as to enjoy that dominion of terror which it despotically fways without, and to prepare within new refources to extend its triumphs; not so much to restore to nations the tottering remnants of their laws and religion, as to invent means of obliterating the very traces of either that may yet remain. I shall here attempt to lead the historian through these mazy windings lest he should lose himself when in pursuit of the Sect. The reader has already seen (in our remarks on the Code) its oaths and threats against every religion, all fociety, and property. Now, when reading of what the Sect has done, of the plots and machinations it has fuccessfully undertaken and executed, may nations and their rulers acquire new ardor, and be stimulated to oppose their future projects with all the courage and all the means they are mafters of. It is to triumph over Jacobinism, cost what it may, that nations are to fludy the records of this Sect, and not to fink meanly into despair. I know I am but mortal, and that ere long I shall descend into the grave; and I calmly wait my disfolution; but should that confideration prevent my weeping over the general diffolution which threatens fociety, after I have awakened my readers to the dangers which threaten them, only to fee them finking once more into that apathy which portends ruin, under pretence that it is too late, that it is useless to result the fate which the Sect has decreed for all nations? God forbid that I shouldhold fuch language! Cannot the good be fired with that zeal which confumes the breaft of the miscreant heaving for wickedness. Let the rulers of nations will it, let nations will to fave their religion, their laws, their property, as this infernal Sect wills the destruction of them all, and fuccess must infallibly crown their endeavors. It is only in hopes of contributing to their fuccefs, that I once more confent to fully my pen with the names of Weishaupt, of Illuminee, and of Jacobin, and to, wade through their disgusting annals.

The order to be observed in treating of the history of Plan of the Sect shall be regulated according to its most remarka-this vo-

ble epochs.

The first shall shew Weishaupt laying the foundations of his Illuminism, preparing and initiating his first adepts, founding his first Lodges, trying his first apostles, and preparing every thing for great conquests.

The fecond shall treat of that fatal intrusion which embodied thousands and thousands of adepts under Wei-shaupt's banners; and this epoch will be called the *Illu*-

minization of Free-masonry.

Very few years suffice to extend these tenebrous and mysterious conquests; but the thunderbolts of heaven warn mankind of their danger. The Sect and its conspiracies are discovered in Bavaria, and it speaks of this discovery under the appellation of its perfecutions; nations and their rulers have been led to believe that it was the death-blow and extinction of the Sect.

Shrinking back, however, into its dark receffes, with unabating ardor, it crawls from den to den until it attains those of Philip of Orleans, who, joining the Sect with all

the adepts of his occult Lodges, gives it fovereign fway over the whole of French Malonry. From this monstrous affociation forung the JACOBINS, with all the crimes and horrors of the Revolution. This constitutes the fourth epoch of Illuminism; for as the lion, feeling his strength fufficient, fallies from his den, roars loudly, and victims must be facrificed to him; so the Jacobins, or Illuminized Masons, quit their lurking places, and with horrid yell announce to nations and their rulers that they may tremble, for the day of revolution is come. This is the epoch at which the Sect begins the execution of its plots. He only knows how low the earth is condemned to bend beneath their yoke, who in his vengeance permits the plague and other scourges to devastate empires until he has been avenged of an impious generation. I neither pretend to be a prophet nor descendant of a prophet; but in treating of the numerous crimes already committed by the Sect, it will be but too easy to point out those that it has still to commit, and that it will commit, if princes and their people difregard the leffons of that fame God, teaching them the conduct they should hold, in order to avert the impending fcourge.

CONTENTS.

| 2.75 | $m{p}$ | age. |
|-------------|---|------|
| 2 100 | PRELIMINARY DISCOURSE | 13 |
| CHAP. I. | First Epoch of Illuminism | 17 |
| Снар. П. | Of the principal Adepts during the first
Epoch of Illuminism - | 34 |
| CHAP. III. | Second Epoch of Illuminism.—The Illuminization of Freemasonry.—Weifhaupt's attempts on the Masonic Lodges.—Acquisition of Knigge, and his first Services | 63 |
| CHAP. IV. | Congress of the Freemasons at Willems-
baden.—Of their divers Sects, and
particularly of that of the Theosophi-
cal Illuminees | 78 |
| CHAP. V. | Knigge's Intrigues and Successes at the
Congress.—Official Reports of the
Superiors of the Order.—Multitude
of Masons Illuminized at this Period | 101 |
| CHAP. VI. | New means practifed, and new conquefts made by Knigge and Weifhaupt on Masonry—Disputes between these two Chiefs of Illuminism—Their designs on the German Masonsconsummated before Knigge's retreat | 122 |
| CHAP. VII. | Third Epoch of Illuminism.—Discovery of the Sect | 141 |
| CHAP. VIII. | Continuation of the Discoveries made
in Bavaria as to the Illuminees.—
Proceedings of the Court with res-
pect to the Chiefs of the Sect.—A
few Remarks on, and a List of the
principal Adepts | 163 |
| CHAP, IX. | New Chiefs and New Means of the Illuminees.—Device of the Jesuits Mafonry and Success of that Imposture | 178 |
| CHAP. X. | The Germanic Union-Its principal | - |

CONTENTS.

| | Actors, an | | | s it p | | age. |
|-------------|---|--|--|--|--|------|
| CHAP. XI. | Fourth Epo
Deputation
minees to
State of F
riod.—La
Deputies-
ring Soph
nees, gene | n from the Free rench N bors and Coaliti | Weisha
emasonsy
Iasonry
d Succes
ion of t
Iasons, | aupt's of Pa at th effes of he Co and Il | Illu-
ris.—
at pe-
of the
onspi- | 209 |
| CHAP. XII. | Application
to the Fre | | | | racies
- | 241 |
| Снар. XIII. | Universality
explained
Plots | | | | | 282 |
| Conclusion | 10034-00 | • | = | z | jei
/- | 335 |

ANTISOCIAL CONSPIRACY;

HISTORICAL PART.

CHAP. I.

First Epoch of Illuminism.

OR many years past, and particularly since Freemasonry had acquired such repute throughout Europe, a multitude of petty fecret societies had been formed in the Protestant universities of Germany, each having its lodge, its master, its mysteries, all modelled on those founded by masons coming from England and Scotland. Hence sprung those various Orders of Hope, of Harmony, the Constantists, the Black Brethren, and the The disputes and quarrels, nay, the disorderly behavior of these young brethren attracted, more than once. the attention of the magistrates; some few attempts were made to crush these meetings, but being made without energy they were of course useless. Governments had not fufficiently confidered, that the most dangerous abuse of these societies was not so much the quarrels and the boyish battles which ensued, as the taste which they inculcated for societies impervious to the eye of the magistrate. and under the cover of which their fecrets were so easily transformed into the mysteries of impiety and the plots of rebellion.*

C

^{*} The fophisticated masons of France were not strangers to these boyish Lodges. A few years before the destruction of the Jesuits, one of these lodges was set on foot in their college of Tulle, stiling its members the Chevaliers de la Pure Verité, (Knights of the Pure Truth.) The Jesuits soon perceived whither this doctrine of pure truth and its secret meetings would lead. Before any other method for putting a stop to this new establishment was proposed, they resolved to try the power of ridicule which was almost infallible in France. Accordingly one of the masters undertook to compose a most saccastic song on our young Knights, and copies were secretly dis-

It would, however, be difficult I believe to prove, that any fystems or opinions militating against religion or governments had as yet been introduced into these puerile affociations. Many were even known to profess principles conducive to good manners and morality. The remedy may be found in the very fource whence forung the evil, that is to fay, from the constitution of those univerfities, which, on the one fide, leaves the choice of the different profellors in each branch to their scholars, and on the other does not sufficiently provide for an honest teacher to place him beyond the powers of want or the temptations of avarice and vanity. Hence it followed, that masters, little delicate as to the means of obtaining a nomination, and nearly destitute of talents, had only to show great zeal for one of these little societies, or invent some new mystery more enticing than the rest, and his Lodges immediately filled; the scholars formed parties for him: in a short time his schools were as much slocked to as his Lodges, and contributions in his favor kept pace with his growing reputation. The fear of passing for a feducer of youth was a bar against his making use of these focieties for instilling bad principles into his young followers, however much he might have wished it; and on the other fide, the authority which he had acquired in the schools gave him a sufficent power in the Lodges to thwart any perverse intentions in the young adepts; and these opposite reasons proved in general a sufficient guard against the introduction of great abuses.*

The time was not yet come, however, when proofs were to be acquired of the use to which the great con-

fpirators were to turn these mysterious nurseries.

When public report spread the news in Germany of a new order of Illuminees having been founded in the university of Ingolstadt by Weishaupt, many people supposed it to be one of those little college Lodges, which could no longer interest the adepts, when once they had finished their studies. Many even thought that Weishaupt,

tributed to all the young men who did not belong to the lodge. Scarcely could one of the juvenile Knights make his appearance without hearing fome ridiculous line of this fong hummed in his ears; and in a short time squares, compasses, Lodge and all disappeared.

* See the Memoirs of a Protestant Minister on the Illumi-

nees.

who was at that time a fworn enemy to the Jesuits, had only founded this Lodge with a view to form a party for himself against those fathers who, after the destruction of their order, had been continued in their offices of public teachers at the university of Ingolstadt.* The Illuminees fuccessfully availed themselves of this opinion on an occasion which we shall hereafter see to have been decisive as to their future existence in Germany. Had not the nature of their code and of their mysteries demonstrated views of far other importance both for nations and their governments, to have been the grand object of the founder, the Archives of the Sect would show beyond all doubt that from its first institution Weishaupt had conceived the hopes, and determined on means for extending the plots of the Sect to the utmost boundaries of Em-

pires.

It was on the 1st of May, 1776, that Weishaupt laid the first foundations of his Illuminism. The list of adepts feized among their Archives shows his name inscribed on that day at the head of the Register; on the same day Ajax-Massenhausen and Tiberius-Merz were declared Areopagites. + It is true that he selected these two first adepts from among his pupils who were studying the law under him at the university of Ingolstadt; these were generally young men from eighteen to twenty, a most dangerous age, when the passions easily lay open the unguarded mind to the seduction of Sophistry. Weishaupt could not overlook fo fair an opportunity of forming apostles, who, returning home when they had finished their studies, might, under his direction, continue the same career of feduction which he himfelf carried on at Ingol-Atrociously impious, we see him in the first year of his Illuminism aping the God of Christianity, and ordering Ajax-Massenhausen in the following terms to propagate the doctrines of his new gospel: "Did not Christ " fend his Apostles to preach his Gospel to the universe! "You that are my Peter, why should you remain idle at " home, go then and preach." t

^{*} See the Memoirs of a Protestant Minister on the Illumi-

⁺ Original Writings, Sect. IV.

Hat doch Christus auch seine apostel in die welt geschickt, und warum sollte ich meinen Petrus zu hause lassen? Ite et predicate. Original Writings, Letters to Ajax, 19th Sept. 1776.

The modern Cephas had not waited for the orders of his master to give him proofs of his zeal. In the enthusiasm of his first fervor, and during the very month of his installation, he had acted the part of Instinuator to Xaverius Zwack.* We shall soon see him outwitted by his pupil; but so great a conquest covered a multitude of sins of which he was afterwards guilty. By the name of Cato we see Zwack pass under the direction of Weishaupt himself, and he soon became his savorite disciple. He may be said to have robbed his Instinuator of the honor of having sounded the Lodges at Munich; and it was through the means of this new apostle that the Sect made that rapid progress which Weishaupt boasts of in his letter to Tiberius-Merz, 12th May, 1778:

Tiberius-Merz, 13th May, 1778: "It is with great pleasure that I can inform you of the "happy progress my Order is making: knowing how "anxious you are for its welfare, and that you have pro-" mifed to contribute to its fuccess by all the means in "your power, I must inform you, that in a few days I shall " be able to found two Lodges at Munich. The first will " be composed of Cate, of Hertel, to whom I have given " the name of Marius, and of Massenhausen, whom we " call Ajax. These three will receive their instructions " in direct line from me. You also shall have a feat in "their council when at Munich. I have been obliged to " fix Ajax there, though he might have been of great use " to me; for he was the first to whom I opened myself " on the subject, and he also recruited Cato for me. Had "I to begin again, I certainly would not make choice of "him; but I have so clipped his wings that he can no colonger play off any of his intrigues. I don't leave him "in possession of a single halfpenny of our funds; they " are entrusted to Marius. Cato is the main spring " at Munich, and the man who conducts every thing. It

^{*} In the Third Volume of these Memoirs, page 9, in the Note, it is said, "it is clear that Zwack was only initiated "ten months after the two adepts Ajax and Tiberius." In place of ten we should read twenty-two months, as I meant to speak of his installation among the Arcopagites, which only took place on the 22d of Feb. 1778. (Original Writings, Vol. I. Sect. IV.); but he had been received into the Order on the 29th May, 1776, as may be seen by the tablets of Ajax. Beside, these tablets, and the list suff mentioned, do not perfectly coincide. The reason of this difference will be explained when treating of the sirst adepts.

"is for that reason that you must in suture correspond with him. It is in this Lodge that all is regulated with regard to the general direction of the order; but then every thing is to be submitted to me for approbation.

"The fecond college (or Lodge) shall consist of the above-named brethren, of Berger, under the name of Cornelius Scipio, and of a certain Troponero, whom we have furnamed Coriolanus, a most excellent man for us, about forty years of age, and who has been for a long time concerned in the Hamburgh trade: He is an able financier, and at this very time reads public lectures on finance at Munich.

To these will soon be added Baader and Werstenrieder, both professors in the same town. This Lodge is
to attend to all logal concerns, that is, to all that may
be of service or differvice to us at Munich. Claudius,
one of Cato's cousins, and the young Sauer, an apprentice to a merchant, are in the Noviciate. Beieramer,
furnamed Zoroaster, who was initiated a few days ago,
is going to try his luck at Landshut, whither we send
him to see how it will be received there. Michel, under the name of Timon, and Hohenaicher set off to the
attack of Freisinguen.

"You are but little acquainted with the people of Aiche fladt. It is enough to fay, that (counfellor) Lang, surament Tamerlane, is Director there. His zeal has altered gained over to us Odin, Taffo, Osiris, Lucullus, Sefostris, and Moses. This is going on pretty well, I think. I forgot to say, that we have our printer at Munich. We are now making a new edition, and at our own expense, of Alphonsus de Vargas on the stratagems and sephisms of the Jesuits.* You shall soon re-

^{*} This supposed Alphonsus de Vargas, whose calumnies against the Jesuists Weithaupt renews with so much eagerness, is no other than Gaspar Sciopius, far better known for the grossness and virulence of his tedious discourses against those who dared differ from him in opinion, than by his erudition. He was particularly abusive against Scaliger and James I. King of England; the latter had him answered in Spain by a severe bastinado. This was also the man who revenged himself in so virulent a manner on Casaubon and Du Plessis Mornas, his best friends, but who had contradicted him on a point of literature; in short, the man who has been alternately called the Attila, the Carberus, and even the public executioner of literature. See Morer's and Feller's Distionaries.

"ceive a copy of it. If you will fend your contribution in money to Cato, as you promised, I shall be obliged to

" you. He will send you a receipt for it.

" If, through your zeal, and by your means, we could " obtain a footing in Suabia, it would be a great step " gained for us. Let me then befeech you to fet to work. " -In five YEARS you will be aftonished to see what a " progress we shall have made. Cate is really incompar-" able. The greatest difficulties are over. You will now " see us advancing with gigantic strides. Do set to work "then. It would be in vain for you to expect a better oc-" casion for acquiring power. You are endowed with all " the necessary talents for such an undertaking; and to ne-" glect building in the Elysian Fields when the occasion " offers is to be doubly criminal. There are a vast num-" ber at Aichstadt; and could not your natal soil rival an 4 Aichstadt. With respect to myself, the services I can " render here can be but of little avail. Answer me soon; " make an extract of this letter as usual, and then send it " back to me, &c."

The grand object of such intimations on the progress of Illuminism was not so much to satisfy the curiosity of the adept, as to stimulate his zeal by the example of Cate and Tamerlane, those active recruiters for the Sect, the former at Munich, the latter at Aichstadt. Though he owned that Tiberius had not been altogether unserviceable to him, nevertheless Weishaupt did not think that he had made a fufficient return for the honor conferred on him in being nominated at once second Areopagite and fecond Apostle of the Order: It was with much concern (to make use of Weishaupt's expression) that he saw this apostle had neither son nor nephew in the order, that is to fay, that he had not founded a Lodge nor recruited a fingle novice.* Wholly absorbed in his pleasures, Weithaupt had hitherto made but fruitless attempts to stimulate his zeal, nor had he succeeded better through Cato's means; but this news had the defired effect. These intimations on the progress of Illuminism finished by requesting Tiberius to seek out a proper person to be sent to found new colonies in Suabia. This fired the fluggard apostle with emulation: Tiberius undertook the talk himfelf; and in a short time we find him represented in the

^{*} Letter 3, to Cato.

annals of the Sect as at the head of a new colony at Ravensburg in Swabia, and as fulfilling perfectly the func-

tions of his apostleship.*

But this zeal of Tiberius, as well as that of Ajax, was but of an intermittent nature. The latter had robbed the tunds of the Order; and Weishaupt, speaking of him, complains that he had done him more mischief both in men and money than three years could recruit again. + As to Tiberius, he had so thoroughly imbibed the iniquitous doctrines which he was to infule into the young adepts, and the scandalous publicity of his character militated so much against that hypocrify which Weishaupt judged neceffary for the propagation of his Illuminism, that we shall fee him hereafter expelled the Order. Notwithstanding the feeming impropriety of fuch a choice for the two fenior apostles, it was to them nevertheless that the Sect was indebted for the two colonies of Munich Athens, and of Ravensburg Sparta. As to Aichstadt Erzerum, Weishaupt himself was the founder. He profited of the first vacation he had from the schools to make an excursion to that town, and there employed all that time which the generality of professors dedicate to the recruiting of their health, after the labors of the past year, in the propagation of his doctrines. An affiduous scrutator, he sought among all ranks of citizens and of all ages those he could hope to captivate. The first person on whom he cast his eyes, was one of the principal magistrates, of the name of Lang. But a few days fufficed for this conquest, and this is the Tamerlane whose successes are so much extolled in the above-mentioned letter to Tiberius. He next began to exercise his talents as Infinuator with all the artifice and according to the laws laid down in the code, on men who bearing a certain character, and habitually residing among their fellow-citizens, could the more effectually influence the public opinion. He made an attempt to seduce the Chapter of that town, for it was from thence that he writes, "I even think that I shall be able to recruit two others, " and what is more two Canons. Can I but execute my " designs on the Chapter, then we shall have made a great " ftep."1

^{*} Original Writings, Vol. I. Let. to Cato, 25th Aug. and 2d Sept. 1778. † Original Writings, Let. 3, to Cato, ‡ Let. 3, to Ajax.

It does not appear that he succeeded with his two canons; but we see him on the other hand making numerous conquests. He begins by a certain Schleich, with whom he is much delighted, and who on his first admisfion presented the Order with whatever books Weishaupt chose to select from his library. Then comes a man surnamed Lucullus, who, while only in his noviciate, begins by Weishaupt's express command to act the part of Insinuator to the Baron Eckert, who was supposed to be a great prize. In short there was a number of young men whom Weishaupt persuaded to come and finish their educations at his university, that he might be able to complete their initiation. Such was the fuccess he met with during the few months he remained at Aichstadt; and he was so overjoyed with it, that he writes to Ajax-Massenhausen, "I have most certainly done more during this " vacation than all of you have done together "." Though obliged to return to his public functions of teacher at the university of Ingolstadt, he left this new Lodge in posfession of such a fund of illuminized instruction, that Aichstadt was soon looked up to as the model of Lodges; and the predeliction which Weishaupt ever after retained for it is observable. He often proposes it as an example to those adepts who became lukewarm in the service of the Sect. It was also the Lodge which he had the most grossly imposed upon as to the origin of the Sect, and which he most ridicules in his considential letters to Cato-Zwack, when he fays, "The greatest of our mysteries must be the " novelty of the Order. The fewer persons there are in " the fecret, the better we shall thrive; at present you, and "Merz are the only two that know the fecret, nor do I " mean to tell it to any one else for a long time to come. " As to our fellows at Aichstadt, there is not one of them " that knows it, nor is there one who would not swear on " his life and death that the Order is older than Methn-" falem +."

On his return to Ingolftadt, Weishaupt applied himself to the means of combining his functions of Doctor of Laws with those of Founder of a Secret Society, whose future purpose was the total subversion of every law. He fulfilled the former part of his duty with such assiduity,

^{*} To Ajax, Let. 4.

⁺ Orig. Writ. Let. 2, to Philip-Strozzi or Cato-Zwack.

and with fuch an appearance of candor, that he was chofen Superior of the university. This new dignity only added to his hypocrify. The fame year, fo far was he from lofing fight of his tenebrous plots, that he formed a fecret school, wherein he amply counter-balanced the lesfons he was obliged to give in public; and by means of this new species of scholars he stored up abundant means for the propagation of his Illuminism. At once Superior and Professor of the university, he made use of this double title to inspire the parents of his scholars with new confidence. He converted his house into one of those boarding-houses where young men, perpetually under the eyes of their masters, are supposed to be better preserved from the dangers which threaten them at that age. Several letters demonstrate the intention of this monstrous pedagogue to offer his house and table to the young students of the university as a means of attaining his baleful ends. He folicited fathers and mothers to entrust their children to his care; and overjoyed at having obtained fo precious a deposit, he exultingly writes to his adepts, that the young Baron of Schroeckenberg, and the young "Hoheneicher, are to be boarded with him." He then adds, " And these gentlemen also must swallow the bait that is thrown to them." When he had observed the great facility that this fecret school gave him of seducing his disciples, he writes, "Next year also I will take boardwers at my house, always with a view to forward the " grand object." * Should it come to pass that he could not persuade the parents to intrust any of his young auditors to his care, especially when he had cast his views on them, he then had houses near him and in his interest, to which he would entice the young pupils, left he should lose fight of them. It is on a fimilar occasion that he writes to Ajax, "I fee no other lodging for you in our neigh-" borhood but at my mother's. I should be excessively "happy if that would do for you; and more particularly " fo, as fhe would make no difficulty in allowing you the "key of the house-door. I do not wish to force you to " go there if you can find a better; but the great advan-" tage of this would be, that I should always have a pre-" tence for going to your chamber; and there we could

Orig. Writ, Vol. 1. Let. 1, to Ajax, Let. 20, to Cate.

"more eafily than at my bouse discourse together without any one's knowing a word of the matter. Our union

" would be more feeret."*

Let not the reader be surprized at seeing me descend to all these particulars. I am describing the infant state of a Sect, and the founder forming his first disciples. Such means might be despised by some; but this was not the case with our prototype of rebellion; he scarcely appears to venture beyond the porch of his own habitation. Let the wolf alone; in the thickets of the forest she suckles her young; they grow in ftrength, and we foon behold them carrying the palpitating remnants of flocks to gorge the ravenous maw of her who taught them to devour. Scarcely had Weishaupt dedicated his secret school for the space of two years to his Illuminism, when his adepts, worthy of fuch difastrous plans, fallied forth to fpread the baneful poisons. Let the reader judge of the importance of his means by the fuccesses attending on them; let him reflect on them while Weishaupt shall be his own historian in the following letter:

"In future," fays he to his two famous Areopagites Cato and Marius, "you will assume a different tone with "Timon and Hoheneicher, as I have let them into the whole secret; I have even disclosed myself to them as "founder of our Order; and I have done it for many rea-

" fons.

"First, Because they are to be themselves founders of a new colony at Freysinguen, their native country, and on that account stand in need of more particular instructions as to the whole tendency of the Order, which were much too long to have been given by letter. I prosit of every instant while they remain with me to prepare them for every thing.

"Secondly, Because they must in the mean time infi-"nuate the Baron D'E ... and some other students.

"Thirdly, Because H——" (this H—— is evidently the above-mentioned Hoheneicher, the very person of whom Weishaupt says, when enticing him to board with him, He shall swallow the bait) " is too well acquainted with my style of writing and of thinking, not to have soon found out that the whole was of my own invention.

^{*} Orig. Writ. Let. 5, to Ajax.

"Fourthly, Because of all my boarders of last year he was the ONLY ONE who had not been made acquainted

a with the whole business.

"Fifthly, Because he has offered to contribute to our fecret library at Munich, and will furnish us with seve- ral important articles belonging to the chapter of Frey- singuen.

"And, Laftly, Because after three months more instruction, which I have to give them, they will both be
see enabled to render us the most important services."*

From this letter we may evidently infer, first, that of all the young men who boarded with Weishaupt during the first year of his conspiracy not a single one escaped his dark defigns: Secondly, that they were not only initiated in the mysteries, but even in the most profound mysteries, that, for instance, in which he reveals himself to be the founder of his Illuminism, which is pointed out in the Code as the last secret, and only to be imparted to the most consummate adepts. + Thirdly, that before he had initiated his boarders into all his secrets, he used them as tools for the seduction of other students of the university, whom he had not been able to entice to his table.-Fourthly, that at the very period when Weishaupt restores his pupils to their parents, their feduction is complete; and that when these young men quit the university, as having accomplished the study of the laws of their country, they depart for their natal soil imbued with the principles and initiated in all the means by which they are to overturn those very laws which they are supposed to have been fludying, and annihilate all religion, fociety, and property.-Fifthly, the reader is not to forget the important articles which the young Hohencicher promifes to steal from the library of the Chapter of Freylinguen, and with - which he is to enrich the secret library of the Sect. Such an action could only be a confequence of Weishaupt's grand principle of morality, that a useful theft could not be criminal, or that those same means which the wicked employ for an evil end are justifiable when employed for the attainment of a good end. It is the same principle which begins by plundering the libraries of the clergy, as the first

^{*} Original Writings, Vol. 1. Let. 12, to Cate and Marius, + See the Code, Vol. 3. Chap 12. on the Grand Mysteries, Page 288.

ftep towards the plundering of their estates; which soon, under the pretence of general utility and necessity for the support of the premeditated revolution, will invade the property of the Nobles and of the Rich, of the Merchant, the Husbandman, and the Mechanic, pillaging all, and blasting the most distant hope they may have conceived of preserving the smallest remnant of their shattered fortune from the general wreck. When the historian shall come to treat of these great revolutionary spoliations, reverting to the prime fource, he will find himself in the midst of a Sect calling itself Illuminees, a school of methodized robbers thieving by principle, whence Weishaupt sends his apostles of depredation, and brigand adepts. Soon we shall behold them boasting of other spoliations. The lessons of the fecret cavern shall spread around, and the adept, annihilating all property as well as blaspheming all government and all religion, shall do homage to their master prefiding over his fecret school.

The two new adepts, formed with so much care to the arts of seduction, at length received their mission, and the town of Freysinguen, under the appellation of Thebes, becomes the fourth colony. About the same time the adepts of the two Lodges at Munich showed so much zeal for the propagation of the mysteries, that Weishaupt after having calculated on their and his own success, did not hesitate at writing to them, "If you do but continue with "the same zeal, we shall in a little time be masters of our "whole country*;" that is to say, of all Bavaria.

The reader must not, however, think that his views were circumscribed to this Electorate; he soon writes to his Areopagites, desiring them to make choice, from among the foreigners who were then at Munich, of persons who might be instructed, initiated, and sent to found new colonies at Augsbourg, Ratisbon, Saltzbourg, Landsbut, and in different parts of Franconia.† At the time he wrote these instructions he had already sent his missionaries to the Lyrol and into Italy.‡ The part, or rather the multiplicity of parts, which he acted at Ingolstadt to ensure the success of his undertaking are as inconceivable

^{**} Orig. Writ. Vol. 5. Let. 26, 14th of November, 1778.

Wenn fie so fortfahren, wie seit einiger zeit so gehört in kurzer
zeit unser vaterland uns.
† 10id. Let. 39.

‡ Ibid. Let. 26.

as they were real. He gives us a small sketch of his activity when he writes to Cato, proposing himself as a model:

"Do as I do, avoid large companies. But do not think of remaining idle if you wish to acquire any influence in this world. Wait a while; the hour is coming, and it will come soon, when you will have a great deal to do. Remember Sejanus, who so well assumed the character of an idle man, and who transacted so much business without appearing to transact any; erat autem Sejanus otioso similariums, nihil agendo multa agens;"* never had a conspirator better laid down the precept or given the ex-

ample than Weishaupt.

Apparently tranquil at Ingolftadt, Weishaupt had a far better cloak for his conspiracies than Sejanus's idlenefs. A feeming affiduity in his duty, a great show of zeal and erudition in his expounding of the laws, eafily mifled people to believe that his whole time and talents were engroffed with the study of them; and, if we are to credit his own account, Ingolftadt had never witneffed a professor so well calculated to add new lustre to its university. The public functions of professor of the laws, and the fecret arts of feducer in private, had not made him forget that he was also the founder of Illuminism, and that in this latter quality he had to form a code of laws, which were at once to annihilate every other law, all religion, and all property. At the time when he initiated his first adepts, he was far from having perfected that code of iniquity; and perhaps in the strict sense of the word Weishaupt had deviated from the common rules of prudence, in giving way to such ardor for the propagation of the Order, fending his apostles and initiating his disciples before he had completed the code of laws which was to regulate their conduct. But fuch an impetuofity cannot be confidered in this prototype of rebellion as a want of forefight, or as an excess of confidence. He knew that years and experience were necessary to perfect that gradual system of initiations and of trials which his Novices were to undergo; and artfully to prepare those impious and sophisticated discourses to be pronounced by his Hierophants; in a word, to complete that concatenation of artifice which was to regulate the conduct of his Regents, Directors, and Areopagites. He could not endure the idea of facrificing

[#] Let. z, to Cato.

fo many years to mere theoretic projects. He would, in his first essays, make conquests that were to ensure him still greater ones on a future day, which he had already calculated. He knew his own talents too well to entertain the least doubt-of success; he foresaw how far he could perfect those systems which he had as yet only conceived, and he wished to have ready at hand a numerous clan of disciples disposed to receive his new gospel, and apostles who should need only to be initiated in his last mysteries, when his code, completed, was to be fent to the tenebrous recesses of his different colonies.

Such were his views, and fuch the confidence he had in the transcendency of his own genius for wickedness, when he wrote at different times to his first adepts, " Do not "trouble yourself about future degrees. The day will "come when you shall view with astonishment what I " have done on that fcore. In the mean time, be it your " care to enlift men for me, prepare knights for me, instruct " them, dispose them, amuse them, and leave the rest to me. "The whole of your bufiness consists in adding to the "numbers. Allow yourselves to be directed, and obey " for a year or two longer, and give me time to lay my " foundations, for that is the effential point; and nobody " understands that part better than I do. If these foun-" dations are once laid, you may then do what you pleafe; " and though you were to try, I would defy you to over-" throw my edifice."*

This desperate method of proceeding must have given rise to many difficulties; but Weishaupt overcame them all. By provisional regulations and private instructions he supplied the desiciency of this incomplete code, and he was equal to the task. The greatest obstacles he met with came from these very Areopagites from whom he had expected the greatest support. Villains will disagree even in their villainy; and, impatient of the laws of the state, they become impatient of the laws of their own leaders. Weishaupt wished to take advantage of their views, but had no intention of imparting his to them; he knew his own superiority in the black arts too well, he wished for agents and not counsellors and co-legislators. Jealousies and intestine broils rose to such a height, that any other

^{*} Extracts from Let. 8, to Ajax, from Letters to Cato, and to the Areopagites particularly from Let. 59, Vol. 1.

but Weishaupt would have thought that his infant association must have been crushed in its very cradle; but he found means of weathering the storm; now negociating, then despotically commanding; suppliant like, he enters into agreements, and ends by dictating conditions; prayers, excuses, all are means with him to command submisfion; he even showed himself disposed to facrifice all the fruits of his past labors; he threatened to abandon his rebellious brethren to themselves, and to undertake the direction of a new fociety more powerful and stronger still, in as much as he would render it more submissive.* In the midst of all these broils, he alone continued and perfected that code which would have required the talents of twenty Machiavels. Storms indeed appeared only to ffimulate his ardor and activity; and he fays himfelf, when writing to his dear Cato, "I am once more at open war " with all our people; that does no harm, it enlivens the " machine; but if I understand the part I have to act, I " can neither praise nor wink at faults committed. Mean " while our affairs go on very well; and provided they " follow my directions the general fystem will have lost "nothing." + Night and day, in the midst of these broils, as he fays, meditating, writing, and combining, all that could perfect, strengthen, or propagate his Illuminism either in the whole or part, he nevertheless held his professorship with applause, he overlooked his secret school, he formed new adepts, and from his fanctuary watched and overlooked his missionaries in their provinces and new colonies. By means of the Quibus Licet's he would descend into the minutest particulars of their conduct, direct them in their undertakings, point out to them what might be done, and reprimand them for what they had not done to promote his views. Voltaire's correspondence under this head is immense; but it is not to be compared to Weishaupt's; not a letter of all those seized by the arm of the law but bears the stamp of the comfummate conspirator; not a letter that does not allude to the mysteries or to some new artifice; that does not point out the candidates to be enticed, the adepts to be advanced, animated, repressed, or reprimanded; in short, the enemies who are to be guarded against and the protectors to be courted. His apostles

^{*} Vol. 1, Let. 25, 27, 60; Vol. 2, Let. 11, 19, 21, &c. &c. † Vol. 2, Let. 19.

are on the spot in their different missions, while he, from his head-quarters, appears to be better acquainted with those who surrounded them than they are themselves. He goes fo far as to inform them of the rank, political or civil station, and even of the private characters of those whom they are to recruit; he gives them the means, mentions the persons who are to second them, and what companies they ought to frequent, in order to succeed in their undertakings; in fine, he animates, threatens, and reprimands his adepts, just as if they were still boarding with him, though perhaps at many hundred miles distance.-Scarcely have they made any new conquest when he directs them in the same manner, and at once governs the main fpring and every subservient power throughout the whole Order. His correspondence will show him on the fame day writing of the laws necessary for the further establishment of his Order, of treaties to be made, of plans of commerce, and of the most impious commerce, to enrich his Illuminism. At length, with all the hypocrify of a man who assumes the character of an idler, or at least of one only fulfilling that which his public duty exacts from him, he aims at the supremacy over every conspiring Sect. He gets himself received a Free-mason, he dives into the fecrets of the occult lodges of the Roficrucians, and blends their conspiring arts with his own.* He next forms an alliance, and from the bottom of Bavaria corresponds with those federations which the free-masons of Poland were preparing; and left any of these revolutionary arts should be loft, he makes large collections, which might be called the grand arfenal for the feduction of nations; and thefe are to become the foundations of fecret libraries for the use of the adepts. He never loses fight of those profits which accrue from the fecret presses, which were perpetually difgorging poison into the minds of the people. For the further replenishment of his coffers, he fets all the talents of his adepts to work; fome are to contribute pamphlets, profe or verse, or journals, while others are to collect all the impious doctrines and calumnies of antiquity, or to compose libels on subjects which he gives them; and, for his own part, he undertakes to burlefque the Prophets and the Lamentations, and to convert the history of the church into a romance replete with calum-

^{*} Let. 6, to Ajax, and Let. 26, to Cate.

ny.* The facred writings mention a Devil that was named Legion, from the innumerable evils he brought upon mankind; were we to confider the fatal activity of Wei-shaupt in every impious and rebellious art, we should be tempted to believe that he had been possessed by this evil spirit, and that it was to that devil he owed all his success.

As yet the very existence of the Order had not been fuspected at Ingolftadt, though there were already in Bavaria alone, five Lodges at Munich; other Lodges and Colonies at Freylinguen, at Lansberg, at Burghausen, and Weishaupt was on the eve of founding at Straubing. others at Ratisbon and Vienna; many had been established in Suabia, Franconia, and Tyrol. His apostles were working at the same time in Holland and at Milan. His Illuminism had not been founded three years, when he writes to Cato that he has more than a thousand adepts.+ He was much indebted to his own zeal and activity for fuch a rapid progress. I cannot flatter the historian with the hopes of an accurate account of the whole Legion; but I can fatisfy his curiofity, I think, with respect to those who the most actively seconded Weishaupt, and who after their founder appear the most conspicuous on the records of the Sect.

E

† Orig. Writ. Vol. 1, see Let. 25, to Cato, 13th Abenmeh, 1448, that is to say, 13th Nov. 1778.

^{*} Vol. 1, Let. 6, to Ajax, to Cato, 36, &c. To Philip-Strozzi, Let. 2, & passim, Vol. 2, Let. 22, et passim.

CHAP. II.

Of the principal Adepts during the first Epoch of Illuminism.

Cato-Xaverius Zwack.

of third year of Illuminism, Weishaupt computes at more than a thousand, * XAVERIUS ZWACK is certainly the most conspicuous among the adepts. He is stiled the incomparable; and the greater part of the letters printed in the Original Writings are written to him, particu-Iarly those which comprehend the clearest account of the mysteries; in short, his favor was such, that the founder of the Sect apostrophises him faying, " Now you are in a " post where nobody can be above you but yourself; you " are exalted above all the Brethren; an immense field " opens itself for you to exert your power and your influ-" ence, should we succeed in propagating our systems."+ Such a diffinction and fuch favor naturally suppose great merit. Happily, an incontrovertible monument exists which will direct the Historian in his judgment, and render unnecessary any further research. It is to be found at the end of the first Volume of the Original Writings, under the title of Tablets relating to Danaus, written by Ajax, 31/t December, 1776. Danaus is the first characteristic name that was given to Zwack when only a candidate. The fact is evident, as in the first column of the Tablets we find the brother Danaus described by his own name: Ajax, that is, Massenhausen, acts the part of Scrutator. -Should this flatement not be very flattering, we may at least conclude that the failings and vices of the adept are not exaggerated, fince the Scrutator declares, that it is by the extreme intimacy and friendship in which he lived with the Candidate that he has been enabled to make this conquest, and terminates the tablet by stating the Candidate to be one of those Sages who has all the necelfary qualifications to be admitted into the Order.

^{*} Original Writings, Let. 25, to Cata, At Ibid. Vol. 1, Let. 27.

These tablets are also a lasting monument of the rapid progress Weishaupt had made, even in those early days of Illuminism, in the scrutinizing arts; nor will they prove an unfaithful standard by which the Historian may judge of the merits of those conspirators, whom the founder selects as worthy of his most intimate correspondence. Let us begin by suppressing that disgust which naturally drives the honest heart from dwelling on such despicable engines of rebellion, remarkable only for their vices, and proceed from these tablets to depict the features which are in future to stand as the model for all those who are to recruit Candidates for the Sect. Let nations and the people at large learn what a miserable banditti of thieves and libertines pretend to regenerate them, and how basely they are duped by them who stirred up the Revolution.

The Tablets, whence Weishaupt is to learn the me-Described rits and demerits of the future Cato of his Order, are di- in the tabvided into seventeen columns, each relating to a different lets of his head. The name, the age, the civil dignity, the descrip. Infinuator. tion of his person, the civil and moral character of the candidate, are all treated of separately. Then follow the studies he is addicted to, the services the Order may expect from him, the progress he has made, the degrees conferred on him, the fecret manuscripts or books left to him, the contributions he has paid; his friends, his protectors, his enemies, and the persons with whom he corresponds, are each separately treated of.

Under these columns is to be found a second table also fubdivided, and containing observations on the family, and particularly of the father and mother of the candidate, made by the same Scrutator. Combining these two tables we find, "That Francis Xaverius Zwack was fon " of Philip Zwack, commissary of the Chamber des Comp-" tes, and was born at Ratisbon: That at the time of his "initiation (29th May, 1776) he was twenty years of

" age, and had finished his college education."

"The description of his person. He was then about " five feet high. His person emaciated by debauchery; his " conflicution bordering on melancholy; his eyes of a

"dirty grey, weak and languishing; -his complexion pale

Column.

H. Column.

^{*} Der ganze bau feines durch debauche mager gewordenen korper incliniert nun zum melancolischen temperament.

" and fallow;—his health weak, and much hurt by fre" quent diforders;—his nose long, crooked, and hooked.
"—Hair light brown;—gait precipitate;—his eyes al" ways cast towards the ground;—under the nose and on " each side of the mouth a mole.

III. Column. "The moral character, religion, conscience. His heart tender, and most extraordinarily philanthropic, but stoic when in a melancholy mood; otherwise a true friend, circumspect, reserved, extremely secret,—often speaking advantageously of himself,—envious of other people's persections—voluptuous, endeavoring to improve himself—little calculated for numerous assemblies—choleric and violent, but easily appeased—willingly giving his private opinions, when one has the precaution to praise him, though contradisting him—a lover of novelties—con religion and conscience widely differing from the received ideas; and thinking precisely as he ought, to be—come a good member of the Order.

IV. Column. "His favorite fludies, and the fervices he can render to the Order. Most particularly addicted to philosophy —having some knowledge of the laws—speaking French and Italian very correctly—at present attempting to get himself placed in the foreign department—a perfect master in the arts of dissimulation; a proper person to be received into the Order, as applying himself particularly to the study of the human heart."

V. Column. Friends, correspondence, company.—Here the Infinuator names five or fix persons, friends to the candidate.— Among them we find a certain Sauer and a Berger, both of whom soon after appear on the registers of the Sect.

VI. VII. VIII. Columns.

These three columns contain the name of Ajax as Infinuator—The day when the candidate was infinuated—and when received.

IX. Colum**n**. "Of the means of gaining and leading the Candidate, and whether he is acquainted with any other secret so cieties.—Here it appears that Zwack was already connected with other secret societies, which made the conquest rather more difficult.—The intimacy of our friend-spip, (says the Instinuator) and particularly the care which I took to assume a mysterious tone and appearance, levelled many difficulties.—At present he expresses a great ardor and zeal for the Order.

X. "Predominant passions—Pride, love of glory, probity, Column. "easily provoked—an extraordinary propensity for mys-

eteries—a perpetual custom of speaking of himself, and

of his own perfections."

In the eleventh column we are informed, that the candidate had received a pensum to fill up, or a discourse to make, and that it was to be finished on the 29th April, 1778.

The twelfth mentions the fortune and revenue of the candidate; but the Editor has left the figures in blank.

The two next show, that the day on which Zwack engaged to pay his contribution for 1777 was the 29th of May, but for 1778 was the 1st of April. That on the 19th July 1776, he fent a Dutch Ducat, and some time

after two books on Chymistry.

The column in which the Infinuator notes the progress of his candidate shows, that the secret books which had been given him to read were those numbered 1, 2, 4, and 9—the orders which he had received are only numbered, as also the leave given to recruit other Brethren. As this column is made use of to note the successive progress of the candidate, the Brother Insinuator at length arrives at that period when Zwack has received all the information necessary to his admission into the Order. He then declares, that it is time to impart more essential secrets to him and to promote him to higher degrees.

The fixteenth column enumerates his enemies, and the reason of their enmities. In the last we find the names of

his friends and protectors.

I should not have insisted so much on these Tablets, had I not thought it necessary to give one specimen at least of these inquisitorial instruments, in which Illuminism grounds the choice of its adepts, and the future success of its conspiracies.**

* Many readers may be curious to know what is contained in the fecond table, subjoined to that which describes the candidate. It is in ten columns, comprehending the names and rank of Zwack's relations, an account of their children, their fortune, their alliances, friends, and enemies; the company they keep, particularly the education they have received, and their moral character, which is called their strong or their weak side. The Editor has thought proper to omit some articles in this table—The two which appear to be the most perfect are on the strong and weak side of Zwack's parents, who, according to the Insinuator, have received an antiquated education rot worth much. The father is described as "jealous of his honor," honest, zealous in the discharge of his duty—apparently

XI. Column.

XII. Column.

XIII. XIV. Columns.

XV. Column.

XVI. XVII. Columns.

When we reflect on the leading features of these tablets, what idea are we to form of Zwack's character? Inordinate debauchery, extreme fatuity, jealoufy, diffimulation, and a fullen melancholy.—Such features are more than fufficient to banish him from all good company.-He also thinks on matters relating to religion and conscience as the adepts do; or, in other words, is a downright Atheift. With an infatiable thirst after novelties, he has all that admiration for fecrecy which the revolutionist can desire. He, moreover, professes universal philanthropy for all mankind, that he may the better succeed in his plots against every focial law; and this could suffice to obliterate all other failings in Xaverius Zwack, and constitute

him the favorite adept.

Meanwhile the leffons of the Infinuator, together with that black melancholy which reigned in his heart, had nearly deprived Illuminism of the important assistance of this beloved adept. To despise death was one of the important lessons that we have seen given to the novices; and to die by their own hands rather than disclose the secrets of their teachers, was particularly instilled into them. Weishaupt had conceived this maxim in two words, Patet Exitus (the exit is free) or destroy himself who will, particularly if he finds himself unhappy in this life. It is a part of that convenient maxim afterwards decreed by the Jacobins, That death was only an eternal fleep. Full of this principle, and weary of his existence, our new candidate had perfunded himself, that should he die by his own hand he would die the death of a fage. He composed his work, entitled, Thoughts on Suicide. They are the

[&]quot; harsh to his inferiors, but really loving them to excess-" fpeaking to every body with a tone of authority and in a pe-" dantic ftyle-In his habits and speech impoliticly frank-se-" cret, and sparing even to the want of necessaries when he can " ferve his Prince, zealoufly ferving him without distinction of " persons, to the risk even of losing all his employments-" feeling, humane, mysterious, officious, and proud of his ex-

[&]quot;perience—carefully attentive to the whole of his affairs."
As to the mother, " she is a good housekeeper—absorbed in her
"dear child Xaverius Zwack, and to forth."—Many other things have been suppressed in this latter table. But there still remains more than fufficient to give all relations of Illuminees an idea of the methods used by the scrutinizing Brethren to pry into their most secret conduct, and to describe their most private interests to the Order,

fentiments of an Atheist worn out with debauchery, and almost mad with impiety.* He made his will, and wrote

the following letter to Brother Ajax.

"Munich, the 30th Oct. 1777:—Friend, I am on my departure. It is the best step I can take, Fare thee well; doubt not of my probity, and let it not be doubted of by others. Confirm the Sages in the judgment they are going to form on my death, and look on those who blame it with pity. Be thou an honest man; think sometimes on me, and do not let me be forgotten by the small number of our friends. Beware of pitying me.

ZWACK."

In a postfcript he bequeaths a ring as a keepsake to Brother Ajax, and begs him to forward a second letter to the whole brotherhood of Illuminism; it is as follows:

"And you also, Brethren, I salute you for the last time; "I thank you for your good intentions towards me. I de"clare to you, that I was worthy of them—I declare it
"upon my honor, which is my only worth, and which
"alone I held facred. Let my ashes be honored by your
"remembrance; bless them, while superstition shall curse
"me. Enlighten yourselves mutually, labor to render
"markind happy, esteem virtue and reward it; punish
"crime, and behold with pity the failings of human na"ture. On the brink of his grave, descending into it de"liberately, and making choice of death through convica"
tion, through demonstration, choosing it for his happi"ness; it is thus that he makes his adieu, who ever re"mains your friend and Brother, the salue is the salue of the sal

ZWACK."

Illuminism must have lost its favorite adept, had see proved as constant in his resolution as he was serious when he took it. No reason is given why he condescended to live; but in like manner as Weishaupt has sound a protector in the person of the Duke of Saxe-Gotha, so has he been created a Privy Counsellor to the Prince of Salm-Kirbourg, and is his ordinary agent at the Imperial Chamber of Wetzlar. At this present moment he is deputy for the House of Salm-Kirbourg at Rastadt, at the General Congress of the Germanic Empire, treating of peace with the triumphant Illuminees of the French Republic. He is accompanied by a Sieur Ambmann, a citizen

^{*} See Original Writings, Vol. 1. Sect. 20. † Ibid.

of Darmstadt, and an Illuminee like himself. History, I suppose, will at some future time explain how he contrived to combine the interests of the Sect with those of the Powers which he had sworn to annihilate. But let us return to Zwack at a time when he little expected to be carried by the Brethren to that exalted station where he was to

decide on the fate of Sovereigns.

His Thoughts on Suicide, however, were not lost on his fifter-in-law, for the really fought death, and, throwing herfelf from the top of a tower, dashed her brains out.* But he, who had chosen to live, took umbrage at the great length of his noviciate, and at the many trials Ajax made him undergo. He writes directly to Weifhaupt, who, taking him under his direction, begins by telling him that Ajax had imposed upon him by not forwarding the letter he had written to the brethren; but since he has imposed upon you, fays the instructor, trick him in your turn; and the following was the method adopted on Weishaupt's proposal. Zwack is established Inspector over his own Infinuator; + and he then gave the most evident proofs that his character had been well drawn, when it was faid that he was a perfect master of the arts of dissimulation; for although he now became the confident and bosom friend of Spartacus, and was confequently initiated in all the mysteries of the Sect, he nevertheless continued to act the part of a Novice with his Infinuator. He was not only at that time a member of the College of Areopagites, but also the superior of it, and in a perpetual and direct correspondence with Weishaupt. He acted his part fo well, that Ajax, still considering him as his scholar, thought to do him a great favor in showing him a few of Weishaupts's letters; but they had already passed through the scholars' hands, as did every writing coming from Spartacus to Ajax.

This part which Zwack acted, of inspecting him who thought himself his inspector, explains that apparent contradiction between the tablets written by Ajax and the list of the first adepts, which is to be seen in the Original Writings. In the former Ajax looks upon Xaverius Zwack as a mere candidate till the 29th May, 1778, and in the latter he is styled an Areopagite on the 22d Feb.

* Ibid in the Note.

1773, under the characteristic of Cato; and a few months after he appears to be the next in command after the Spartacus of the Order.* Never was an Infinuator better un-

dermined by his novice.

The different names under which this adept appears in the Original Writings has been a matter of some difficulty to many readers; but on paying attention to that predilection, always increasing, which Weishaupthad conceived for this adept, the difficulty vanishes. At first Zwack had received the infignificant name of Danaus; but no sooner was Spartacus made acquainted with his hatred for kings, than he surnames him Philip Strozzi, after that samous Florentine Conspirator, who, having murthered Alexander de Medicis, was afterwards taken in open rebellion against his sovereign, and plunged a dagger into his own breast, reciting that verse dictated by all the sury of vengeance:

Exoriare aliquis nostris ex ossibus ultor.

The fuicide, though it did not take place, was equally meritorious in Weishaupt's eyes; and hence Zwack is created the *Cato* of Illuminism. It is under that name that he becomes the principal agent and beloved disciple of the founder at Munich; and their mutual sympathy in

wickedness has perpetuated their intimacy.

Though he had not all the genius of Weishaupt himfelf, he was as much prone to the commission of crime.—Scarcely had he entered the Order when, for his first esfay, he declares himself a downright Atheist; he, at the same time, makes known his hatred for kings, and his admiration of the people in rebellion against their pretended tyrants. We may observe some of the first adepts astonished at the immensity of the crimes and disasters which Weishaupt was preparing for the universe; and it requires some management to prepare them for such horrid plots. But his Cato is always ready for every thing. The incomparable Cato was arrived at the height of his mys.

F

^{*} Letter 27, to Philip Strozzi.

[†] See his Discourse on Societies, Original Writings, Vol. I, Sect. XXII.

I See his Thoughts on Suicide.

teries, and Weishaupt had but to enroll his code of iniquity, for his scholar could only be surpassed by the crimi-

nality of invention.

This sympathy for implety and wickedness, however, could not suffice for Weishaupt's policy. His views required a senate of Conspirators; but a senate of agents, and not of equals. The better to be obeyed by the Areopagites, he commands them to meet at a distance from him; for he well understood the nature of secret societies, and knew that his orders would be the better obeyed the more he enveloped himself in mystery, and hid himself from public view. If, in spite of his invisibility, jealousy should arise on the part of the Areopagites, he will have an agent at their head, that Cato, who holds the exalted station of prefident from him, and is therefore most interested to support the authority of the founder, his protector. And it is to preserve this president in his interests that we fee Weishaupt using every artifice, and even supplication; "fupport me then," he fays; "do dispose things so, "and prepare their minds, that my dispositions may be " received."

Weishaupt had no reason to regret his choice; for during all those intestine broils which arose between him and his Areopagites on account of his despotism, Zwack always took the part of his benefactor, was the pacificator, and, stimulating their zeal for his plots and conspiracies, brought them back to that respect due to the Spartacus of the Order. It is to him also that Illuminism is indebted for the progress it made in Munich. Cato was so zealous a Recruiter, that Weishaupt was obliged feveral times to repress his ardor. He wanted his assistance for the digesting of his code, and for the government of the Order. In short, the result of their correspondence proves, that no Areopagite either entered so completely into his views, or so justly deserved his confidence as Cato-Zwack.+ And it may be faid with truth, that no conspirator ever acted the part of a zealous fervant of his prince with fo much success as this man. In the midst of his plots of Illuminism, Xaverius Zwack found means of getting himfelf named Counfellor to the Court, and Counfeller to the Regency, with a falary of twenty thousand florins. Wei-

^{*} Original Writings, Vol. I. particularly Letter 55.

† See the Original Writings, Letters to Cate.

fnaupt, overjoyed at his promotion, compliments him, faying, " Accept my felicitations on the new appointment. I could wish that all my Areopagites were privy counsellors with salaries of twenty thousand florins; but "I could also more ardently wish, that their employments or required but little time and labor, as they could then "apply more closely to the grand object."* The very letter in which Weishaupt compliments his president is one of those to his Areopagites in which he enters into the particulars, and boasts of the progress of his conspiracy.

The second of these Areopagites was a priest of the name of HERTEL, surnamed Marius by the Illuminees. Marius It is of this person that Weishaupt writes to Cato-Zwack, or the " Our Marius is superlatively reserved. On most occa-Hertel. " sions he advances with the greatest circumspection; and with respect to religious matters let us flatter his weaka nefs. His stomach is not strong enough as yet to digest " the tougher morfels. On all other subjects you may re-"Iy on him. Do not give him too much work until he " has acquired the habit of business, and taken a liking " to the affair. If he be once brought in properly, he can

" render the greatest services."+

Notwithstanding all his circumspection, Hertel soon suffered himself to be carried away into all the dangers of secret societies, and fell a prey to their machinations. Since he had some conscience left, Weishaupt thought that he could not turn it to a better account than by making him treasurer to the Order, that he might by his economy and honesty repair the numerous breaches that had been made in its funds by the thefts of Ajax. The illuminized Marius acquitted himself of his office much to the satisfaction of the founder. In recompence for his services, the brethren get him nominated canonicate at Munich; and he was fo much amused with this intrigue, that he wishes to divert Cato with a recital of it, but does not dare commit it to paper. T At the period when he came to take possession of his canonicate, all those circumspect ideas of religion had vanished. He describes himself as going from the altar to the dens of Illuminism, as publicly in-

^{*} Ibid. Vol. III. Letter 2.

⁺ Ibid. Vol. I. Letter 7, to Cato, 27th March 1778.

I Ibid. Letter from Marius to Cato, 3d Nov. 178:

vesting himfelf with an ecclefiastical benefice, while in fecret he extols the great fervices he has rendered to the brood conspiring against the church; but these also are fervices, he fays, too important to be committed to paper.* They are fervices, however, which, I am fure, no reader can mistake, when he sees him partaking with Zwack of Weishaupt's intimacy. In the correspondence of the latter there are a multitude of letters to be found directed in common to Zwack and Hertel; there are also many instructions, both absolute and provisional, directed to the Areopagites; and in these, it is no longer the conscientious but the apostate Hertel, who, after Zwack is to occupy the next place, and act the principal part.+ It is this unfortunate priest who appears to have been more particularly charged with the care of flealing or buying for the use of the secret libraries all those miserable productions which might form an arfenal of impiety and rebellion for the corruption of all morals. In short, it is he whom Spartacus selects from among the brethren as the most proper confidant when premeditating that horrid infanticide mentioned at the beginning of the Third Volume of these Memoirs; and he behaves himself in such a manner as to deferve the thanks of the incestuous parent. &

Celfus-Baader. We find a still stronger proof of what horrid monsters were seated in this senate of rebellion in the person of Celfus-Baader. Even before he is admitted into this association, we see him offering the depraved secrets of his art to murder the innocent offspring of incessuous parents; for he is that Celsus who had promised Weishaupt two years before to use all the powers of his art to preferve his honor for him at the expense of the most horrid of crimes. Without doubt it is in return for these offers of his services, that Weishaupt is so eager to number him among the adepts, and to grant him those dispensations of which he speaks when writing to Zwack: "If I could but succeed in enrolling the Physician Baader, tell me beforehand what dispensations and privileges we could

^{*} Letter from Marius to Cato, 3d Nov. 1783.

[†] thid. Vol. 1. Sect. IX. fee the Instructions for Cato, Marius, and Scipio.

i Ibid. Vol. I. Letter 46, and Vol. II. Letter 3, &c.

⁶ Ibid. Vol. II. Letter 3 and 4.

re grant him among the Areopagites; for unless some dispenfations were granted to him, we could not employ him so actively as I could wish."* This letter was soon followed by a fecond, in which he expresses in still clearer terms the high value he places on this conquest, and describes the intrigues played off to ensure success. "In order (he writes to his Athenians) to carry my plan " into execution in Athens (Munich) I stand in need of "two men-The one a Nobleman, the other a Phylician. " Cato's unremitting zeal will foon acquire the means, and "he will foon make a conquest of what is wanting to us. "The Count S (Savioli, whom Cato had just in-" finuated) shall assume the characteristic of Brutus, and he is one of the most important conquests we could have made in Athens. The following shall be your method of proceeding with him. Let Cato continue to act "with him as usual, and particularly attend to his secre-"cy. After that, let him read our reformed statutes to "the new candidate, and question him whether he thinks "them useful and proper. Should Brutus answer in the affirmative, Cato will ask the Count whether he is ready to fecond us in our labors; he will then tell him, that in " confideration of the important fervices he has it in his a power to render to the Order, by permitting us to make " use of his name, we shall be much less severe with re-" gard to him, in the usual trials, and that he shall be "immediately initiated into the higher mysteries. " as a preliminary step he will be required either to de-"liver Baader over to us, or some other person. That " we are very well apprized that he is not to be overloaded with work, and that it is on that account he is dispensed " from the usual tasks prescribed by our statutes; that he "will comply with them only as far as he pleafes; and "that we have made a particular choice of him to help us " in the Government of the Order. Should be deliver "Baader over to us, he should also be entitled to the same " dispensations, which are to be granted to no other per-" fon in Athens. You will read the Degree of Minerval " to the Count with every thing that precedes; if he shows " a liking and zeal for the cause, you will also read the " Degree of Illuminee; and when you shall have acquired ec evident proofs of his zeal, and that he shall have made

^{*} Ibid. Vol. I. Let. 29, of the 30th Dec. 1778.

"common cause with us by recruiting for us, you may let him into the whole secret.—Hold a similar conduct with Baader."*

Whether the Brethren at Munich had already adopted this mode of acting, or whether they had followed fome other of a fimilar nature, is not known; but in a very short time after we find Weishaupt's views on Baader accomplished; for on the 13th of December 1778, only three days after the foregoing letter, we find him inscribed on the list of Areopagites. Ever after we find his name mentioned in the correspondence as one of the most active adepts, and as one of those who had the most deeply imbibed the horrid mysteries.

Another reason which made Weishaupt more eager for this conquest, was, that Baader read public lectures on medicine at Munich, and therefore had an opportunity of seducing his young pupils, after the example of his master, who had so efficaciously and stally made use of his influence to seduce the young students of the law at

the University of Ingolstadt.

IV. Scipio-Berger.

A fimilar reason had made him ardently wish to initiate BERGER who also read public lectures at Munich, though I do not find on what science. His characteristic is Scipio, and he was inscribed on the list of Areopagites on the 28th July 1778. A Freemason before he became an Illuminee, he was some time before he could overcome his predilection for his former lodges, in so much even that he asked for his dismissal. Spartacus was furious at fuch a preference. Without showing his defire of retaining the discontented Brother, and not having him sufficiently in his power to make use of threats, he commands Zwack to declare to the Candidate in the name of the Order, that he was at full liberty to follow his predilection; but the same letter contains all that is to be hinted underhand to the discontented adept, all that was to be thrown out on the pre-eminence and advantages of Illuminism over Masonry. The Professor Berger was so perfeetly convinced of this pre-eminence, that Weishaupt, to give him the preference over all the other Areopayites, only required of him a little more activity. 1

> * Ibid. Vol. I. Let 33, 11th Dec. 1778. † Vol. II. Let. 13, from Spartacus to Celfus. ‡ Vol. I. Let. 46 and 58.

The want of activity was not a fault with which Illuminism could ever upbraid its adept Coriolanus. He was Coriolanus Troponea merchant of the name of TROPONERO retired from 10. Hamburgh to Munich. At the time of his initiation he did not employ his talents in that line which Weishaupt judged to be so useful for the propagation of his hireling doctrines. Zwack bethought himself of setting up this Troponero for a public lecturer on finance, and made the proposition to Spartacus, who immediately answered, " It is a very good plan both for him and for us, to make " Coriolanus read lectures on finance; only, do you spare se no pains to get him scholars. It is a fine occasion for re-" cruiting young men; nor would it be a bad plan if you " became one of his pupils yourfelf, in order to entice " others."* It does not appear whether Zwack relished descending from the bench of the Areopagites to attend the schools of the new lecturer; but certain it is that the Archives of Illuminism bear testimony of the great services rendered by this Coriolanus; and Weishaupt frequently extols his merits. He was particularly useful at all the receptions, assuming that air of ceremonious gravity so becoming in the Grand Mafter of a Lodge; and fo well. did he impose on the young adepts, that they had not the least suspicion of the Occult Mysteries of the Rosicrucians, much less of those of Illuminism.

About the same time we meet with the names of the Hanibal, two first Illuminized Noblemen whom Weishaupt had the Baron initiated into his last mysteries-the one Hanibal, the Ba- Baffus. ron Bassus; the other Diomedes, the Marquis of Con-STANZA. Illuminized Barons and Marquistes, certainly, Diomedes, are a fort of phenomena not easily to be conceived. That the Marquis of men who are never called by their names without being Constanza. reminded of the great stake they have to lose, should property and the focial order be overthrown, that fuch men should plunge themselves into the most horrid conspiracy ever framed against both, can only be believed by those who have attended to the amazing cunning of Weishaupt's Code and the artifice with which it is put in execution.— In short the Archives of Illuminism, the letters, nay the apologies of these titled Illuminees, bear too strong proofs of the fact, and must quash all objections. The Baron Bassus, in his pretended justification, owns that he was the

[&]quot; Ibid. Let. 3, to Cate.

person known under the characteristic of Hanibal;* and the letters of this Hanibal not only thow that he was an Illuminee himself, but also an apostle of Illuminization. giving an account to the Brethren of his fucceffes at Botzen in Tyrol, and boasting of the important conquests he had made in that town, having enlited and imbued the Prefident, the Vice-Prefident, the principal Counsellors of the Government, and the Grand Master of the Posts, with the most enthusiastic admiration for Illuminism. A little farther, the letters of this fame Hanibal bear testimony of his having gone into Italy, and of his having initiated at Milan his Excellency the Count W. . Imperial Minister. Then, meditating new conquests, he proceeds to Pavia, in hopes of enlitting feveral of the Professors of that University, and finishes by requesting that the geography of the Order may be enlarged, that he may have a greater scope for his illuminizing talents. t

With respect to Diomedes, or our illuminized Marquis, his letters also bear testimony of his enthusiastic zeal in the fervice of Weishaupt. He held this Arch-Conspirator in such great veneration, that, with the exception of some few insignificant weaknesses, he looked upon Wei-Thaupt as the most perfect, the most profound, and the most extraordinary mortal on earth. The hours he had the happiness of spending in his company were too short in his opinion, but unhappily long enough to fire him with all that zeal which fends him frantic to Deux Ponts, then to Nauplis or Straubingen, and at last to Munich, replete with all that hireling cunning with which the young candidates are to be so completely duped, that they are not even to surmise that their credulity is to be imposed upon. So deeply are the true principles of the Sect rooted in his breast, that to revenge the Order on some Brother who, probably difgusted with the abominable tendency of these mysteries, had made some discovery of them to the Magiftrates, he writes to one of the brethren, "Oh the ras-" cal! might not a person, or to be more correct, would " it be a crime to fend fuch a Devil as this into the other zvorld?"

^{*} Page 6. † Original Writings, Vol. I. Sect. XLV. ‡ Ibid. Vol. II. Sect. IV. Let. 1 and 2.

Oder Schurkl! Konnte man nicht, oder um besser zu sagen, wäre es nicht erlaubt, so einen Teusel in die andere wel

Neither do the Original Writings nor my private correspondence inform me of the real titles of the Areopagite Solon-Solon-Micht. He does not appear to have acted any Mitcht. very conspicuous part in the history of the Order. He is only stated to have worn the ecclesiastical habit at Freysinguen; happy for him if it is to this drefs that he is indebted for his apparent nullity in Weishaupt's plots.

Next appears Hoheniecher under the title of Alcibiades, who, though feated in the conspiring senate of the Alcihiades Illuminees, does not blush to hold a feat in the senate of Hohenei-cher.

Freyfinguen as counfellor.

The Eleventh of the Arcopagites is Muhomet the Barnahamet ron Scröckenstein. We shall soon behold him press-Baron de ding over whole provinces that are subject to Illuminism. Scröcken-A few days after his initiation we meet with another Are- ftein. opagite characterized Germanicus. Not having been able to discover his real name, I will not give way to conjec- German ! ture.* At this same period we find a numerous list of cur. persons of consequence initiated in the lower degrees.-Such, for example, were the magistrate of Aichstadt, Tamerlane-LANG, and the private fecretary GEISER. The characteristic of this adept does not appear; but Weishaupt's letter on the great acquisition he had made in this adept fufficiently demonstrates the importance he attached to conquests of this nature, and how far he could turn them to the advantage of his Order.

This letter is of the 10th Chardad, 1148 (10th June, 1778); and it is worthy of remark, that it is the first letter which we find in the Original Writings dated according to the Persian Æra. It is to his dear Cato that Weifhaupt writes:- "The acquisition we have made of the

zu schicken-Original Writings, Vol. I. Sect. XLIV. Letters I and 2.

* In order to discover the real name of an adept, it will often fuffice to combine their letters, and particularly those in which Weishaupt declares the characteristics to be given to candidates, with what is afterwards faid of them under their new names. The German Journals, and divers other writings in that language, my own private correspondence with, and memorials that I have received from men who, living on the spot, have been enabled to procure more accurate documents with respect to these different personages, have furnished me with the means of discovering many others on whom no shadow of doubt can be entertained.

" private secretary (secretaire intime) Geiser is an event cof fuch confequence to us, that our affairs will foon as-" fume quite a different aspect. It obliterates that ap-" pearance (much too conspicuous) of novelty. It is for " this reason that we ought to inutually congratulate each " other and the whole Order. We may now expect to do " fomething great. By enticing men among us of his ftamp " and of his consequence, we add great weight to our ob-" ject, and they are useful in keeping our youngsters with-" in bounds. Do not forget to thank and make my most " fincere compliments to the private fecretary. Men of "his importance must have a right to choose their own " characteristics, their employments, and the species of la-" bor that they would prefer. You will remember to in-" form me of it, that I may take the proper steps in con-" fequence."*

In this class of Brethren of consequence, we must not forget Brutus Count SAVIOLA, Sylla the Baron MAG-GENHOFF, and Alexander Count PAPPENHEIM. Meanwhile, till we come to treat of ministers and princes drawn into this vortex of sedition, let us hear Weishaupt develop his views, and observe him marshalling his troops: particularly when he takes measures to ensure those noblemen whom he wishes to make the prime agents and the propagators of the very conspiracies to which they are to fall the first victims. On the 10th Pharavardin, 1149 (31st March, 1779), he writes to his Athenians of Muinch, "Have you not in all your town of Athens any " strangers who may be immediately admitted into the "Order, advanced as foon as possible to the degree of " Minerval and then simply instructed in the mysteries of "that degree? Such persons may, without any further " initiation, be fent to found the system in other countries " and make recruits; for example, at Augsbourg, at Ra-" tisbonne, at Saltzbourg, at Landshut, and other towns. "To meet with fuch persons it would be proper for you " to go into company, and to frequent affemblies and places of public refort. Since you have done to many other "things you may very well do this. At Erzerum (Aich-" Stadt) and throughout all Franconia I could make a ra-" pid progress if I could but initiate two gentlemen of that " country whom I am well acquainted with, and who are

^{*} Orig. Writ. Vol. I. Let. 13, to Gato.

a men of great wit and much esteemed by the nobility there. "This acquisition would soon procure us adepts from " among the nobility, men of wit who would recruit for us in their own class throughout all Franconia.—When " we initiated any one at Athens to a new degree, these " two gentlemen might be called to affift at the ceremo-"ny, and would then become candidates for the higher "degree. The rank they hold, and their nobility, would " also be of use to curb the petulance of your young Bru-" tus and other gentry.—In fhort, Tamerlane (or the coun-" fellor Lang), who thinks that there are no other adepts at Erzerum but those with whom he is acquainted, " would be thunderstruck at finding persons in a higher " degree than himself, though he had not the least idea "they belonged to the Order, and men also of whom he " has the highest opinion. Do reflect and deliberate on " this."*

In the following letters it appears that Brutus no longer needed any curb; for he becomes an apostle of the Sect, and sets off on an expedition from which Weishaupt augurs great success. He is even so zealous, that Spartacus, on the eve of dismissing several other adepts, mentions him as an useful member who is to be preserved, and defires that he may as soon as possible be advanced to the degree of Major Illuminee. To enable the reader to judge how far he was disposed to serve the Order, it will suffice to record the terms in which he expresses his gratitude for savors received, and the promises he makes in hopes of obtaining new ones. His letter to the Moss Excellent Superiors of Illuminism is couched in the following terms:

" MOST EXCELLENT SUPERIORS!

"Receive my most grateful acknowledgments for the "third degree with which you have just honored me.— "Every part of it is noble, grand, and beautiful; it has perfectly answered the expectations I had formed of it from the fecond. I shall most undoubtedly do every thing that lies in my power to deserve your considence. "In suture rely on mine, and believe me to be perfectly devoted to your service. Nothing in the world shall

^{*} Ibid. Vol. I. Let. 29.

[†] Orig. Writ. Vol. I. Let. 53. & Ibid. Vol. II. Let. 13.

" ever withdraw me from my allegiance to your laws, or

" make me cease to be guided by you.

"You wrote to me some time since, desiring me to seek for no further advancement at Court, as I could not expect any. I obeyed that order; but as the ministers of the regency have lately paid me some marks of attention, my assairs have assumed a different aspect. The ferious illness of the Emperor having given rise to the idea of a vicarage of the Empire, Brother Pericles and myself have been mentioned as counsellors in that court; and I have great hopes of being made a privy counselfor (conseiller intime). S..., has taken my cause in hand, and I am indebted to the Brothers Celsus and Alfred for it. If ever I get into power, the most excellent Order will soon see how much I am devoted to it, and how entirely I belong to it. In the mean time I can but express my sincerest wishes."*

Though the advancement which had inspired the Count Brutus with so much zeal for the Order left him still at a great distance from the higher mysteries, he nevertheless had a brother who could not flatter himself that he should arrive at even this third degree. The Insinuator had made a distinction between them. The letter in which he announces their initiation to Spartacus will show the reader what other services the Order had to expect from such

kinds of adepts.

Cato writes to Spartacus: "Here are my new hopes "for the Order. After a long perseverance I have at length engaged the young S——— (Savioli). He will deliver his brother over to us, who may set our affairs agoing at Augsbourg. They are both rich. The first I recruited as a Sta bene, that is to say, one who is never to pass the lower ranks. I also engage him because on certain occasions he will lend us his house which is very convenient for our meetings; and more particularily because, being rich, he can help us with his purse, +

The same letter mentions a similar sla bene: "The Brother Livius (RUDORGER) is in suture to be looked on as belonging to the same class. He frankly owned to me, that he had neither the time nor inclination to give himself up to our labors. But that he was willing

^{*} Orig. Writ. Vol. II. Quibus Licet from Brutus.
† Damit er an geld beytraget.

" to contribute towards the progress of the Order with " his purse, and that he would even furnish us with books " for our libraries, and instruments for experiments.—I " gave him to understand, that certainly he might remain " a member of the Order; but that he could only be class-"ed in future with those who seconded its views with " their money." Thus did Weishaupt turn the stupidity and ignorance, the impiety and money of his Marquisses, Barons, Knights, and Magistrates, to the advantage and propagation of his difaftrous plots.—He had already made converts of this nature in the imperial chamber of Wetzlar; for, as early as the 29th of August, 1778, we find that Minos, the Affestor DITTFURTH, inscribed on the lift of Illuminees, the fame person whom we have already feen fo zealous for the foundation of an illuminized fisterhood.+ At first we find him under a suspension, as not to be trusted by the Brethren; but very soon his zeal makes him at once the admiration and laughing-stock of Spartacus. The reader must have already observed the art with which Weishaupt obliges every candidate to give the history of his life, with an exact description of his pasfions and prejudices, . The Affessor Minos complied with this regulation in so scrupulous a manner, that Weishaupt could not refrain from writing to the Areopagites in the following terms: " Minos, that man who bears fo high a " character, is at prefent writing the history of his life.— " He is as yet only arrived at his seventeenth year, and " has written ninety-three sheets of paper. He is now for-"ty-five years of age. This will be something more than " a general-confession. You see what may be done with " men if one does but know how to gain their confidence, " and to convince them of the excellency of the object." So completely did the imperial Affessor imbibe this principle and learn to convince others of it, that we shall hereafter see him raised to the dignity of Provincial.

However much Weishaupt may have withed to make profelytes among the great, we nevertheless see him recommending to his infinuators to recruit more particu-

^{*} Orig. Writ. Vol. I. Sect. xxxii. Letter from Cate to Sparetacus.

⁺ Vol. III. of these Memoirs, Page 41.

^{&#}x27;I Orig. Writ. Sect. iv. See the Lift.

[§] Orig. Writ. Vol. II. Let. 7 and 10.

larly among the professors and schoolmasters, as a sure means of gaining over to his views the youth of all classes. Hence it is that Hermes Trismegistes, whose real name was Socher, and who was superior of the college at Landsberg, receives the special commission to watch and guard against the Jesuits, as sworn enemies to the education he is to give to his pupils.* For the same reason does Weishaupt strain every ne s to fill his university of Ingolftadt with professors and prefects belonging to his Sect. He entreats the adepts at Munich to befet the minilters, and obtain the expulsion of all Jesuits, because these fathers had retrieved the four professors Scholli-NER, STEINGENBERGER, WURZER, and SHLEGEL, from Illuminisin; and because he had but three profesfors less in the university to resist Jesuitism. + The List of Profesfors foon swells to an alarming height in all towns where Illuminism makes any progress. On this black list we find Armenius-KRENNER; Cortez-LEMMER; Py thaguras-Wessenreider; this latter foon abandoned the Order when his characteristic was given to the Priest and Librarian DREXL; but as professor we find three to replace him, KUNDLER, LOLLING, and above all BAÏER-AMMER, at first called Zoroaster, but aftewards Confucius. It is this adept that Weishaupt brings at length to Ingolftadt, that he might have for his colleague in the feduction of youth, a man that he himself had initiated in the black arts of his Illuminism. This serves to account for that zeal with which he fends his adepts into all houfes of education, and that folicitude with which he entreats Cato and Marius to feek out some brethren well drilled to the arts of Infinuators, who might be fent to the UNI-VERSITIES of Saltzbourg, of Inspruck, of Fribourg, and of other places.

To felect the following will suffice to show to what extent these missionary professors succeeded, according to the views of the Order; Saladin-Ekel; Thales-Kap-finger; Timon-Michl; Euclid-Riedl; all from eighteen to twenty years of age: Sauer, surnamed Attila; and the Emperor Claudius, or Simon Zwack, cousin to the incomparable Cato, were of the same age; an age sought after by Weishaupt, as he could the more

^{*} Vol. I. Let. 28. . † Vol. I. Let. 36, 30th Jan. 1778. ‡ See particularly Let. 24, Vol. I. § Ibid. Let. 40.

eafily twine the young adept to vice. This docility was far from being the leading feature of his other adepts; they were not all enthufiaftically wedded to his plots at this dawn of Illuminism; nor could be make them the passive instruments of his conspiracy. He describes the proselytes he had made among the aristocracy " as rich, therefore " given to all the vices of their state; as ignorant, proud, " cowardly, and lazy in the superlative degree; as only " feeking their advancement in the mysteries, in order to " gratify their curiofity, or even to scoff at the ceremonial " of the different degrees;"* and we wished to find men who would be fruck with awe, and be fired with enthufialm at the fight of these ceremonies. The style of reproach in which he writes to many other of the adepts clearly depicts a fet of men destitute of all morals, and having no other views in the Order than to gratify their pasfions and their avarice; feeking none but their own interests, and often, through their dissolute and immoral conduct, exposing the founder of the Order to be looked upon as a corrupter of youth. + He was willing to have none but followers that could, like himfelf, gratify the most infamous passions in private, and who, under the mask of virtue, moderation, and wisdom, imposing on the public, would accredit his Illuminism. With respect to the founder, we have feen him already describing the turpitude of his morals, and the atrocious means to which he had reforted to preferve the mask of his pretended virtue; let us now hear him upbraiding his first adepts with the public depravity of their morals as being prejudicial to his Illuminism: "I have received," fays he, "the most fatal in-" telligence from Thebes (Freylinguen). They have giv-" en a public scandal to the whole town, by admitting " into the Lodges that vile Propertius, a libertine loaded " with debts, and a most detestable being. In that same " town is to be found the Brother D-, who is nothing " more than a wicked fellow; our Socrates, who could be " of the greatest use to us is always drunk; our Augustus " has acquired the worst of reputations; the Brother Al-" cibiades is perpetually fighing and pining away at the " feet of his landlady; Tiberius attempted to lay violent "hands on Diomedes's fifter, and fuffered himself to be s caught by the husband; heavens! what men have I

[&]quot; Vol. II. Let, x.

2

" there for Arcopagites! What! we facrifice our health,
" our fortune, our reputation, to the good of the Order;
" and these gentry give themselves up entirely to their
" pleasures and ease, profittute themselves, give public
" scandals, and still wish to be acquainted with all our sea
" crets: From this instant I shall look upon Tiberius
" (Merz) as erased from our list. O Arcopagites, Are" opagites! I would much rather have none at all, than
" not have men more active and more submission."*

This is not the only letter in which Weishaupt plainly flows what opinion he had himfelf of his horde of adepts. The following gives a clearer infight into the cause of the alarm he had taken from their public scandals, and their evil tendency for the general good of the Sect. After having told them, With regard to politics and morals, you are as yet far behind indeed, he fays, " Judge yourselves "what would be the consequence, if a man such as our " Marcus Aurelius (he was a professor of Gottinguen, " and his real name was FEDER) were once to know " what a fet of men destitute of morals, what a fet of de-" bauchées, liars, spendthrifts, braggadochios, and fools " replete with vanity and pride, you have among you; " if fuch a man, I fay, were to fee this, what opinion must " he form of us! Would he not be athamed to belong to " a fociety whose chiefs promise such great things, and ex-" ecute so ill the most beautiful plan; and all from obsti-" nacy, and because they will not suffer one tittle of their " pleasures; now frankly declare, am I not in the right? "Do you not think that, in order to preferve a man, such " as Marcus Aurelius-Feder, whose name alone is worth " the best part of Germany, I ought to facrifice and re-" fcind all your whole province of Greece (Bavaria) the " innocent as well as the guilty? And should I take such " a ftep, who would be to blame? Is it not better to cut " off the gangrened members, than to lose the whole bo-"dy? Can you be so void of all feeling, as to see a select " fociety of men diffolve, and abandon the reformation of " the world, and that on account of the vices you have " plunged yourselves into, and the scandal you give?-"That would be still worse than an Herostratus, worse " than all the wicked men of all times and of all ages.-"Those of you, gentlemen, therefore, who do not ap-

^{*} Ibid. Vol. II. Let, 9.

" prove of this plan, who will not facrifice your ease and miserable passions; those, in short, who are indifferent

to the praises of the best of men, and who will not la-

"bor with us at making all mankind but one and the fame family; those, I not only pray, but conjure, at least not to impede our labors, and not to entail on the Order

"the infamy and shame of their public scandals. Such conduct would be worse than that of real affassins, worse

" than the plague."*

However well-founded Weishaupt may have been in making use of such reproaches, the rapid progress made by his Illuminism should have convinced him, that his adepts, in the midst of their debaucheries, never lost sight of the grand object of his mysteries. The reader may judge of their progress by the following note; which, at the same time that it denotes their successes, will show in what manner they reported them to each other. This document may also begin to explain various mysteries of the revolution.

NOTE, on the progress of Illuminism, found among the papers of Cato-Zwack, written in his own hand, and contained in the first volume of the Original Writings.

"We have † at Athens (Munich), 1st, a regular Lodge of Major Illuminees; 2dly, a lesser meeting of Illuminees, very well adapted to our purposes; 3dly, a very large and remarkable Majonic Lodge; 4thly, two con-

" fiderable Churches, or Minerval Academies.

"At Thebes (Freyfinguen) also there is a Minerval "Lodge, as well as at Megara (Landsberg), at Brug- hausen, at Straubing, at Ephesus (Ingolstadt), and in a "short time we shall have one at Corinth (Ratisbonne),

"We have bought a house (at Munich) for ourselves; and we have taken our precautions so well, that the inhabitants not only do not cry out against us, but speak

•

* Original Letters, Vol. 2, Let. 10.

† This note begins with these words: The number in Greece consists of—Whether Cato did mark the number or not, I know not; but the editor has lest it in blank, and the sentence is incomplete. Mr. Robison has inserted the number 600; but as he does not give his authority, I shall content myself with translating, and shall continue with Zwack.

" of us with esteem, when they see us going publicly to that house, or to the Lodge. Certainly that is a great

" deal for this town.

" We have in this house a Cabinet of natural history, instruments for experimental philosophy, and a library; and all this is daily augmented by the gifts of the Breth-ren. The garden is to be turned into a botanical one.

" All the scientific journals are procured for the breth-

" ren at the expense of the Order.

"By means of different pamphlets we have awakened the attention of the princes and citizens to certain remarkable abuses; we oppose religious Orders with all our might; and we have good reason to be pleased with the success of our endeavors.

"We have entirely new modelled the Lodge on our plan, and have broke off all communication with Berlin.

"We have not only repressed all the enrollments of the "R C. (Rosicrucians), but we have succeeded in casting sufficients on them:

"We are in treaty for a strict and effective alliance with the Lodge of —, AND WITH THE NATIONAL LODGE OF POLAND."

Another NOTE, written by the same hand, on the political progress of the Order.

"Through the intrigues of the Brethren the Jesuits have been dismissed from all the Professorships; we have entirely cleared the university of Ingolstadt of them.*

"The Downger Dutchess has modelled her Institute for the Cadets entirely on the plan prepared by the Order. That house is under our inspection; all its Profesfors belong to our Order; five of its members have been will provided for, and all the pupils will be ours.

"On the recommendation of the Brethren Pylades is made the ecclesiastical fiscal counsellor. By procuring this place for him, we have put the church monies at the disposal of the Order: and by means of these monies we have already repaired the mal-administration of our and of _____, and have delivered them from the hands of the usurers.

^{*} Durch die verwendung der Br. Br. (Brüdern) wurden die Jesuiten von allen professor stellen entsernt, die Universität Ingolstadt ganz von ihnen gereinigt.

"With these monies also we support new Brethren.

"The Brethren who are in orders have all been pro"vided with *livings* and curacies, or with preceptor's
"places.

"Through our means too, the Brothers Armenius and "Cortez have been made Profession the University of Ingolftadt. We have also got purses for all our young

" candidates in the same university.

"On the recommendation also of our Order, two young men are travelling at the expense of the Court. They are at present at Rome.

"The Germanic schools are all under the inspection of the Order, and have no other presects than our

" Brethren.

"The Benevolent Society is also under our direction.

"The Order has obtained an augmentation of pay and falaries for a great number of Brethren who are em-

" ployed in the Dicasteres (that is to say, at the boards of Administration).

" We have obtained four ecclesiastical chairs for as

" many of our Brethren.

"We shall shortly be masters of the Bartholomew In"stitution for the education of young ecclesiastics. All
"our measures are ready for that purpose. The business
"has taken a very favorable turn; by this means we may
"stock all Bavaria with priests both clever and proper"
(for our object).

"We have limitar hopes and views on another house

" of priefts.

"Through incessant application, indesatigable efforts, and the intrigues of different — — by —, we have at length succeeded in not only maintaining the Ecclesiastical Council, which the Jesuits wished to destroy; but also in assigning over to this council, to the colleges and universities, all those goods which had still remained under the administration of the Jesuits in Bavaria; fuch as the institution for the mission, the golden alms, the house of retreat, and the funds for the newly converted. Our Major Illuminees, to effect uate this, held six meetings; several of them remained there whole nights; and ——."

This latter article is also mutilated by the editor of the Original Writings. The Court of Bavaria did not think proper to publish the names of those different persons (mi-

nisters and others) who so well seconded Weishaupt and his adepts on this occasion. The Jesuits at least strongly suspected the Count of Senseim to be one of the different ———, and those of the English college of Liege, in particular, had reason to believe that he was one of those to whom they were indebted for the loss of a pension of ten thousand florins, which had always been paid to them by the Court of Bavaria. How far these suspections are grounded I do not pretend to say; but certain it is, that this Count Senseim appears on the list of adepts under the characteristic of King Alfred. But without our entering into any discussion, the two notes I have just translated clearly evince, that the adepts did not deserve to be so frequently reprimanded for inactivity as Wei-

thaupt feems to have thought.

What a strong light is thrown on the secret history of the Revolution by these two notes, even in their mutilated state! A large portion of the clergy, it is true, have been faithful to their duty; but Europe has been aftonished at seeing so many of them plunged into the most horrid scenes of impiety. We here learn from Cato-Zwack who those false pastors were. These atrocious hypocrites are felected by the Sect, imbued with all the venom of its principles, and then ushered into the bosom of the church under its baneful protection. It had faid to them, assume the appearance of piety and zeal, and pretend to believe in the fymbol of the priesthood, and we shall find means of installing you in the livings of the church, and of making you the rectors and pastors of the flock. You shall publicly preach the doctrine of the Gospel, and your exterior shall coincide with the duties of those stations; but in secret you shall second our views, and prepare the way for us. It would be a futile objection to ask how it was possible to find monsters whole depravity could make them confent to act fuch scenes of hypocrify even in the Holy of Holies! We have the authority of Cato-Zwack, who tells us that they assumed the characters and functions of rectors and curates, of canons, professors, and teachers in the Catholic Church. We shall foon see the same game played with respect to the Protestant Church; and thus were both churches ministered to by wretches who had fworn their destruction.

A fimilar mode of proceeding was adopted for the defiruction of the ftate, and that at the first dawn of Illuminism. It is Cato again who informs us of the intrigues, views, and successes of the Sect, infinuating its adepts into the Dicasteres, the councils, and boards of administration, which are paid by the prince and state; he points them out as having gained access into the councils of the prince and the state, carrying with them all the treacherous plots of the most disastrous conspiracy against both prince and state.

Many readers have been aftonished at seeing whole generations rise imbued with the principles of the most rank jacobinisin, and that from schools sounded by princes for the instruction of youth; but Cato again solves the difficulty, when he speaks of the Institution sounded by the

Dowager Dutchess.

In fhort, it will be incumbent on future historians to tell their readers whence were obtained those treasures fpent in the propagation of the principles of the Sect, in the peregrinations of its apostles, and in the support of its pennyless adepts; they will find the task already completed by the Sect itself, which tells us, that its novices are supported at the expense of the public foundations; that its missionaries are paid and sent to foreign parts by the prince, who has been milled to believe that he was fending men in the pursuit of arts and sciences. Moreover, does not the Sect betray itself, when introducing its adepts into the administration of the ecclesiastical property, and with that property paying the debts of its Lodges, supporting the apostles of its conspiracies, re-establishing its tormer clubs, and erecting new ones. Let the historian reflect on the conditions under which fuch a multitude of adepts have been ufliered into livings and other employments, and he will foon perceive the funds of the Sect fwelled to an immense bulk by those shares which it preferves for its own use out of all the emoluments which it has procured for its adepts either in church or state.

But in this same note an enigma occurs of a quite different nature.—The reader may have observed Cato-Zwack at once exulting in having founded a masonic Lodge at Munich for the Illuminees, and in the victories gamed by the Illuminees over the Rosecucian Masons.—What can have given rise to this contradiction, at the same time to imitate the Free-masons, and to declare war against the most famous adepts of Masonry. These questions naturally lead us to the investigation of the most

profound device that Weishaupt ever invented for the propagation of his plots. They relate to his first attempt, to the diversity of the means used, his success, and finally to his triumphant intrusion into the masonic Lodges. In order to solve them, I shall, in the following Chapters, lay before my reader the most remarkable passages of the Archives of the Sect, or of the letters and avowals of the most celebrated adepts relating to that famous plan, the execution of which belongs to the second epoch of the Sect; and unfortunately it may be too truly called the epoch of the Illuminization of Free Masonry.

The same of the sa

CARLO DE LA CARLO DEL CARLO DE LA CARLO DE LA CARLO DEL CARLO DE LA CARLO DE L

CHAP. III.

Epoch of the Illuminization of Free-Masonry.—Weishaupt's attempts on the Masonic Lodges.—Acquisition of Knigge, and his sirst Services.

ET us, for a moment, suppose every thing that has been faid in these Memoirs relating to the nature, object, origin, and fecret of Masonry, to be no more than a conjectural system; let it still further be supposed, that the cloud which encompasses the origin and history of Masonry is for ever impenetrable; let even the Brethren and their Mafters exalt still higher the merits and glory of their ancestry; yet, for the misfortune of our cotemporaries, the day is come when all this glory is fullied when the Orators of their own Lodges with grief exclaim,—" Brethren and Companions, give free vent to "your forrow; the days of innocent Equality are gone by. " However holy our mysteries may have been, the Lodges " are now profaned and fullied.—Brethren and Compan-"ions, let your tears flow; -attired in your mourning " robes attend, and let us feal up the gates of our temples, " for the profane have found means of penetrating into "them. They have converted them into retreats for their " impiety, into dens of conspirators. Within the sacred " walls they have planned their horrid deeds, and the ruin " of nations. Let us weep over our legions which they " have feduced. Lodges that may ferve as hiding places " for these conspirators must remain for ever shut both to " us and to every good citizen."* These complaints and awful lamentations are not mine; they proceed from the mouth of the venerable Master of a Lodge; they are contained in the funeral oration pronounced on Masonry in presence of the Brethren assembled for the last time in a Lodge in Germany, and fighing over the forrowful destiny of their Confraternity. Unfortunately for the honor of the Brotherhood, their forrow was but too well-ground-

^{*} See the discourse of the Orator on the shutting up of a Lodge.

ed; and it is our duty to adduce proofs of it. Whatever may have been its mysteries heretofore, Free-masonry is now become criminal. If it be not so in itself, it is become so through Weishaupt's means; it has brought about, or he has brought about through its means, the most disaftrous of all revolutions. This awful truth can no longer remain hidden. History must sound its trumpet, and let it adduce its proofs; for never has it yet given so awful a lesson to nations on the satal effects of secret societies.

From the commencement of his Illuminism Weishaupt had foreseen the great support he could draw from the multitude of Free Masons dispersed throughout Europe, should he ever be fortunate enough to form an alliance with them. " Let me tell you a piece of news," he writes to Ajax as early as the year 1777; " Before the next car-" nival I shall go to Munich, and shall get myself admit-"ted a Free-mason. Do not let this alarm you; our bust? " ness will not suffer in the least; but by this step we become " acquainted with a tie or new fecret, and by that means " shall be stronger than the others." Weishaupt accordingly received the first degrees of Masonry at Munich, in St. Theodore's Lodge. At first he could only observe the bagatelle of an innocent fraternity, yet even then he perceived that Equality and Liberty were the groundwork of all the amusements of the Brotherhood. He surmised further mysteries. In vain they assured him, that all political or religious discussions were banished from the Lodges, and that every true Mason was essentially a staunch friend to his prince and to Christianity. He had faid the same thing to his Novices and to his Minervals; and he knew too well what became of all these protestations in his Illuminism, He easily conceived that a similar fate awaited these declarations in the higher degrees of Masonry. Soon his faithful Zwack furnished him with the means of penetrating into the higher mysteries of Masonry without subjecting himself to all the necessary trials. This latter adept had made acquaintance at Augibourg with an Abbé of the name of MAROTTI. Asone of these interviews Marotti had initiated him into the higher degrees, and even into those of the Scotch Lodges. -He had explained to him all the my/teries of Masonry,

^{*} Original Writings, Vol. I. Letter 6, to Ajax.

absolutely founded, as he faid, on religion and the history of the church. Cato-Zwack shews us, by the eagerness with which he announces his discovery to Spartacus-Weishaupt, how much this explication coincided with the plots of his impiety.* No fooner has Weishaupt (who on his fide was making all possible enquiries) received the news of this interview, though no particulars were mentioned, than he immediately answers, "I doubt " much whether you are acquainted with the real object of Masonry; but I have acquired some information on " that subject, which I mean to make use of in my plan, " and which I refereve for our higher degrees. + foon fent a circumstantial account to his master of the explanation that had been communicated to him, and received for answer, " the important discovery you have " made at Nicodemia (Augsbourg), in your interview with the Abbé Marotti, gives me extreme pleasure .-" Profit of this occasion, and get all you can from him." t

In reading such passages of their most intimate correspondence, one is naturally led to ask what can occasion this extreme joy in the two most monstrous conspirators that have ever appeared on earth, at the niere discovery of the mysteries of the occult Lodges of Masonry, and of those even of the Scotch Lodges!-Has Weishaupt then been anticipated by the Masons in the explanation he had given of their fymbols, and which he has actually inferted in his mysteries? § Could there have pre-existed in these occult Lodges of Masonry an impiety and plots strangely preparatory for that infidelity and those plots of Cato and Spartacus?—The consequence is frightful, but is that a reason why nations should be blind and deny the testimony of truth; are we, for the honor of Masonry, to be filent on the hidden snares laid for them, and which will continue to be laid not only for them but for all nations in general.

Well fatisfied with the discovery he had made, Weir

^{*} See Cato's Journal, Diarium des Cato, Original Write ings, Vol. I.

[†] Ibid. Letter 31, 2d Dec. 1778.

[‡] Original Writings, Letter of the 6th Jan. 1779.

[&]amp; See Vol. III. of these Memoirs, Degree of Epopt.

I Ibid. Letter 32,

shaupt begins to press the establishment of a Masonic Lodge for his pupils of Munich. He immediately ordered all his Areopagites to get themselves made Masons; he laid his plans for fimilar initiations at Aichstadt; and in all the other colonies of the Order.* Notwithstanding all his efforts, fuccess declared but flowly in his favor.-He was in possession of the secrets of the Masons, but they were not initiated in his. The Rosicrucians saw with regret another fecret fociety rifing, which drew its members from their Lodges, which already began to bring their meetings into difrepute by bragging that it aione was in possession of the real secrets of Masonry. Notwithstanding the impiety of the fecrets of the Rosicrucians, and though their systems all had a similar tendency with respect to the annihilation of Christianity, still the path they had chosen was quite different from that which Weifhaupt had adopted. He despised all the nonfense of their Alchviny; above all he detested their Theofophy. He laughed at the double principle, at the good and evil genii, and at all those dæmons on which the Roticrucian founds his Magic, Cabal, and Mysteries of A-BRAC; + in fhort, notwithstanding all the benefit Weishaupt expected to reap from these mysteries, symbols and explanations of Masonry, he treated with the most sove-

^{*} Let it be always remembered, that we continue to except the Masons who only acknowledge the first three degrees; but even these ought never to forget, that it was precisely their first three degrees which served as a cloak to the grand intrusion of Illuminism.

⁺ The word Abrac is derived from Abraxas, which is only a set of Greek letters put together by Basilibes, a famous Sophister of Alexandria, and an herefiarch of the second century, expressing the number of 365 Intelligences or spirits, which constituted his God. St. Jerome fays, that Abraxas was the fictitious God of Bosilides, expressed in Greek numerals, AB PA ZA Z Bafilides grounded all his magic on the 1.2.1CO.I.60.1.200. number of his genii; and hence the term Science of Abrac is used for the science of Magic (Vide Hieronimus adversus Lu-· ciferum-Augustinus liber de bæresiis-Tertulian de Basilide.) -Manes adopted many of his errors from this Bafilides, and particularly his Eons and his magic. These mysteries of Abrac are mentioned in the Masonic manuscript of Oxford, which bears testimony that some Brethren were as much addicted to these nufferies of Abrac three hundred years ago, as many of our modern Rollicrucians.

vereign contempt every thing that is purely cabaliftic folly and reverie in the Roficrutians. He adopted all their means of implety and laughed at their fooleries. It was the contention of impiety, fallen on the one fide into the most absurd Atheism, and on the other into the most miserable superstition. Hence arose those dissentions and jealousies mentioned by Cato-Zwack when tracing the progress of Isluminism; and it was for a long time doubtful which of the two competitors was to be crowned with success. During the conflict we see Weishaupt daily inventing new means of triumph; but he was undecided as to the use he should make of his victory.—" In the first " place, he writes to Zwack, "I should have wished to " fend to London for a constitution for our Brethren; and " I should still be of that opinion if we could make our-" felves mafters of the Chapter (the Masonic) of Munich. "You will do well to try. I can come to no determination on that subject until I have seen what turn our affairs " take. Perhaps I shall only adopt a reform; or it may be " better to create a new system of Masonry for ourselves; " or, may it not be tho't convenient to incorporate Ma-" fonry into our Order, and thus to make but one body " of them both. Time alone can decide this."

To relieve the founder from this state of indecision, it was necessary that he should become acquainted with a man who laid less stress on difficulties, and who knew how Philoto cut them fhort. The demon who wields the fiery fword of revolutions throws a Hanoverian Baron in his way, of the name of Knigge. At this name every honest German Mason will start back, as at the man who corrupted even the fraternal bagatelles of the first degrees of Masonry, and confummated the depravity of their impious Roficrucians. The honest Brethren, in their indignation, would almost forget Weishaupt to overpower Knigge with the whole weight of their hatred; and to heap on him alone all the opprobrium of the Lodges now become the great feminaries of Illuminism. The truth obliges us to fay, that Philo-Knigge was no other than the worthy tool of Spartacus-Weithaupt in this grand intrusion. That which was executed by the one had long fince been conceived by the other; and, in all probability, had it not been for the profound combinations of the one, the wicked activi-

Original Writings, Letter 57 to Cato, March 1780.

ty of the other would have proved fruitless in its attempts.—Unfortunately in the re-union of their baneful talents were to be found all the requisites for the most consummate conspirators; in the one, for the directing of the most disastrous of all Sects; in the other, for the propagation of its mysteries and the recruiting of its conspiring bands.

Weishaupt, like Satan, profoundly meditated the de-Aruction of mankind, while Knigge may be compared to those Genii winged like the plague, ever hovering and impatient to receive the Orders of the King of Hell to bend their course wherever he will point out evil to be done: Weishaupt proceeds slowly in his combinations, weighs his refources, compares the different essays, and, lest he should mistake, defers and suspends his choice. Knigge, in his levity, has fooner acted than deliberated; he fees. where evil can be done; he does it, and is ready to found a retreat, should his first attempts fail of success. The one foresees the obstacles he may have to encounter, and feeks to evade them; the other proceeds boldly in spite of all, and looks on the time spent in reflection as so much lost from the execution. The former is aware of every fault that can impede his progress; the latter proceeds

heedless of the false steps he may have taken.

Encompassed with darkness, how great would have been the happiness of Weishaupt could he but have been gratified with a fight of the world in ruins, and that with+ out being himself seen! The consciousness of his crimes would have been to him that grateful fenfation which virtue raises in the honest heart. The power of doing harm is more dear to him, than a celebrity which might have proved fatal to the execution of his plots. Knigge, on the contrary, shows himself every where, meddles with every thing; his utmost ambition was to appear to have been the agent in whatever was done. Both are impious, and both have fworn the overthrow of the laws; but Weifhaupt from the very beginning had laid down his principles; he had followed them through all their confequences; his revolution is to be the accomplishment of them all; and he will think his attempt fruitless, should a fingle law, focial or religious, escape the general wreck. With Knigge, both his impiety and his plans of rebeltion have had their gradual progression: he successively attended all the public and occult schools of the Infidelia

He can vary his means and adapt himself ty of the age. to the different characters he has to deal with. He also wishes for a revolution, but he will not lose the occasion of one that offers, in hopes of that particular one which he wishes to operate. Where he cannot form an Atheist, he will form a Deift or a Sceptic; as circumstances may require, he will act the part of any species of Sophister, or engage in any degree of rebellion. Weishaupt wishes to involve in univerfal ruin, religion, magistrates, society, and property, that he may instal his nomade clans, his Men Kings, and his Equality and Liberty. Knigge is content to destroy less, provided he despotically sways over all that has escaped destruction. In the silent shades of his retreat, the one has more accurately studied the nature of man, and has laid his plans for new-modelling human nature according to his views. The other is better acquainted with them from his habit of intrigue, and is easier pleased with the ascendancy he can require over them. In short, the former may be faid to prepare his poisons with more art, while the latter retails them better; and between them they wield the mighty power of destruction.

When the common enemy of human nature brought these two siends of rebellion in contact with each other, they had already acquired all those habits and means which must render their union fatal to mankind. The Hanoverian Baron had been cast upon the earth nearly at the same time that the Bavarian monster had been engendered. His whole life appears to have been but one continued preparation for the part he was to act in seconding Weishaupt, and particularly to open the gates of the Lodges from the North to the South, and from the East to the west, to receive the sounder of Illuminism, and deliver over to him all those adepts who, trained by the higher mysteries of Masonry, had long since been prepared to receive those of the modern Spartacus.

Knigge informs us, that from his youth he had always had an invincible propenfity towards secret societies; and that while a boy he had sounded one of those little societies so common in the Protestant Universities, and of which we have before spoken. He had acquired this turn from his father, whom he had observed spending his time in the study of the Masonic Mysteries, and his money in the vain pursuit of the Philosopher's Stone. The father's

gold had vanished in the crucible, and the son reaped nothing but the drofs. No fooner had he attained the necessary age, than he got himself made a Freemason in one of those Lodges called of the Striet Observance. He rose to the degree of Templar, that is to say, of those Mafons who, still flattering themselves with the hopes of recovering the policinons of that once celebrated Order, distribute in the mean time the different titles formerly borne by those Knights. Knigge became one of these Brother Commanders under the title of Eques a Cygno (Knight of the Swan). Contrary to his expectations, he found this to be but an empty title without any emolument. Wishing to make up for this deficiency, and still more actuated with the defire of acquiring that importance in the Lodges at least, which he could not acquire elsewhere, he made himself the disciple of the famous Mountebank SCHROEDER at Marbourg. When in company with this Schroeder, or the Cagliostro of Germany, What man, as he fays himself, would not have been fired with zeal for Theosophy, Magic, and Alchymy? These were the mysteries of the Masons of the Strict Obfervance. Violent, fantastical, and restless, as he describes himself, he at the age of five and twenty was a firm believer in all these mysteries; he even practised all the evocations of spirits, and other follies of ancient and modern Cabal. Soon he began to doubt whether he really believed or ought to believe in all this stuff. He flattered himself with the hopes that, in the midst of these enchantments and magic spells, the chaos of his ideas would fublide. To gain knowledge, and put his mind at ease, he would willingly have gained admission into every Mafonic Lodge. He found means of getting admitted into the higher degrees, procured the rarest and most mysterious manufcripts, and even studied all their different Seas.* Then, as if he wished to convert himself into a vast emporium of every error, he applied to the dectrines of the modern Sophisters, and thus plied his unfortunate brain on the one fide with all the delirious conceits of Cabaliffic Masonry, and on the other with the impious doctrines of the felf-created Philosophers. His attempts at fortune were fimilar to those he had made for the acquintion of science, nor was he more successful. - A courtier without

[&]quot; See his Last Observations, P. 24.

favor, he deferts his Prince to take the direction of a Playhouse; thence he accepts a commission in the service of the Prince of Hesse Cassel; but is soon dismissed, in confequence of the violence and restless of his temper.—He then turns author, and writes violent declamations against the Roman Catholics; then, in consequence of some hope of preferment (I know not what), he makes a public profession of their faith; but, not succeeding as he hoped, he deserts them, abuses them more scurrilously than ever, takes part with the Protestants, but writes in favor of Deiss.* Such had been the restless education of the man who was to prove the most worthy supporter and the most active co-operator that Weishaupt yet had found.

By a strange coincidence, just at the very time that these Conspirators met, Knigge had been projecting a conquest of Masonry, and had formed such plans for an universal conspiracy, that he scarcely leaves the honor of invention to Weishaupt. The account given by Knigge

will best explain this coincidence.

It was in the year of our Lord 1780; and a general affembly of Masons had been convoked at Willemsbaden for the next year, under the protection of the Duke of Brunswick and of the Landgrave of Hesse Cassel. "On " the news of this," fays Philo-Knigge, "I cast an eye " on the immense multitude of brethren: I observed it to " be composed of men of all stations in life, of noblemen, " of men of great riches, of great power, and also of Bre-"thren possessing great knowledge and activity, I saw " these men all actuated by one common sertiment, tho "I could not very well conceive the object of their union. "I faw them all bound by an oath of the most profound " fecrecy, without being able to form any better idea as " to the object of it. I beheld them divided in their opi-" nions, nor could I comprehend on which fide the error " lay; still less could I surmise what had been the grand " obstacle that had impeded the advantages which man-"kind had reason to expect from Freemasonry.—Neverst theless how great would these advantages have been, if " distinguishing actions from speculations, opinions had se been left to each individual, while a regular system of s conduct was followed, perpetually tending towards the

^{*} See his Last Observations, P. 25.

"advantage of humanity in general, and of the Brethren in particular! Had they agreed on a lystem of laws for the mutual and general support of each other; to raise depressed or obscure merit; to second with all the power and influence of Masonry all plans for general utility; to savor the advancement of the Brethren; to measure out the different employments in the State to the Brethren, according to their capacities, and in proportion as they should have prosided of the advantages to be reaped from SECRET SOCIETIES in the arts of knowing men and of governing them without con-

" fraint."*

" Meditating and musing on these ideas," continues "Knigge, "I had resolved on all my plans of reform, " and had fent them to Willemsbaden. I received polite " answers; they promised to take my work into conside-" ration at the general meeting, that was about to be held. "But I foon had reason to believe, that the benevolent " and difinterested views of the illustrious chiefs and pro-" tectors of Masonry would be but very ill seconded; that " partial views and discordant interests would play off " every artifice to make the fystems of particular Sects " predominate; and I forefaw how difficult it would be " to make one cap fit so many heads. Meanwhile I com-"municated my plans to different Masons, and repeated-" ly expressed my sears; when, in July 1780, I made ac-" quaintance with Diomedes (the Marquis of Constan-"za) in a Lodge at Frankfort on the Mein, who had " been fent from Bavaria by the Illuminees to establish " new Colonies in the Protestant States. I informed him " of my views with respect to a general reform of Free-" masonry; and that, perfectly convinced of the inutility " of the meeting at Willemsbaden I had resolved to work " at the establishment of my system seconded by a few Masons my particular friends, and who were spread " throughout Germany. After having heard me explain " my intentions, why," faid he, "fhould you give your-" felf the trouble to found a new fociety, when there al-" ready exists one which has undertaken all that you wish " to do, which can in every way gratify your thirst for "knowledge, and open a wide field for your activity and 66 defire of being useful; a society, in short, which is in

See his Last Observations, P. 28.

of possession of all the sciences and all the authority neces-" fary for the accomplishment of your object."*

The Marquis was correct; for there existed a most

striking coincidence between the plots of his master and those proposed by Knigge to raise depressed or obscure merit, and fuccor fuffering virtue; to teach the adepts the art of knowing men; to conduct mankind to happiness, and to govern them without their perceiving it.-Like Knigge, Weishaupt also had invented that invifible concatenation which, proceeding from the tenebrous meeting of his lurking fenate, was to extend its ramifications over every class of citizens, and, dictating laws from these dark recesses, the Brotherhood was to leave no art untried to cause them to be promulgated by the councils of the Prince.+ Thus far the two Archconspirators follow the same plan; but the truth is, that Weishaupt only seeks power to destroy, and gives laws but to annihilate every law; while Philo-Knigge will look upon nations as sufficiently free, provided he can but fubject their magistrates and rulers to the decrees of the Masonic Lodges; though the Liberty, therefore, sought by the one be the death of fociety, that of the other will be its eternal shame. Two such men could not long remain separate; pride may give rise to temporary disagreements: but they will co-operate sufficiently for the milery of mankind.

Knigge could scarcely express the joy and astonish. ment with which he learned that the plans he had conceived were already executing. He threw himself into the arms of the Illuminizing Apostle, and immediately received the degrees of Candidate, of Novice, and was even admitted into the Minerval Academy. shaupt soon felt the importance of such an acquisition. though in Revolutionary Impiety he found Knigge even more advanced than he wished. This latter immediately let to work for the Illuminees with as much zeal as if he had been profecuting his own plan, and took upon himfelf the mission on which Diomedes had been sent. Never had Illuminish beheld so active and so infinuating a

^{*} See his Last Observations, P. 32.

[†] Original Writings, first Statutes of the Illuminee, and Instructions for the Regent.

Recruiter. The lift of Novices and Brethren was swollen with amazing rapidity, nor did he, like Weishaupt, merely enlist youths coming from the College, but men who had attained the age of maturity, and whose impiety was already known to him.—He more particularly selected those whom in the Lodges he had observed to have

a greater propenfity for the Occult Mysteries.

Weishaupt in his first furprize could not help admiring his new Apostle; and thus extols him to his Areopagites: "Philo-Knigge alone does more than all of you " put together could even hope to do. . . . Philo is the " mafter from whom you all should take lessons. . . . "Give me only fix fuch men, and I will engage to change. "the whole face of the universe."* The grand point which gave Weishaupt so much pleasure was the discovery of that generation of men who were already prepared for his plots, and which in part dispensed with the laborious education he had found necessary for the preparation of youth; and indeed we foon after fee him instructing. his recruiters to follow Knigge's method of proceeding. + Nor was he less pleased to see the Sect daily gaining ground, and that without any violence, in those very Lodges which he wished so much to reduce under his. fubjection. This rapid fuccess, however, gave rise to difficulties which must have disgusted any other man; but Knigge was exactly the person to remedy them.

Tricked by the Apostolic Marquis, as the latter had been before by Weishaupt, with regard to the antiquity, omniscience, and power of Illuminism, Knigge had only been admitted as yet to the preparatory degrees; nor had he the least suspicion that the remaining degrees had no existence but in the brain or portfolio of the modern Spartacus. He expected grand mysteries; he asked for them, both in his own name and in the name of the Old Masons who were not to be treated like boys from the college in their Minerval Academy.—Weishaupt had recourse to all those subterfuges by which he had heretofore succeeded in keeping his pupils in suspense with respect to the higher mysteries; and the more he extolled them by asking for new trials the more pressing Knigge

^{*} Original Writings, Vol. I. Let. 56, and Last Observations, P. 49.
† Original Writings, Vol. II. Let. 7.

became, who told him that fuch trials might be necessary in the Catholic countries, but were by no means so in the Protestant ones, where the spirit of Philosophy had made a much greater progress.*-Weishaupt continued to shift his ground, and Knigge became more pressing in his demands.—The old Masons, famous for decyphering the hieroglyphics, asked for some which might answer to the enthusiasm with which he had inspired them. They threw out hints of abandoning him as an impostor who had deluded them with idle promifes, unless he kept liis word with them; and Illuminism must have been irrepably undone had so many Brethren abandoned him under that persuasion. These perpetual solicitations at length forced Weishaupt's fecret from him: "His letters (fays "Knigge) at length informed me, that this Order, pro-" fessedly so ancient, had no other existence than in his " own head, and in the preparatory classes he had estacoblished in the Catholic countries; but that he had a " large quantity of excellent materials for the higher de-" grees. In making this avowal he begged me to pardon " his little finesse; for (said he) I have sought in vain af-" ter worthy co-operators; no person has ever entered so " deeply into my views as you have; nor has any person, " seconded me with so much activity. He told me, that "I was a man fent from Heaven to fecond him in his " undertaking; that he threw himself upon my honor, " and was willing to give me up all his papers; and that " in future, not looking upon himfelf as my fuperior, he " would be content to work under my direction; that the "Brethren were expecting me in Bavaria, where all the " necessary steps could be agreed upon, and that they were " ready to pay my expenses there." †

Had Weishaupt thought Knigge to be a man less to be depended upon, this would have been the only error we should have seen this conspiring genius fall into. He must have been the only man on earth who could have looked upon his higher degrees and means of seduction as incomplete. The mysteries and the discourse for the degree of Epopt were finished; all that has been laid before the reader on this degree was already composed; ‡ Knigge

^{*} Last Observations of Phila, from P. 35 to 55.

[†] Last Observations of Philo, from P. 35 to 55. ‡ See the original of this discourse in the Original Writings, Vol. II, Part II.

may have ornamented the impiety and diforganizing print ciples; but neither Knigge nor all the powers of hell could have added to them. The fame may be faid of the means of feduction. All the cunning of the Infinuators and directing Illuminees is to be found either in his first, degrees, or in the instruction for the Provincials; his irresolution can only be attributed to the immensity of his powers for feduction which no other person but himself could conceive. Hence he was led to suppose that what he had done was incomplete, because he thought he could do it flill better. In a word, had he fent his code as it was, Knigge would have profited of what had been completed, and would never even have furmifed that he could have perfected it. Elated to a great degree at the idea of extricating from a difficulty a man whose plots and systems fo perfectly coincided with his own, he hastened to his fuccor. He had foon run over all the papers that Weishaupt entrusted him with; made his appearance at the Council of the Areopagites; and in a few days got the better of all their irrefolution with respect to the division of classes and degrees, and of the higher and lower mysteries. The chief point, and which in these circumstances required an insmediate decision, was to know what rank should be given to the Freematons in the Order, as a mode of facilitating the general intrusion into the Lodges. Knigge had already proved that they might entirely rely on him as to the number of Masonic brethren to be gained over to Illuminism; his vote carried the point, and the Intermediary Class of Masonry was irrevocably determined.

About this time the Deputies of the Lodges flocked from all parts to Willemsbaden. It was an object of great importance for Weishaupt and his Council, that no steps inimical to their views on Masonry should be taken at that assembly.—To obtain an account of all their proceedings, Philo had taken care to have Minos named a deputy. As to himself, he preferred being in the neighborhood of the congress, there to watch its motions, and only to act by his agents. He had received full powers from Weishaupt and the Council of Areopagites to take such steps as circumstances might require.

The article which required the greatest expedition was, to complete the higher parts of the code, and to decide on what degrees were to be given to the Masons, who were

too far advanced in the mysteries to be subjected to the trials of the Minerval School; and Knigge had speedily executed this first part of his mission. His active pen had soon made choice of its materials from Weishaupt's portfolio. According to his agreement with the Areopagites, he left all the preparatory degrees, such as Novice, Minerval, and Minor Illuminee, which had already been conferred on feveral of the adepts, in their primitive state. It had also been agreed, that the first three degrees of Masonry (now become the intermediary degrees of Illuminifin) should not be touched. He united the Major Illuminee to the Scotch degrees. In the degree of Epopt and Regent, he condensed every seditious and impious principle, as well as every article that he could find in Weishaupt's works; and hence arose that astonishing code already investigated in the foregoing volume.

It was not long before Weishaupt again gave way to his irresolution; for he was always inventing some new art of seduction; but while he was deliberating Kniggo was acting. The success of the second part of his mission, or his views on the Masons of Willemsbaden, entirely depending on the final determination of the mysteries for the degrees of Epopt and Regent, Weishaupt was present once more, and, approving the whole, he signed and

fealed them with the grand feal of the Order.

Knigge now had only to attend to his mission at Willemsbaden. We shall soon follow him to that Congress of Masonry; but we must first explain to our readers of what species of men this grand assembly was composed; and what the great agents were, that had already prepared the success and ensured the triumph of the new mysteries over those of Freemasonry.*

^{*} For the whole of this chapter, fee the Last Observations of *Philo*, from P. 55 to 123; also his first Letter to *Cato*, Original Writings, Vol. II. and his convention with the Areopagites, Ibid.

CHAP. IV.

Congress of the Freemasons at Willemsbaden—Of their divers Sects, and particularly of that of the Theosophiphical Illuminees.

T was by no means the deputies of an infignificant fociety that were flocking to fociety that were flocking from all parts of the universe to Willemsbaden. At that period, many mason's conceived their numbers to amount to three millions of brethren; and the Lodge de la Candeur at Paris, in its Circular Letter of the 31st May, 1782, supposes that France alone contained one million. Doctor Stark (one of the most learned writers of the Order) in his work on the ancient and modern mysteries, positively says, that at the lowest computation the number of masons at that time must have amounted to one million.* Let the historian abide by this estimate, let him be ever so partial, yet at the fight of these deputies sent by a Secret Society composed of at least a million of adepts, all flocking to their mysterious congress, what serious reslections must arise, and how important the confideration both to nations and their rulers !

What inconceivable motive is it then that draws forth these agents and deputies from all parts of the globe, from Europe, Asia, Africa, and America, agents of men all bound by the oath of secrecy, both as to the nature of their association and the object of their mysteries? What intentions can actuate, what plans are brought by these deputies of so formidable an association secretly spreading its ramifications around us, throughout town and country, creeping into our habitations, and encompassing empires? What do they meditate, what are they going to combine either for or against nations? If they thus convene for the general good of humanity, and the welfare of nations, whence do they derive their right of deliberating on our religion, morals, or governments? Who has entrusted them with our interests? Who has subject-

ed the world to their decrees and their pretended wisdom? Who has told them that we wish to act, to think, or to be governed according to their decisions and subterraneous machinations; or in their language according to their industrious and secret influence.

Should their plans be conspiracies, arising in a wish to change the nature of our worship and of our laws, insidious Brethren, perfidious citizens, by what right do you pretend to live among us as children of the same society,

or subject to the same magistrates?

But should it neither be for nor against nations, should their only object be to draw more close the bonds of their fraternity, to propagate their benevolence, and their general love of mankind, then will I answer, Amuse the populace with fuch bubbles, ad Populum Phaleras! What! you that live on the banks of the Thames or of the Tagus, in the plains watered by the Tiber or Viftula, are you to emigrate to the Rhine or to the Elbe, there in the dark abodes of Masonry to coalesce and deliberate with men whom you have never before feen nor will ever meet' again? There is great occasion for you to go there to learn how to love and fuccor those with whom you daily cohabit! The Englishman, the Russian, or the American, is to go and bury himself in a German Lodge to learn how to be charitable at home!—The voice of nature and of the Gospel then is only to be heard within the secret recesses of Masonry? Or are we to be told, that men have braved the dangers of the Ocean and crossed whole empires to affift at a fraternal banquet, there to drink a toast given in a zig-zag or a square; or perhaps to chant some hymns facred to innocent Equality; and that for these harmless amusements they should have chofen a den only worthy of the deepest conspirators! Let them find other pretences, or not wonder of being suspected of conspiring. Such language every citizen, every magistrate, every sovereign, was entitled to hold to these deputies flocking to Willemsbaden. Happy would it have been for Masonry had such language been held; for it might have faved the Brethren the eternal shame of having become the vile instruments and accomplices of Weithaupt.

Had any religious body, had even the Bishops of the church, held a general meeting, the civil power, without doubt, would have used its right of sending its commissa-

ries to fuch a meeting, and they would have been instructed to watch, left under pretence of debating on ecclefiastical affairs, the right of the state should be infringed. But all governments permitted the masons peaceably to proceed to the congress of Willemsbaden. The brethren even had pallports from the civil powers. For more than fix months did these deputies deliberate in their immense Lodge, without any fovereign harboring the least suspicion as to his own fafety, or that of his people. They all relied on those princes who were themselves initiated in the mysteries of Masonry; they were in all probability ignorant that Brethren of that rank are but partially admitted to the secrets of the Sect; nor were they aware, that great names are only cloaks under which fecret focieties often conspire against their very protectors. They had not conceived, that the only means of escaping the vengeance of fuch focieties was TO TOLERATE NONE, not even those that are known to be innocent; for the conspirator, ever watchful, can have no more favorable opportunity of assuming the garb of innocence, than in these secret recesses, where sooner or later he will find means of involving the undefigning members in his criminal plots.

General state of Freema-fonry when the Meeting at Willemsbaden took place.

Sovereigns were equally ignorant of the state in which Masonry was at the time of the too famous meeting of Willemsbaden; had they but known it, the utmost severity might have become a duty on them. To judge by the writings of the Sect, it never had been less disposed to a reform, which fome it would feem wished to promote, and which Sir Andrew Michael Ramfay, a Scotch Baronet, had attempted to bring about forty years before; nor is it clear that the reform he had attempted was favorable to religion. In order to unite the efforts of the Brethren towards some useful object, he had conceived the plan of an Encyclopædia, which was to have been executed by all the learned Masons of the world.* If the posthumous works attributed to Ramsay are really his (fuch as The Philosophical Principles of Natural Religion and of Revelation, printed under his name in 1749, fix years after his death) I could not venture to fay, that he had not forgotten the greater part of those lessons which he had received from Fenelon, or that the Masonic En-

[.] See Der auf gezogene vorhang der Prey Maurery, P. 302.

cyclopædia would have been a better work than that executed by the Sophisters D'Alembert and Diderot; neither would I vouch that any reform was intended at that time in the ancient mysteries of the Lodges, other than the introduction of many antichristian errors, together with those of the Metempsichosis. But, whatever may have been the reform projected by Ramfay, every thing denoted that that which the Brethren were about to accomplish at Wilhemsbaden would be no other than the confummation of the mysteries or plots of the Rosicrucians, (See Note at the end of the Chapter). In reality, these mysteries as well as those of the Scotch Knights had only been new modelled, the better to meet the wishes of the Sophisters, and of the Impostors of the age. In France alone, under the successive protection of the Princes of Clermont, of Conti, and of the Duke of Orleans, all Grand Masters of the Order, the Clermontois Brethren, the African Brethren, the Knights of the Eagle, the Adept, the Sublime Philosopher, were so many national inventions added to Majonry; and all these degrees were steps towards our Revolution. In Germany we see Rofa combining all these French inventions with the ancient Scotch mysteries; the Baron Hund and Shubard subdividing Masonry into the Striet Observance and the Lax Observance. Under the name of Templar Masons, it daily beheld new degrees invented, more and more threatening to Kings and Pontiffs, who had suppressed the Templars. There also appeared the Physician Zinnendorf, and with him were introduced the modern Roserucians from Sweden, and their new mysteries of the Cabal, while the impostor Jaeger was propagating his at Ratisbon.

There was not one of these new masonic Sects that did not revive some ancient system of impiety or rebellion, But the worst of the whole clan was a fort of Illuminees calling themselves Theosophs, whom I find continually consounded by some people with those of Weishaupt.—They are certainly no better; but they are a different Sect. The necessity under which I lie to distinguish them, lest the historian should be missed, obliges me to trace them to their origin, and to give a short account of their mysteries.

All the Theosophical Illuminees of this age in England, The France, Sweden, or Germany, have drawn their principal Theosof.

hical Illuminees, or Swedenborgian Mafons.

ples from the Baron Emmanuel Swedenborg. This name, to be fure, does not feem to denote the founder of a Sect. Swedenborg became one, perhaps, without dreaming of any fuch thing, and through one of those extraordinary. incidents which Providence in an age of impiety permits to humble the pride of our Sophisters. He was fon of the Lutheran Bishop of Skara, and was born at Upfal in 1688. After having passed the greater part of his life in the most incongruous pursuits, as a Poet, a Philosopher, a Metaphyfician, a Mineralogist, a Sailor, a Divine, and an Aftronomer, he was attacked by one of those violent fevers which leave the organs of the human frame in a very deranged state.* His meditations or rather reveries, took the form of those speculations to which he had formerly been addicted, on the Infinite, the Creation, the Spirit, Matter, God, and Nature. All on a sudden he thought himself inspired, and sent by God to reveal new The following is the account he gives of his apostleship.

" I was one day dining very late at my hotel in Lon-"don, and I ate with great appetite, when at the end of " my repair I perceived a fort of fog which obstructed my " view, and my floor was covered with hideous reptiles. "They disappeared, the darkness was dispersed, and I " plainly faw, in the midst of a bright light, a man sitting " in the corner of my room, who faid in a terrible voice, " Do not eat fo much. At these words my fight was bea dimmed; but I regained it little by little, and then " found that I was alone. The next night, the fame man, " resplendent with light, stood before me, and said: I am " the Lord, Creator, and Redeemer; I have chosen you " to explain to men the interior and spiritual sense of " the facred Scriptures. I will distate what you shall " write. This time I was not affrighted; and the light, " though very vivid, did not affect my fight. The Lord " was clothed in purple, and the vision continued for a " quarter of an hour. This very night the eyes of my " interior were opened and enabled to fee into heaven, " into the world of spirits, into hell, in which places I

^{*} I do not see that any of his adepts have mentioned this illness; but indeed I am not surprized at it. I quote it on the authority of a Physician, who learned it from several other Physicians of London.

found many of my acquaintances, some who had been

" long fince dead, others only a short time."*

This vision would appear more worthy of a man to whom one might fay in a less terrible voice, Do not eat to much, but rather, indeed, Do not drink so much. Swe denborg declares it to have been in the year 1745. He lived till 1772, perpetually writing new volumes of his revelations, travelling every year from England to Sweden, and daily from earth to heaven or to hell. It requires exceeding great patience to wade through all these works; and when one has studied them, it is difficult to form an idea of their author. In this Theofophical Illuminee some will behold a man in a constant delirium; others will trace the Sophister and Infidel; while others again will take him for an imposter and hypocrite. Is it the madman, the visionary madman in the regions of Folly, that is fought? Let the reader follow him in his frequent journies to the world of spirits, or let him have the patience to hear him tell what he has feen. On one fide he shews us a paradife perfectly corresponding with the earth, and the angels doing every thing in the other world that men do in this. On the other, he describes heaven and its plains, its forests, its rivers, its towns, and its provinces; he then proceeds to the schools for infant angels; to the universities for the learned angels; to fairs for the commercial angels, and particularly for the English and Dutch angels. The spirits are male and semale; they marry, and Swedenborg was present at a marriage. This marriage is celeftial; "but," fays he, "we are not to infer " that the celestial couples are unacquainted with volup-"tuousness. . . . The propensity to unite, imprinted " by the Creator, exists in the spiritual bodies, as it does " in the material bodies. The angels of both fexes are a always in the most perfect state of beauty, youth, and " vigor. They enjoy therefore the utmost voluptuousness " of conjugal love, and that to a much greater degree than "it is possible for mortals."+

From this delirium let us proceed to the impostor.— The whole life and writings of Swedenborg depose against him. To begin with his writings, it is always God or

^{*} See the Preface to the Abridgement of Swedenborg's Works.

A Swedenborg on the celefial Jerusalem—of the fpiritual world—of the English—of the Dutch, &c.—Art. Heaven.

an angel that speaks. Every thing that he tells us he has feen in heaven himself, and he is at liberty to go there as often as he pleases. He has spirits at his command; and they reveal to him the most secret transactions. The Princess Ulrica, Queen of Sweden, sends to consult him why her brother the Prince of Prussia had died without answering a certain letter which she had written to him. Swedenborg promises to consult the deceased. The following day he returns, and addresses himself as follows to the Queen: "Your brother appeared to me last night, " and ordered me to inform you, that he had not answer-" ed vour letter because he disapproved your conduct, be-" cause your imprudent politics and your ambition were "the causes of the effusion of blood. I command you "therefore in his name to meddle no more in state af-" fairs, and particularly not any more to excite troubles "to which you would sooner or later fall the victim."-The Queen was aftonished; Swedenborg told her things that she alone and the deceased could know; and the reputation of the prophet was much increased. For my readers to form their judgment, it will be sufficient for them to know that the letter the Queen had written had been intercepted by two fenators, who profited of this occasion to give her the above lesion through the medium of Swedenborg.*

Take another trait of the Impostor:—The Countess of Mansfield is asraid of having to pay a sum of money a second time, the receipt being mislaid at her husband's death. She consults Swedenborg, and in the name of the deceased he comes to acquaint her where the receipt was to be found: He could very easily give the information

See Mr. Rollig's letter in the Monat Shrifft of Berlin, January, 1788. When the disciples of Swedenborg saw Mr. Rollig's letter appear, they gave a new turn to the story. It was no longer the Queen questioning Swedenborg about the letter; she simply asked, Whether he had seen her brother? Swedenborg as said at the end of a week to return to the Queen, and tell her things that she believed herself to be alone conversant with, after the decease of the Prince. This contrivance gives a whole week in place of a day to prepare the trick. I now learn a third; according to De Mainauduc, the letter was scarcely written when Swedenborg, without even seeing it, divines the object and distates the answer before hand. When this scheme is exploded, it is to be hoped that the brethrem will invent another.

to be fure, for he had found the receipt in a book which had been returned him by the Count. It was the Queen Ulrica who gave this natural explanation of the fact; yet The is nevertheless quoted by the disciples as an authority to prove the miracle.* Certainly we have shown enough of the impostor; but the important person for our consideration is the Illuminizing law-giver, the Sophister of Impiety; and Swedenborg's character partakes much more of this than is generally supposed. His manner would lead us to think that his hypocrify was not inferior to his impiety. Never did any man speak more of the love of God and of the love of his neighbor; never did any person more frequently quote the Prophets and the Scriptures; or affect more respect for Christ and more zeal for Christianity; never did any one better assume the character and tone of a fincere, religious, and upright man: Nevertheless, I must say, never did any man show more duplicity and impiety; never did any one conceal the most resolute design of annihilating Christianity and every Religion, under the mask of zeal, more completely. than he did. Let all his followers protest against this asfertion; to expose the two systems of their master will amply suffice to justify the imputation. I say two systems, because as Swedenborg always had two senses, the one internal and allegorical, the other external or literal, to explain and overthrow the Scriptures; so he has also two fystems, the one apparent for fools and dupes; the other fecret and hidden, and referved for the adepts; the one tending only in appearance to reform Christianity on the reveries of Deism; the other leading to all the Impiety of Atheism, Spinossim, Fanaticism, and Materialism.

I lament with my readers, that such is the nature of our revolutions, that to know and unfold their causes it is necessary to study manifold Sects, and wade through disgusting systems. Few people are aware of the multitude of Antichristian, impious, and tenebrous sactions that had overrun the earth to prepare the advent of our disasters. I myself for a long time despised these Theosophical Illuminees. But I found them at Wilhemsbaden; and the part they acted at first in concurrence with Weishaupt,

^{*} Preface to the Abridgment of Swedenborg's Works—the Edition of them by Pernetti—Essay on the Illuminees written by Mirabeau, Note 8.

Swedenborg's apparent tyltein.

on God.

and afterward in union with him, obliged me to investigate their Sect; and my reader must have a short and precise idea of each of their two systems. The first, which I call apparent, is compiled for men who still wish to preserve the words God, Religion, Spirit, Heaven, and Hell; but who, swerving from Christianity, are abandoned by the Almighty to all the absurdities and follies of Anthropomorphism. For such persons Swedenborg has on worlds, invented two worlds, the one invisible and spiritual, the other visible and natural. Each of these worlds has the form of a man; together they compound the universe,

which has also the form of a man. The spiritual world comprehends Heaven; the World of Spirits, and Hell. This Heaven, World of Spirits, and Hell, are formed to the Image of Man, that is to fay

of God himfelf.

For God is also man; indeed it is only the Lord or God, that can be properly called man .- This God man is uncreated, infinite, present every where by his humanity-Though God and Man at the same time, he is but of one nature, one essence, and particularly but one in person.-It is true, there is a God the Father, a God the Son, and a God the Holy Ghost, but Jesus Christ alone is the Father, the Son, and the Holy Ghost, according as he manifests himself by the creation, redempti on, or sanctification; and the Trinity of persons in God, according to Swedenborg, is an impiety which has produced many others.

This doctrine against the Trinity is one of those articles to which the Sophister and his disciples most frequently advert, and particularly inlift upon, even in their

Catechisms for children.

on Man.

Though we are to believe the existence of but one nature and of one person in this God-Man, Father, Son, and Holy Ghost, yet in each man we are to conceive two distinct men; the one spiritual and interior, the other exterior and natural. "The Man-spirit or interior, has a heart, lungs, feet and hands, and all the different parts of the human frame, which belong to the visible and exterior man.*

^{*} Every thing that is faid here of this fystem is extracted either from the Works of Swedenborg, which I have in my possession, such as his Doctrine of the New Jerusalem, his Spi-

There are also three distinct things in every man, the body, the soul, and the spirit. We are all acquainted with the body, and Swedenborg makes no change in it; but his spirit is that interior man, who has a heart, lungs, and a spiritual body entirely modelled on the natural body. But the soul, that is the man himself, children receive from their father; the body is the envelope and is of the mother.

Notwithstanding this body, this spirit, and this soul, every thing that man thinks or that he wills is infused into him through the influence of Heaven or of Hell. "He imagines that his thoughts are actually his own, and his volition in himself and from himself, while nevertheless the whole is insused into him. If he believed the real fact, he would not then appropriate evil actions to himself, for he would reject them from himself to Hell, whence they come. Neither would he appropriate to himself good actions, and for that reason would pretend to no merit from them. He would be happy; he would fee according to the Lord, the Good and the Evil; "* or, in other words, he will find that he is master neither of his thoughts nor actions; that he is deprived of free-agency, and that he can neither merit nor demerit.

This poor being who so grossly mistakes himself when he believes himself to be thinking or acting of himself, has also fallen into a multitude of other religious errors, because he does not rightly understand the facred scriptures. In the Books of Revelation every thing is allegorical, every thing has two senses, the one celestial, spiritual, interior; the other, natural, exterior, literal. It is from not having understood the spiritual and celestial sense that Christians have believed in the Son of God made Man, and in his death on the Cross for the Redemption of mankind. Swedenborg, one day present in Heaven at a great council, heard and repeats these words of an angel, who was a great divine: "How is it possible that the Christian world can abjure sound reason, and rave to such a degree as to establish the fundamental

ritual World, his Apocalypse Revealed; or from divers abridgments of his Works in French and English, made by his disciples.

^{*} Extract from the New Jerusalem and from the Arcana, Art. INFLUENCE, No. 277.

" principles of their belief on paradoxes of fuch a nature. " which evidently militate against the divine essence, the "divine love, the divine wisdom, the omnipotence, and "the univeral presence of God? What he is supposed "to have done, a good mafter would not have done against "his fervants, nor even a wild beaft against its young!"* The fame angel told him many other things, which overturn all the remaining articles of the Christian belief .-One point in particular he afferts, which must give pleafure to the wicked, when he teaches them to scoff at Hell, particularly when he fays, that it is contrary to the divine effence to deprive a fingle man of his mercy; that the whole of those dostrines are contrary to the divine nature, which the Christian world does not seem to be aware

of. +

Another part of the doctrine which must be also very acceptable to the wicked, is the flate with which Swedenborg flatters them in the other world, and the time he gives them after death to gain Heaven. According to his new Gospel, the instant that man believes to be that of his death, is the moment of his refurrection; and no other refurrection is allowed of. At that very instant he appears in the spiritual world under the human form, exactly as if he was in this world; under this form he becomes an angel, and no other angels exist but those who become so at their departure from this world. All these angels inhabit the world of spirits, and are received there by other angels, who instruct them in the spiritual sense of the Scriptures. They are allowed till the age of thirty to learn this fense, and to repent in the world of spirits. But lest we should revert to the delirious Illuminee, let us hasten to that part of his doctrines which constitutes the grand hopes of his disciples on earth. After having expounded all the mysteries of Christianity according to his spiritual and allegorical sense, that is to say, after having substituted his doctrines to those of the Gospel, Swedenborg informs them, that the day willcome when the whole of his doctrine shall be received in this world. This happy day will be that on which the New Ferusa-Jerusalem. lem shall be re-established on earth, This New Jerufalem will be the reign of the new church, of Jesus Christ

His New

See Abridgment of Swedenborg, Art. REDEMPTION. + Ibid.

reigning alone over the earth, as he formerly did over our forefathers before the deluge. It will be the golden age of true Christianity; and then the revolution foretold by Swedenborg will be accomplished with his prophecies.

Such is that which I have denominated the apparent fystem of the Baron de Swedenborg, My readers may eafily observe, that such tools in the hands of the adepts must suffice to eradicate true Christianity from the minds of their dupes, and to make their New Jerusalem a plea for those revolutions which, in order to recall ancient times, are, in the name of God and of his prophet, to overthrow all the altars and thrones existing under the present Jerusalem, that is to say, under the present church-

es and governments.

From the midst of this chaos of delirium, and these prophecies of rebellion, let us bring forth that other fys- His hidtem, which appears to have been referved to the profound den fysadepts. It is that of Materialism and of the purest Athe-tem. This fystem is occult in Swedenborg's works, but it is wholly contained in them. Here we should no longer have to deal with the prophet in delirium, but with the most artful Sophister, were I not aware that such hypocrify is not entirely incompatible with a difordered mind. I will explain: it fometimes happens, that the minds of men will rave on certain questions, though perfectly senfible and reasonable on others. There are also madmen who will constantly pursue their object; their principles may be extravagant, but they never lose fight of their confequences. They will even reason on them, and combine them with all the art of the most subtle Sophister. I think it is in this class that Swedenborg is to be ranked; I believe it, because not only his writings, but many circumstances in his life, serve to confirm the conjecture. For example: at Stockholm, after having made a general officer (who came to pay him a vifit from Mr. Euler, the Prince of Orange's librarian) wait in his antichamber for a confiderable time, he at length came to him and made his excuses, by saying, Indeed, General, just at that moment St. Peter and St. Paul were with me; and you eafily apprehend, that when one receives fuch visitors one is in no hurry to difinife them. - My readers must as easily conceive the opinion the General formed of the Baron, and the account he gave of him to Euler,

At another time, on a journey from Stockholm to Berlin, one of his companions, awakened by a noise which Swedendorg was making, and thinking he was ill, went into his room. He there found him in bed, fast asleep, very much agitated, and in agreat heat, repeating in a loud voice the questions and answers of a conversation which he dreamt he was holding with the Virgin Mary. The next day his fellow traveller asked the Baron how he had slept the night before; he answered, "I had yesterday asked a favor of the Virgin Mary in the most pressing manner; she paid me a visit this night, and I had a long conversation with her."

The first of these facts will be vouched for by Mr. Euler; and with respect to the second I think it is as well

founded.

We will now show how these anecdotes are blended with the history of a Sect that has powerfully contributed

towards our Revolution.

Swedenborg, anterior to the derangement of his mind, had formed a system leading to Materialism; and this continued deeply rooted in his mind after his illness. He then added his male and female spirits, and some extravagances of the fame nature. With respect to the remainder of his fystem, he follows up his principles in a confequent manner, and unfortunately the whole tends to Materialism. Sophisters and infidels, no doubt, soon perceived that they could make a tool of this unfortunate man; they let him up as a Prophet, and his reveries were opposed to the truths of Christianity. Let us for a moment attend to his most zealous and artful apostles. It is thus that they speak of his first works, in order to captivate the reader's mind in favor of his subsequent writings. " According to the discoveries made by the Baron de Swedenborg, every human body confifts of feveral " orders, of forms diffinct among themselves, according to " the apparent degree of purity respectively belonging to " each; that is to fay, in the inferior degree is to be found " the basis or receptacle of the second degree, which is " more pure and more interior than the first. " fame manner, the fecond ferves as the basis or recepta-. " cle for the third, which is more elevated, and is the " purest and most interior of the three. It is in the latter " that resides the human spirits, which is an organized " form ANIMA, corresponding with the corporal spirit

ANTMUS, and vivifying it, while it derives its own life

" directly from the spiritual world."*

After having feen this famous discovery of the master, and on which the disciples lay so much stress, let us inquire what are the true fignifications of, or real expressions appropriate to this human spirit or organized form, which Swedenborg calls the foul; or to this corporal spirit denominated animus. This foul and this spirit will be found to be no other than organized matter, one of those bodies which is called the germ, and which are as much matter, both in the animal or vegetable reign, as the body, the branch, or the fruits they produce. It is easy then to conceive what Swedenborg means by form or foul, or by that spirit which has lungs, feet, and all the different parts of the human body. The foul is organized matter, and the spirit is living matter. Terms may be changed, but in fact nothing is to be found but matter, and a monster of hypocrify, who, after the example of the foul, will reduce his God to matter also. To prove this affertion, let the following proposition be noticed—God is life, because God is love-Love is his essence, wisdom his existence-The heat of the spiritual Sun is love, its light is wisdom+ What a deal of twifting and turning to say, that God is no more than the heat and light of a Sun supposed to be spiritual; for if God is love and wisdom, and that this love and wisdom are only the heat and light of this Sun, is it not evident that God is nothing more than the heat and light of that Sun. When, therefore, the reader shall, in Swedenborg's works, meet with expressions such as these, God is life, because God is love, and he alone is life, he will naturally substitute God is life because he is heat; he alone is life because life is only supported by heat; and he will have Swedenborg's real meaning. This might still leave some idea of a spirituality, if this Sun, whose light and heat are God, was really spiritual; but for the folution of this question let us again appeal to Swedenborg, and we shall find that the spiritual fun is nothing more than atmospheres, receptacles of fire and of light, the extremity of which produces the natural

^{*} Dialogues on the nature, the object, and evidence of Swedenborg's theological writings, London 1790, page 24 and 25.
—Allo the Animal Reign, and the Economy of the Animal Reign, by Swedenborg.

See the Abridgment of Swedenborg, Art. Gon.

Jun. This also has its atmospheres, which have produced by three degrees material substances .- These same atmost pheres of the natural fun, decreafing in activity and in expansion, ultimately form masses whose parts are brought. together by the pression of weighty substances that are fixed and at rest, and which we call matter.* In clearer and more intelligible language, here will be the Deity and its generations according to Swedenborg. In the first place, a Sun, supposed spiritual, forms itself in the higher regions of the most ardent and luminous fire: the heat and light of this fire is God. This God, in this state, as well as this Sun, is nothing more than matter in a flate of expansion, agitation, fire, and incandescence. As long as matter remains in these burning regions, Swedenborg does not chuse to call it matter, but the spiritual sun. Particles less subtle, or not so much heated, are carried to the extremity of these regions. There they cluster together, and the natural fun is formed. They are not matter as yet; but the groffer particles of this fecond fun unite together at the extremity of its atmospheres; there they clump together, cool, thicken, and form heavy maffes, and at length acquire the appellation of matter. These particles are no longer God, or the spiritual sun, because they are no longer in a state of fire. What then is this God of Swedenborg, if it is not fire, or all matter in a state of fire, ceafing only to be God, when it ceafes to be burning and luminous? And what abominable hypocrify is this, where, under the cloak of thus changing the terms, the most downright materialism is preached?

Let my reader form what opinion he pleases as to the man who has broached such impious absurdities; he must never forget that there exist men always ready to adopt the most extravagant errors. Some because they are unable to distinguish a sophism, others again because their impiety leads them to rejoice at every new blasphemy.—Swedenborg has met with disciples of both these descriptions; and hence arose two distinct Sects, the one public, the other occult. The first comprehends those men so easily imposed upon by hypocrify, and by their own credulity; they had called themselves Christians and adored Jesus Christ; but when Swedenborg had called his God heat and light; or his spiritual sun by the name of

bid. Art. CREATION.

Jesus Christ, they still continued to think themselves the followers of Christ, though they were only the Spectators of Swedenborg's reveries. He evidently is the declared enemy of the principal mysteries of revelation, particularly of the Trinity, and of the Redemption of mankind by the Son of God dying on a cross for the salvation of finners; he nevertheless talks a great deal about revelation; he assumes a devout tone, and with his allegorical and spiritual sense would appear rather to reform than to. destroy all; and his followers do not perceive that with his allegorical fense he is only repeating the arguments of the Sophisters against revealed religion, in order to renew all the follies and impieties of the Persians, Magi, and Materialists.* They tell these poor people of his miraculous visions, of his prophecies, and of his discourfing with the angels and spirits; they are ignorant of the first principles of criticism, and believe in all these marvellous stories of Swedenborg, just as children do in the history of Raw-head-and-bloody-bones told them by an old nurfe.

The new Jerusalem in particular has gained over many profelytes to Swedenborg. I observe in one of the most famous abridgments of his works, that so early as the year 1788, the single town of Manchester contained SEVEN THOUSAND of these illuminized Jerusalemites, and that there were about TWENTY THOUSAND in England. † Manyof these beatisted beings may be very well intentioned; but with this new Jerusalem they daily expect that great revolution which is to sweep from the earth every prince and every king, that the God of Swedenborg may reign uncontrolled over the whole globe. ‡ And that revolution, which they saw bursting forth in France, was nothing more in their eyes than the fire that was to purify the earth to prepare the way for their Jerusalem.

^{*} Some readers, I know, will be furprifed to see me charge with materialism a man who talks so much of the spirit, soul, God, and religion. But I must request them to weigh the proofs adduced before they decide against me. Had I been writing another fort of work I might have prolonged the discussion; but I think I have said sufficient to prove, that Swedenborg never acknowledged any other spirit but matter, or the elementary fire.

⁺ Ibid. Preface to a note, Page lxviii.

I See his Apocalypse Revealed.

Should they still remain in the dark as to the menacing tendency of such doctrines for every state, let them learn it from the revolutionary Sophisters. They have publicly declared the hopes they have conceived of those Sects that are springing up on all sides particularly in the north of Europe (Sweden) and in America. They even in plain terms express their expectations grounded on the great number of Swedenborg's sectators and commentators.*

And indeed if we do but cast our eyes on those that are most admired by the Sect, we shall find all the grand principles of the revolutionary Equality and Liberty, and those Jacobinical declamations against the Great, the Noble, and the Rich, and against all governments. We shall find, for example, that their Religion, or their new Jerufalem, cannot be welcomed by the Great, because the Great are born transgreffors of its first precept. Neither can it be approved by the Nobles, because when mortals aspired at nobility, they became proud and wicked. Still less can it be admired by those who do not delight in the confusion of ranks, because the pride of ranks produced inhumanity and even ferocity; and even long before the revolution we shall see the adepts inculcating that grand principle of anarchy and revolution, that the law is the expression of the general will, and thus preparing the people to difregard every law that had been made heretofore, either by their fovereigns, their parliaments, or their fenates; encouraging them to found the alarm, to overthrow them all, and to substitute the decrees and capricious conceits of the populace in their stead.

But all this revolutionary concatenation as yet only characterifes the dupes of the Sect of Illuminizing Jerufalemites. The profound adepts had taken refuge in the dens of the Roservician masorry. Those were their natural asylums, the greater part of the tenets perfectly coinciding with those of the ancient Roservicians. After the example of their Doctors, Swedenborg tells us, that his doctrines are all of the highest antiquity, and similar to those of the Egyptians, the Magi, and the Greeks; he even afferts them to be anterior to the deluge. His new Jerusalem has also its Jehovah, its lost word, that has

^{*} Preface to the Physical Observations, anno 1790, by La Metheric.

been at length revealed to Swedenborg. Should any perfon be tempted to seek it elsewhere, he must go in quest of it among those clans where Christianity and political laws are not known.* Swedenborg tells us, that it might be found in the north of China, and in Great Tartary, that is to fay among that species of men who have preserved the most of that Equality, Liberty, and Independence, which the learned Jacobins pretend to have been anterior to civil fociety, and which most certainly is incompatible with it. Here then it appears, that Swedenborg's views coincide with those of the occult lodges, aiming at the overthrow of every religious and civil law, and at the downfall of every throne. His God heat and light, his God fire and spiritual sun, his twofold world and twofold man, are only modifications of the God light and the twofold principle of Manes. The Roficrucians must then have found in Swedenborg's systems what they so much admired in the Manichæans. Their Magic, Evocations, Eons, Cabal, &c, were to be traced in the male and female spirits. In short, what numberless adepts must not this new ferusalem, or revolution, carrying man back to primitive Equality and Liberty, have found in the occult Lodges? It was there indeed that Swedenborg's mysteries become connected with those of the ancient Brethren. These new or compound adepts styled themselves Illuminees. Notwithstanding the Atheisin and Materialism of their master, they, after his example, perpetually talked of God and of spirits; they even affected to speak much of God, and people were persuaded that they believed in a Deity; hence they received the denomination of Theosophical Illuminees. Like the writings of their founder, their history is a mere labyrinth of implety and imposture. It will suffice for our readers, at

^{*} Swedenborg's expressions are, De hoc verbo vetusto quod ante verbum Israeliticum in Asia fuerat, referre meretur hoc novum; quod ibi adhuc reservatum sit, apud populos qui in Magna Tartaria habitant. Locutus sum cum spiritibus et angelis qui in mundo spirituali inde erant, qui dixerunt quod possideant verbum, et quod id ab antiquis temporibus possederint—Quærite de eo in Chinâ et sorte invenietis illud apud Tartaros. (Apocalipsis Revelata, Chap. 1. No. 11.) Is not this a continuation of that same plan, always holding out nations plunged in the most savage ignorance, and a perpetual prey to anarchy, Equality and Liberty, as the models to which we ought to look up?

this period, to know that their head-quarters was at Avignon;* that they had a famous lodge at Lyons; that they were fpreading chiefly in Sweden, and were making progress in Germany. Their mysteries at that time had mingled with those of the Martinists; or it might be more correct to fay, that the Martinists were only a reform of the Swedenborgians; and in France the appellations of Illuminee and Martinist were synonymous. In Germany they began to distinguish themselves under the names of Peilaletes and Benevolent Knights. But whatever may have been their assumed names, they most certainly of all the modern Masons were the nearest of kin to Weithaupt. Systems and means may have differed sufficiently to excite jealousies; but on both sides we find the same determined with for a revolution as antifocial as it was anti-religious. They were equally ardent in their defire of multiplying their adepts, by a general intrusion intothe Masonic Lodges. Both Sects had their deputies at Willemsbaden, and I will describe their mutual contests and fuccesses in the following Chapter,

* In a work under the title of The Red Lodge discovered to Sovereigns, I read, that "the Rite of the Theosophical Illumis" nees appears to have taken its origin at Edioburgh, where "the Red Lodge was formed by a scission from the Blue Lodge g. "that this Red Lodge (of the Theosophical Illuminees had "immediately established a subordinate Lodge at Avignon." (Page 9 and 10.)—I should have been very glad to have sound proof of this origin, as at present it rests on the bare affertion of the author. Be that as it may, however, the Illuminees of Avignon are sufficiently well known in France. Ever since the year 1783, that Lodge has been looked upon as the parent stock of all those that have since spread over France with their abominable mysteries.

And here I think it right to fay, that this Red Lodge discovered to Sovereigns is by no means the work that I nentioned in my second volume under the title of Depositions made by Kleiner. The extracts made from this latter work, and which are in my possession, give me reason to think, that it contains details of a very different nature. The author there speaks as an eye-witness; and, among other things, gives the tradition current in his Lodge, and with respect to the lessons that Weishaupt is supposed to have received from a certain Kölmer.—These depositions would be a valuable document; and it is, perhaps, on that very account that the Illuminees have destroyed it. At least I am obliged to say, that, notwithstanding the namerous inquiries which I have made, I have not been able to procure it.

Note to CHAP. IV. vide Page 81.

I think it incumbent on me in this place to mention the oba fervations which I have heard, and the strictures that I have received from divers Masons, on what has been said of their degrees in the second volume of these Memoirs. According to some of the Brethren, I have faid a great deal too much; according to others, I have not faid enough. The reader will easily conceive, that the former consists of those Brethren in whose favor an exception has been made, as too honest and upright to be admitted to the higher mysteries; and that the latter are men who, after having been admitted into the occult Lodges, bluth to think that they could ever have deferved fuch an admission. Both are entitled to my thanks; I also owe them an answer; more particularly those German observers, who have been kind enough to fend me fome very important discussions on Majonry, and whose learning can only be equalled by their politeness. They are persons of too accurate understandings not to perceive that their negative testimony must naturally vanish before the positive evidence of those who confess the whole. A very ancient Mason, speaking of a particular Lodge of which he had been a member, told me, " He was perfectly " aware, that several Masons, respectable for the purity both " of their religious and political principles, and of their gene-" ral conduct, had often attended a certain Lodge; but that he " also knew what precautions were taken when they were pre-" fent; and further he could affert, that the generality of the "Brethren belonging to that Lodge had been the most ardent " promoters of the Revolution. Some of them had held high " stations in it, and one of them had become minister." These precautions taken are more than a fufficient answer to those who have not feen any thing improper, tho' admitted to the Lodges.

In the second place, my German observers, though they wish to justify the institution and views of Free-masonry, candidly confess, that Masonry has been corrupted for more than these three hundred years past; and this is more than sufficient to

prove the intrigues to which it has been subservient.

The priocipal objection made by these gentlemen is, that I have consounded Pree-masonry, which has but three degrees, with the new and ancient Rosecrucians, and other degrees of modern creation. My answer is, that if ALL Masons are not Rosecrucians, ALL Rosecrucians are Masons; that I have made the proper exceptions for the first three degrees; but that will not hinder these first degrees from being, as they really have been for this long time, a noviciate for the Rosecrucian degrees. I will not dispute upon terms; let any person give me a name by which I may call this body of Apprentices, Fellowers for Massers, and Rosecrucians, and I will with pleasure admit it; but till that be done I must speak such a language as my readers can understand. In short, I know that Masonry tormerly existed without Rosecrucians; but I should be glad to

fee it proved, that those occult mysteries now removed to the Reficrucian degrees did not belong to the first three degrees. I think I could prove that they did; and the inference would be, that Masonry at no time could have been free from those dangerous mysteries or real plots. At present it suffices for my object, to have proved what the Masonry of the present day is; and that is most certainly demonstrated by the very nature and the authentic documents of its higher degrees. To the proofs already adduced I am now enabled to add (if I chose it) memorials, letters, and formal declarations of repenting Masons, certainly not men whose testimony could be questioned. One of these is a worthy magistrate, who, admitted a Free-mason about the year 1761, had passed a great part of his life in the dark recesses of Masonry. The other is a military man, at prefent as zealous for his religion as he formerly was for the mysteries of Masonry. The first declares, that what I have said of Malonry is true, but that I have not faid all. The latter writes me word, that I have rather foftened than exaggerated the occult degrees. In fact, the former gives me a clearer infight into the three Rosicrucian degrees; the first is entirely Christian; the fecond is denominated the Founders, or the Cabal; the third is that of the Natural religion. The particular object of this third degree was, 1st, to avenge the Templars; 2dly, to feize on the island of Malta, and to make it the first feat of natural religion. He told me indeed things fcarcely to be credited. For example, and thefe are his words, " That about the " end of the year 1773, or in the course of 1774, the Lodge of " which he was Mafter received a letter from the Grand Orient, 61 purporting to be a copy of a letter which it had received " from the King of Pruffia. It was only to be communicated "to the Knights of Palestine, the Knights Kadosh, and the "Scotch Directory. This letter was transmitted to us by the " corresponding Lodge; and though it had already been read " in feveral Lodges, it only contained three fignatures. It ex-"horted us, in order to fulfil the oath we had taken, to fign an " obligation to march at the first requisition, and to contribute " both by our perfons and our meral and phylical powers, to the " conquest of the island of Malta, and of all the former posses-"fions, fituated in the two hemispheres, which had formerly " belonged to the ancestors of the Masonic Order. The object " of our establishment at Malta was the possibility of converting "that island into the feat of natural religion." I objected to the author of this memorial, that if I wrote this account nobody would believe me. Let people believe or not, as they please, he answered, I both faw and received the letter; my Lodge, however, refused to fign it:- I also say, let it be believed or not, I have the memorial and can attest, that the author is a man much and defervedly efteemed by all who know him.

The fecond Observer, who is also a repenting Mason, informs me, 1st, That in the hypothesis I had advanced on the origin of Masonry, I had only copied one of the Masonic Traditions, which taught that Manes was the real founder of Masonry, 2dly, That "in the Lodges of the Knights Kadosh, af-

ter all the oaths, ceremonies, and trials, more or less terri-"ble, wicked and impious, three Manikins are shown to the " Candidate, representing Clement V. Philippe Le Bel, and " the Grand Master of Malta, each attired in the attributes of "their dignities. The unhappy fanatic is here to swear eternal " hatred and death to these three proscribed persons, entailing " that hatred and death on their successors in their default. He " there strikes off the three heads, which, as in the degree of " Elect, are real when they can be procured, or filled with " blood if fictitious. He does this, crying out vengeance, ven-" geance! &c." It is evident that I had softened the barbarity of this decree, for I had spoken but of one head to be struck off; when in reality there are three. I am not at liberty to name these two Memorialists; but two other witnesses I may name. -The first is the Count de Gilliers, who, living on intimate terms with great and profound Masons, had so well laughed them out of their fecrets, that he gained admission into the Lodges without undergoing any trials; and he makes no difficulty in faying, that he has been an eye-witness to three-fourths of what I have said. The other, the Count D'Orfeuille, gives me leave to fay, that though he was for a long time the Master of a Lodge, he can observe but very slight differences between the Rosicrucian degrees which he has given and seen

given, and those which I have described.

I am at present in possession of twenty original Masonic degrees; and of four accounts of the Rokerucian degrees, two in manuscript and two printed. The first was sent me from Germany, the fecond from America, the third was printed in France, and the fourth in England. They differ confiderably from each other: but all of them coincide in about fifteen lines. precifely the most impious, those which contain the Masonic explanation of INRI. The account which I followed in my fecond volume was that published by the Abbé Le Franc in his Voile Levé, and his Conjuration decouverte. Several Masons had informed me, that he had accurately delineated the proceedings of the Lodges; but I am now able to fay whence he had procured those Masonic decrees whose ceremonies he had fo well described; and I learned it in the following manner:-One of these respectable Ecclesiastics who have found a recreat in the generofity of the English nation from the persecutions of his countrymen, and who to the greatest simplicity of manners joins the knowledge and practice of his duties, Mr. De La Have, Curate of Fié in the diocese of Mans, hearing that I was writing on Free-majorry, was kind enough, before he had feen my work, to fend me some Memoirs that he had written on the fame subject. When he came to ask me my opinion on them. I told him, "that, allowing for difference of ftyle, his work had " long fince been printed, and the Jacobins in return had mas-"facred the Author at the Carmes on the famous fecond of September." I then showed him the Abbé Le Franc's work, who had added but little to his, and both had fallen into the fame error in attributing the origin of Masonry to Socious -This worthy ecclehaftic answered me, "That he had been

of perfectly unacquainted with the existence of the Abbé Le "Franc's work, but that he could easily account for its coin-" cidence with his. I had, said he, several Free-masons in my " parish. In my neighborhood in particular was that unfortu-" nate Fessier, a samous Brother of the Lodge at Alençon, since become fuch a terrible Jacobin, and the intruded Bilhop of " Séez. Several of these Masons renounced their errors; and, as a proof of their total renunciation of the Lodges, they gave me up all their papers and Masonic degrees. I had made a digest of these degrees. Mr. Le Franc, who was at that pe-" riod in our diocese, pressed me to publish them; but I did of not dare do that, for fear of the Masons, and I rather choice " to give a copy of the whole to Mr. Le Franc, requesting him" to use it as he thought fit. Mr. Le Franc went to Paris; the "Revolution took place; and he doubtless thought it wou'd " be useful to publish the work I had given him, having first "improved it by the polish of his style; and he certainly has "done it better than I could. If his work has done any good, "I am happy that he published it; but I am very forry to re-"flect that it caused his death."-This latter sentiment, and the fear lest I should suspect the Abbé Le Franc of a breach of confidence, feemed folely to occupy this worthy man's mind. I could not help praifing Mr. Le Franc for having had more courage in publishing the work than he had had; and he had besides given it the style of a Man of Letters. The point, however, most interesting for our object is, to find in this anecdote a new proof of the authenticity of the degrees published by the Abbé Le Franc, which I had quoted with fo much confidence; The testimony of repenting Masons is far more to be relied on than the affertions of those who continue to be dupes or persist in their errors .- I address this note to those readers who may fill entertain any doubt of the authenticity of the degrees as I have published them. I also declare to the adepts, that nothing would give me greater fatisfaction than to fee an answer founded, not on nonfence and scurrilous abuse, but on good reasoning. I am perfectly aware, that a very excellent work on Maforry might be made. Their Letters and my Answers, with other materials that I have by me, may, perhaps, at some future time, furnish the subject for such a work.

CHAP. V.

Knigge's Intrigues and Successes at the Congress. Official Reports of the Superiors of the Order .- Multitude of Masons illuminized at this Period.

F all the general affemblies that had been held by First the Masons for these last twenty years, whether at means em-Brunswick, Wisbaden, or in any other towns in Germa-ny, none could be compared with that of Wilhemsbaden, gain over either for the number of the deputies or the variety of the Con-Sects of which it was composed. One might say, that all gress. the incoherent elements of Masonry had been thrust into one den. Knigge informs us, that he had had the honor of being deputed by his ancient brethren; that he might have taken his feat and been present at the deliberations; but, foreseeing the issue of it, he thought he could more usefully serve the cause of his new Illuminism by directing the part that Minos-Dittfurt was to act in the interior of the Meeting, while he himself would hover around and observe the exterior. His first plan of attack was to gain the Templar Masons of the Striet Observance, with whose secrets he was well acquainted, and he had frequently attended their Lodges, that he might thro' their means ensure a majority of votes. Had he succeeded in this plan, Weishaupt's code would have been decreed at this general congress, and would have become at once the standard law for millions of Masons scattered throughout the globe, who would thus have been illuminized and ready to fally forth from their lurking places at the command of their Antifocial Chief.

When describing this plan of attack, Knigge takes care to inform his readers why he abandoned it:---" I own " (fays he) that I always retained a certain predilection " for my former brethren of the Striet Observance; I " had already illuminized fo great a number, that I was " in hopes of uniting their fystem with ours. My inten-"tion most certainly could never be to deliver up to the "Congress all our papers, and thus to put ourselves at

" the mercy of the deputies. I had not received fuch pow-

"ers from those who fent me. And beside, we, who did
not seek after that power that gives greatness, rank, or
riches; we, who did not seek to reign in splender and
in the eyes of the public; we, in short, whose constitution was to act in silence and with secrecy; how could
we go and make ourselves dependent on an Order so
destitute of unity in its systems.

"I made, however, an offer of my fervices; I made it both in writing and by word of mouth; and all the an-

"fwer I received was, that I might fend or present my papers to the Congress, and that they would judge of those parts that were to be approved or rejected."*

Stung to the quick at fuch contempt, Knigge conceived himself absolved from all his oaths, and from every cuty toward his ancient brethren. Abandoning all hopes of conquering the whole body, he resolved to attack them one by one, and then to gain over the whole body, Lodge by Lodge. He agreed with the affestor Minos to direct their whole attention in future toward two points; the first, to hinder the assembly from passing any resolutions detrimental to the interests of their Illuminism; the other, to facilitate its intrusion into the Lodges, and that with so much art that no degree, nor any Grand Master, could be an obstacle to the domination of the Bavarian Brethren; and that means should be found sooner or later to unite the code of the Illuminees with that of the Masons. -Such was the object of the mission entrusted by Knigge to his co-adept Minos, whom he charged to get the following refolutions passed: " 1st, A fort of union of all " the Masonic systems in the first three degrees, so that a " Mason admitted to these three degrees should be ac-"knowledged as a true brother by every Lodge of what-" ever class or system it might be .- 2dly, That in common Masonry no mention should ever be made of the " higher degrees or of the unknown Superiors. 3dly, "That all transmitting of money to the Masonic Supe-" riors should be forbidden .- 4thly, That a new code " should be prepared for the brethren .- 5thly, That eve-" ry Lodge should choose its own Superiors and Direc-" tory, that is to fay, should declare to which Grand "Lodge they chose theirs should be subject."+

* Last Observations of Philo, Page 83.

[†] Original Writings, Vol. II. Knigge's Report of Dimeh #132, or January 1783.

While Mines was thus following his instructions within, Knigge was without, acting the part of Infinuator and Scrutator. " I fought to know, (fays he in the fame re-" port to the Areopagites) and I knew what turn things " were taking in the affembly. I knew all the different " systems that different parties wished to make predomi-"nate; I then entered into a correspondence, which I still "continue, with the Chiefs of Zinnendorf's party.* " also founded the Chiefs of other parties by various means. " Several came of themselves and disclosed themselves to " me, entrusting me with all their fecrets because they "knew that I was folely actuated by a wish for the gen-" eral good, and not by personal considerations. In short, " fome of the deputies learned (I know not how) that our "Illuminism was in existence. They almost all came to " me to entreat me to admit them;—I thought it proper " to exact the reverfal letters (of our candidates) from " them, commanding them to keep absolute silence on the " subject; but I took care not to entrust them with the " least part of our secrets. I only spoke to them of our " mysteries in general terms, during the whole time that " the Congress continued."+

This method of proceeding, and the art with which he infinuated that Mafonry, undoubtedly, was in poffesfion of mysteries of the highest importance; but that the profound Masons, who were in possession of such mysteries, were not to be met with at the congress, greatly augmented the curiofity and stimulated the ardor of the deputies for his Illuminism. The care with which he took the reverfal letters, the character of candidate, the promife he exacted at the fame time of all these deputies not to fecond any proposition detrimental to the new brotherhood, were sufficient to ensure him against any resolutions that might be entered into by the meeting. Beside, the dispositions he observed in these deputies were sufficient to strengthen his hopes. "I owe them the justice to fay," he continues in his report, " that I found the greatest copart of them in the best dispositions; that if their con-

† Original Writings, Vol. II. Knigge's Report of Dimeh \$122, or January 1782.

^{*} This fystem of Zinnendorf was an incoherent medley of the Scotch and Swedish degrees, of the Knights Templars, of the Confidents of St. John; and at that time was the predominant fystem in Germany.

"duct was not effective it was for want of having been untured in a better school.*... It was with please fure I observed, that if the excellent intentions that had brought these men together from all corners of Mason-ry, were not more efficacious, it was because they could not agree on principles. Most of them appeared to be ready to follow any system that they judged conducive to give to their Order that utility and activity that was

"the object of all their wishes."+

Whatever may be the partiality of the historian for the Masonic Brotherhood, it will be impossible for him to invalidate this terrible evidence of Knigge against their chosen and privileged members; against those whom the Order judged most worthy of representing it in solemn congress. No man can misconceive the signification of best dispositions or of excellent intentions in the mouth of Philo-Knigge. They evidently demonstrate men who needed only to be made acquainted with the means of working a revolution of impiety and anarchy, to undertake it. This vast Brotherhood of Masons must, at this period at least, have been forcly affected in its higher mysteries. It was prepared for conspirators even of Wei-

shaupt's stamp.

Certain of fuccefs, Knigge feems to have left the asfembly to its disorderly deliberations; and notwithstanding the imprudence with which he taxes Minos, the latter succeeded in obtaining the decree of the principal particulars agreed between them. It was forbidden that any brethren should call each other Heretics (Verketzern). It was decided that the first three degrees alone should be looked upon as effential to Masonry. Commissaries were named to digeft certain regulations, the plan of which had been given by the affembly, as well as of a general code. The choice of the higher degrees and of fystems was left to the decisions of each Lodge. The rest of the deliberations were as boifterous as might be expected from the variety of Sects. I have before me a manuscript account of this affembly written by a very learned Mason, and it contains nearly as much lamentation as it does instruction. Among other things I find, that the Duke Ferdinand of Brunswick was proclaimed Grand Master of all Masonry, and that few members recognized him as

^{*} Ibid.

[†] Last Observations, Page 85.

fuch. Again I fee, that it was wished to abrogate the fystem of the Templar Masons, whose abominations and secrets had been exposed by some false brother in a work called The Stone of Scandal, but that sew Lodges would obey the abrogation. Moreover an attempt was made to quash all Sees and Schisms; but they neither could be overpowered, and confusion continued to prevail with redoubled force.

Let us however observe, that if any system can be said to have gained a preponderance it was that of the Philaletes, a fort of spurious offspring of Swedenborg. The most famous Illuminees of that set, Wilhermoz, St. Martin, and La Chappe de la Henriere, had made an attempt to connect themselves with the Hero of Crevelt and Minden; it is even afferted, that he was missed by their appellation of Philaletes and of Benevolent Knights. Strong, however, in his protection, neither they nor their agents fpared any pains to carry the day at Willemsbaden; they were well supported, and victory must have infallibly declared in their favor, had not Knigge already gained over so many of the deputies. Hence the result of this too famous congress was to have been the delivery over of all the Masonic Lodges, and, with them, of all the governments of Europe, to two Sects of Illuminees, the most impious and the most disastrous in their views, and most unrelenting in their zeal for the overthrow of every religion and of every government whatever.

I know not into which of these two sects the Count de Virieux had been initiated; but either might have fuggested the manner in which he described the result of this Masonic Congress. On his return to Paris, being complimented by the Count de Gilliers on the sublime fecrets he had been in quest of at Willemsbaden, and pressed a little by the farcastic style with which the Count was wont to jeer the Brotherhood, he at length answered, " I " will not tell you the fecrets I bring; but what I think I " may tell you is, that it is all much more ferious than s you think. The fact is, that a conspiracy is now con-" triving, and that with so much art and of so profound " a nature, that it will be very difficult for Keligion and
"Nations not to fink under it." Happily for Mr. de Virieux, faid Mr. de Gilliers when he told me this anecdote, the Count had a great fund of probity and upright. ness. What he had learned on his mission so disgusted

him with the mysteries, that he abandoned them and became a very religious man. It was to this event that his great zeal against the Jacobins may be attributed.

Unfortunately for all nations, these plots did not inspire the other Masonic Deputies with a similar horror. The Congress being terminated, Philo-Knigge hastened to reap the benefit of his intrigues; and his harvest was much more plentiful than he expected. On the breaking up of the affembly, the deputies flocked to him to beg admission to the mysteries. Such candidates needed no long noviciate, or tedious trials in the minerval schools: they were to be conducted quickly to the mysteries; and Knigge admitted them to the degrees of Epopt and Regent, which they all received (he tells us) with enthufia/m.* ... All of them were enraptured with our degrees " of Epopt and of Regent; all were enchanted with these " master-pieces, for so they styled these degrees. Two " only made some slight observations on certain expres-" from, that may be eafily changed according to local cir-"cumftances, and particularly in Catholic countries."+;

Were it not that all honest Masons would fink under grief and aftonishment, I should conjure them to weigh for a moment these words, all were enraptured, all received them with enthusiasm; all Elect, Rosicrucians, Templars, Brethren of Zinnendorf, Brethren of St. John; Knights of the Sun, Knights Kadosh, Perfect Philosophers; all hearken, and receive with enthusiasm those oracles of the Hierophant which cast such light on their antique mysteries, and, expounding the meaning of their Hiram, their Muc Benac, and their Polished Stone, show that they contain nothing more than that primitive Equality and Liberty, as well as that Morality, which entirely confift in the art of annihilating princes, governments, religion, and property! When these Deputies shall return to their Orients, and spread themselves throughout the Masonic Directories and Provinces, will not these original plots be intruded on your Lodges under the pretence of mysteries? Fly then such dens of sedition; and

^{*} Die höberen graden wurden mit enthusiasmus au fgenom-

[†] Jeder mann war zufrieden-Meine Leute waren entzückt über diese meister stücke. Last Observations, Pages 125 and 132-and Original Writings, Let. 1, of Philo to Cato.

1 1

Alearn once for all, that those men in whom you place such considence are prosound conspirators abusing your considence, just as they will that of princes at a suture day.

View then this pretended Brotherhood as a hoard of conspirators, who have long waited only for the baleful genius of a Weishaupt to launch out into all the crimes of revolution.

From the period when these Masonic Deputies were illuminized, the Bavarian Sect assumed a menacing aspect; and its progress is so rapid, that the universe will soon be overrun with Conspirators. The center of action may be said to have been at Frankfort, where Knigge resided; and he computes the number of persons he had illuminized, and nearly all of whom were Masons, at sive hundred.* There is scarcely a town in his neighborhood, but has its Epopts and Minerval Schools; Franconia, Swabia, the Circles of the Higher and Lower Rhine,

Westphalia, &c. swarm with them.

The towns of Vienna and Berlin almost immediately showed that Austria and Prussia were falling a prey to Illuminism. Tyrol had been already infected, and the same apostle had proceeded to carry it into Italy. In the north adepts were making their attacks on the Lodges of Bruxelles and of Holland, while others were preparing to introduce Weishaupt's mysteries into England. In Lievonia they had gained footing; and treaties were making in Poland, to throw the whole power of the Consederations into the hands of the Illuminees. If the day of France was not yet come, it was because they entertained deeper views on her; but the day was to come, and all Europe shall now know why it has been deferred.

It would be of little avail for me to have produced Weishaupt's code, were I not also to produce demonstrative evidence of its progress and continuation. History will demand that I prove the existence of this Sect, its mysteries, and conspiracies, ranging from the north to the south, and from the east to the west, enlisting under its banners that multitude of hands which it needed to work revolutions. To effectuate this, I shall again appeal to their own annals; they are mutilated, it is true; but not withstanding that, they are menacing, and they are de-

monstrative.

^{*} Original Writings, Vol. II. Let. from Phil to Cate.

In the very year after the congress of Willemsbaden we find five provinces completely organized according to the Laws of the modern Spartacus, under the general direction of Philo-Knigge, and in full correspondence with the illuminizing Areopagites.† Even during the time of the congress we find in the Original Writings not only simple letters on the progress made by a few candidates, but official reports, and statements made by the Provincials of their provinces, relating to the progress of their novices, of their initiated, and of their emissaries. Let us cast our eyes on these documents, for none can be better authenticated. Perhaps I might have done well to have translated the whole of them; but the' I abridge them, they will still retain the whole force of evidence.

Official Reports.

Of the Province of Panonia.

them, they will still retain the whole force of evidence. The first of these reports is from Mahomet. + This Provincial of a new species was the Baron Schroeck-ENSTEIN, the same whom Weishaupt so early as the first year of his Illuminism, enlisted at Aichstadt, and whom he classed among those foolish Aristocrats who were to swallow the bait. The Baron so completely swallowed the bait, that in fix years we find him one of the Chiefs of the Conspiracy. The Province he presided over in the Illuminized Geography was denominated Pannonia, comprehending the districts of Morea and Latium, which comprise the Lodges of Olympia, Damietta, Tibur, Hispalis, Damascus, Sichem, Nicomedia, and Surentum. I find that his residence is at Aichstadt; and he informs the Areopagites, that he has given the name of Surentum to the new colony of Mompelgard, which he looks upon as belonging to the Duchy of Wurtemberg, and therefore should be comprised within the district of Latium. I alfo find that Nicomedia is Augsbourg; hence I conclude, that the Lodges under the inspection of this adept were fo many conquests made by Illuminism, partly in Bavaria, and partly in Swabia.

[†] Original Writings, Vol. II. Let. 3, from Philo to Wei-shaupt.

[†] This report is of the month of Chardad 1152, that is to fay June 1782, consequently anterior to the breaking up of the Masonic Congress. Mahomet is nevertheless in direct correspondence with Philo-Knigge; for we may observe the latter pointing out to the former novices to be initiated. Original Writings, Philo's Report.

The report contains strong proofs of this Provincial's real for the propagation of the Order. We may observe him threatening two adepts with their immediate difinisfion unless they show more activity, and promoting two others because they excelled in the arts of infinuation.-As a proof of the care with which he describes his inferiors, and of the precautions he takes according to their characters, let the reader peruse the account he gives of the Brotherhood at Olympia, which he has just been inspecting: "Ihave learned, (he writes), to know the Bro-" ther Zeno. I did not find him to be a thinker, and much " less a scrutator. . . . He does not like to meddle with "things that are above the human understanding; and he " contents himself with the degree of Minerval, but pro-" mises to enlist us some good novices. . . . Crantor has more " ardor; I initiated him myself into the Minerval degree. "You may eafily conceive how much he is displeased " with all his science, and how much his wit disconcerts " him, when I tell how that he is furious at his father for " having had him taught to write. . . . Speussppus was "ill; the others though young are full of ardor. "The colony is weak as yet. Be guarded in your " letters to Zeno. He told me, that he would not lodge in " the same house with a man who doubted of the immorcomortality of the Soul. . . . All these Brethren hold their regular meetings, but don't dare enlift their novices under the name of Masonry. They prefer doing it " under the pretence of a Literary Society, and I made " no difficulty in permitting them to continue their prac-" tice."

In that town of Latium, or of the Dutchy of Wurtemberg, which Mahomet calls Damietta, there is an academy and a college; and one of the professors is the adept Phirro, whose honesty and activity could not be sufficiently praised by the Provincial. The following institution may serve as a specimen of this man's honesty: "By means of this Brother, says Mahomet, the whole academy of this town has become a real nursery for us (eine psianz schule für uns). Pythagoras-DREXL is the unknown superior of this assembly, which is entirely composed of young pupils of noble birth. He has under him an apparent superior to conduct and form them, chofen from among the young men. No reversal letters are required of them; they are only flattered with the hopes

" should they prove faithful to the lessons instilled into them) of being hereafter admitted into an Order com-

" posed of the best of men."

Left such lessons should be lost to those who were educated at Court, the adept Epimenides-Falk, ausic counfellor and burgo-master of Hanover, has taken care to illuminize the sub-preceptor of a young Prince designed by the initials T. H... After having told all this news to the Areopagites, Mahamet at length informs them that Machiavel, one of his emissaries, has fent in a list of the bouest men with whom he has made an acquaintance in Switzerland; and that things would take a good turn there, provided Philo-Knigge would stimulate a little the zeal of the Helvetian apostle.

Of Dacia and Lydia.

The next official report is from Minos-DITTPURT the Affesfor. This man was also a Baron. As a recompense for the pains he had taken at Willemsbaden, Knigge had made him the Provincial or superior of Veteravia, probably of part of Westphalia. His command comprifed two districts, Dacia and Lydia. Overburthened with business, and more attentive to that of Illuminism than to the affairs of the Empire, he gives but a brief account for the present. He names about a dozen Brethren among whom are four novices. He distinguishes the Brother Bentharith in particular, whom he means to entrust with the establishment of a Minerval School at Bensabe. Meanwhile, till he can report further progress, he propofes his plan for an illuminized fifterhood, which he promifes to place under the direction of another Baron, who, like himself is an Assessor at the Imperial Chamber. About the same time (Merdemeh 1152, August 1782), Knigge's report states, that Minos was in correspondence with Doctor Stark, in hopes of making a conquest of the Landgrave of Hesse Darmstadt by means of his grand Almoner. The Illuminizing Affelior does not report the progress of this negociation; but Knigge appears to have foreseen the success it would have, when he writes to the Areopagites, "I am much pleased to see that Bro-"ther Minos has entered into a correspondence with "Doctor Stark; it will teach him, that to be able to " treat with a man of wit one must have some one's self." Though it feems that Knigge did not allow any great share to this Provincial, yet he founded great hopes on his fervices, especially if his too great zeal could be repreffed.

Provincial of Albania, the same Brother whom we shall Of Albania the same Brother whom we shall of Albania the same Brother whom we shall of Albania the same being surinam, and at Frankenthal that called Parmaribo, within the presecture of Paphlagonia, or of the Palatinate. It would seem, that at that period Albania had passed under the inspection of some other Provincial: This Epistetus-Mieg was a counsellor and Protestant Minister of Heidelberg, his habitual residence, and had been instructed in the arts of Insinuator by Wei-

shaupt himself. The reader may judge of this man's merits from the following eulogium that Weishaupt makes on him when writing to Celfus: "Do not forget, when at Munich, to " do every thing in your power for our Epictetus. " is nearly the best of the adepts. He has a little too. " much ardor, but in all other points he is incomparable. "He has already made a conquest for the Order of nearly " the whole Palatinate. Not a country town but con-"tains one or two adepts at least."* This letter being: of the same year as the report, it would be useless to particularize. Some, however, of the Brethren, mentioned by Epictetus deserve our attention: such, for example, as a certain Brother described by the initials B. E. under. the direction of Diodorus, who in a Catholic University and of the Catholic Religion himself until that period, thought he could not give a better proof of his zeal for Illuminism, than by attempting to defend a Protestant thefis, and that under a pretence that denotes neither a Catholic nor a Protestant, but a man who views Religion only as a political invention. He gives for reason, that the College of the Counts of Westphalia must be a Protestant College. Next the Brother Erastus, of the same degree, who asks advice as to the best means to succeed in Illuminizing the Preceptor of the Prince of Dupont's. (on, and by that means to educate the young Prince according to the views of the Order. And lastly the Brother Pic de la Mirandole, or BRUNNER, a Priest at Tiefenback, in the bithopric of Spire. "This man, (fays the Provincial,) is as yet a novice, but full of zeal for the

^{*} Hat schier die ganze psaltz unter das commando des O's (ordens) gebracht. In jedem landstädtchen sind ein oder zwie -Original Writings, Vol. II. Let. 13, anno 1782.

"Order. The tenth of September he defended his The"fis in spite of the Jesuits. In his Quibus Licet he begs
"the Order to take precautions lest the fortress of Phi"lipsbourg, which the Austrians had abandoned, should
"fall into the hands of a bigoted officer, who was petition"ing for the government of it; and to have it given to
"another officer (more worthy of it, I suppose) who as"pired to it."—This Illuminized Novice, who already
pays so much attention to fortresses, will appear on the
stage again with the Brethren of Mentz, conspiring and
delivering up that town to the French Jacobins.

IV. Report by rgis-Kröber.

The fourth official report is made by the adept Agis-KRÖBER. He does not take the title of Provincial; he only acts for Alberoni-BLEUBETRUE, originally a Jew, and who afterward made himfelf a Christian to become Aulic Counsellor to the Prince of Neuwied, and a Provincial of the Illuminees. Agis was governor to the Count Stolberg's children, and the memoirs I have before me declare him to have been afterwards charged with the education of the young Prince of Neuwied, to have gained the good graces of the Princess, sowing discord in that court, and destroying the internal happiness of that. family; in short, he was known to all Germany by a name that could not reflect honor on his protecttrix. As news, he informs the Arcopagites that the Baron de Witte, at Aix-la-Chapelle, is much more zealous than was expected; that he has undertaken to illuminize his Masonic Lodge there; and that from his letters they may hope to fee that of Bruxelles share a similar fate. . . . The Brother Agis enquires whether they think it proper that he should enter into a correspondence with those fools of the Hermetic Cabel. Before he initiates them in the secrets of the Order, he wishes to present himself at their Lodges as one acquainted with their's. He owns that he is not fufficiently mafter of all their systems. He asks for some instruction, that he may perfect himself in them, lest he should be discovered by those Masons for whom he has a fovereign contempt, but wirh whose jargon it is necessary that he should be acquainted, to make a conquest of them for the Order. These instructions are the more necessiary, as a Brother of the district has just applied to him for leave to show some of his letters to the Venerable of the Masonic Lodge at Iris, to enable him to make but one draught of the whole Lodge, Venerable and all.

In the same report the Brother Agis recommends to the Areopagites the adept Archelaus-BARRES, heretofore a major in the French service, at present throwing himself on the protection of the Order to obtain a place in some court of Germany, and the Cross of Merit from that of France, with a brevet of Major à la suite: "I had "taken it into my head (fays he) that the Ambassador "Ch... was one of ours; that he had great influence " with (the court or ministers), therefore I did not " refuse our protection. If we succeed in this business, the " fame of our power will be greatly extended. Scarcely " a week passes without somebody coming to solicit our " protection at the courts of Verfailles, of Vienna, or of "Berlin. It is enough to make one die of laughing. We " take great care, however, not to difinifs those people " without hopes; we only fay, that we do not like to im-

" portune those courts every day."

A marginal note is found opposite to this article in Knigge's own hand-writing, faying, Who the devil has put into their heads this fable of our omnipotence? The man who wrote the question might also have written the answer; for we may observe him long before this period straining every nerve to give the Brethren a high opinion of the power of the Order, and even flattering himself, that through the exertions of his agents he had obtained for the adepts honorable situations, livings, and dignities, which he distributed in the names of the unknown superiors, who were not even in existence at that time; and when these superiors do exist, we see him acting precisely as the Brother Agis had done, procuring from an adept Count the place of Chancellor Director, with a falary of twelve hundred florins, fending the nomination to his candidate Wundt, ecclefiastical counsellor at Heidelberg; and, to show the candidate the great power of the Brethren. informing him, that the Order had got him named to this dignity.*

The very article on which Knigge had made this note is followed by another, which will sufficiently demonstrate the credit they had acquired in certain courts, and the use they could turn it to for the propagation of their myster

^{*} See last Observations of Philo, Page 45.—Original Writings, Vol. II. Page 202.

ries. "This week (continues Agis) we shall receive a " Lutheran minister, who by slight of hand has collected " about nine thousand florins for the community (the " Lodge) of this place. As soon as peace is made, he is " TO SET OFF FOR LONDON, with a multitude of letters " of recommendation. The Pr-F-O. B. uncle to " the reigning Duke, has promifed to fecond him with all " his might.* It is our intention also to employ him in " that country for the Order. HE MUST SLILY ILLU-"MINIZE THE ENGLISH.... A large Dutch wig, a " fallow and meagre complexion, large eyes widely opencc cd, a fertile imagination, a perfect knowledge of men, s acquired by roving about the world for the space of two vears under the difguife of a beggar. . . . Do not you " think that with fuch qualifications this man will do wonders?-During this winter we will drill him, as the "Hernuti used to do their apostles."

The adept so well described by Agis-Kröber, and on whom he grounds his hopes of the Illuminization of England, is not mentioned even by his characteristic; but a manuscript marginal note informs me, that his real name was Röntgen, a Dutch protestant of Petkam, in East

Friefland.

The fifth report is mutilated, and is without the name of any Provincial. Such as it is, however, it forcibly evinces the progress of the Sect during the last three months of 1782 in the Electorates of Cologn and of Treves, called Picinum. At this epoch the Provincial is much elated at the high repute Masonry has acquired in those parts since it has been illuminized. "Here (says he) a Mason was formerly a laughing-stock, whereas now a man who does not belong to a Lodge is pitied. Every body slocks to us; and the prophane thirst after our mysteries.—Every body comes to crave the protection of an Order that is so powerful."

A very unexpected proof of their power is to be found in their Archives; it is the difgrace and exile of the Abbé Beck, whom the Prince Clement of Saxony and Elect-

V. Of Picinum.

^{*} In my copy of the Original Writings I find a manuscript note in the margin, by a man who is very conversant on these matters; it states, that these initials stand for the Prince Ferdinand of Brunswick. Pr F V. B hat ihm alle unterstützung versprochen.

or of Treves had till then favored with his confidence. I had not the honor of being acquainted with this venerable ecclesiastic; but I remembered to have seen some of his friends at Paris, who augured ill from this difgrace. I little expected at that time to find his apology in so complete a style in the report made by the Provincial to his superiors: "The famous executioner of the Electors con-" science, the Abbé B. has at length received his dis-" mission, and an order to leave the country. Ever fince " the Elector has had this 'Jesuit* in his service he has "been a declared enemy to Free-masonry, and generally " speaking, to every thing that tends to enlighten man-"kind. Now that this Jesuit is out of the way, we have " the greatest hopes of making a glorious harvest in Treves " and the Electorate." How indignant must his Electoral Highness have been when he discovered in his official report the true origin of all those infinuations to which one of his most faithful servants had fallen a victim; and particularly when he observed the advantages that his real enemies and enemies of all governments, promifed themselves in consequence of an illusion originating, in all probability, entirely with themselves.

We shall here give another proof of the omnipotence that the Order was acquiring in the different courts of Germany. The Provincial, under the head of the Lodge of Pinna, that is to say Hachenburg, gives an account of the inauguration of Doctor Vogler, physician to the Count of Kirchenberg, and then continues, "Here the "affairs of the Order prosper amazingly well; the Count." is entirely surrounded by Illuminees. His private sewer cretary, his physician, his pastor, his counsellors, are "all ours.—The Prince's favorites are our most zealous "adepts; and we have taken our precautions for the survey." Let the Order establish itself as well effectivers.

" and the world is our's."

This wish of the illuminizing Provincial would soon have been accomplished, had the adepts been every where as zealous as those whom he mentions of the provinces of *Picinum* and *Dacia*. One adept in particular had made

^{*} The appellation Jesuit is here used by the Illuminees as a term of scurrilous reproach, as it frequently is against any person inimical to their principles, for the Abbé Beck never was a Jesuit.

thirteen novices in three months; and it is not unworthy of remark, that eleven were already Free-masons and two Lutheran ministers, who were characterized in the Order by the names of Averroës and Theognis. The first showed so much zeal, activity, and intelligence, and the principles of the Order appeared to have taken such deep root in his heart, that the superiors hastened his initiation into the higher degrees, that they might admit him to the council, and ease themselves of some part of their labors on him. The other Theognis-Fischer, became curate of Wölsbrücst in Austria, near Lintz, by means of the intrigues of the adept Pausanias. In Knigge's report to the Areopagites, I find the following note on this adept:

"Theognis, at the time of his promotion to his curacy, received a letter from the bishop of K,—, the principles of which appear to have been copied from our code. The prelate mentions a secret project of reform, and begs Theognis not to show his letter to any body. The Brethren of this colony are firmly persuaded that the Bishop is one of our adepts; and to that circumstance they attribute his having given a benisice to Theogenis; and in consequence of it they labor with redoughed zeal."

What can have induced the editor of the Original Writings to give only the initial letter of this Bishop's name? Have not the Evangelists named Judas Iscariot at full length? Why not then name the prelate Haslein, vice-president of the spiritual council at Munich, afterwards Lord Bishop of Kherson for the church, and Brother Philo of Byblos for Weishaupt? With a little less respect for persons, mistrust would fall on those who deserve it, and who so little respect their own dignity; and the world would know the man who was foremost in the conspiracy against God, though he might wear a mitre.

Reports by Knigge. Before I undertake to present a list to my readers, I will mention the last official reports recorded in the annals of the Sect. They are made by Knigge himself, and are dated Thirmeh, Merdedmeh, Dimeh, 1152, that is to say July and August 1782, and the January following. We there find, that his mission at Willemsbaden did not hinder him from overlooking the provincial superiors, whose reports I have just stated. It was to him that their reports were first sent; he transmitted them to the Areo-

pagites, after making fuch remarks as his zeal for the propagation of the Sect might fuggest. What he particularly blames in his inferiors was, a want of method. That want of regularity in their proceedings appeared to him to impede their fuccess, and to render it less certain than he could wish. And he writes to his fenate, "I cannot " fufficiently repeat it; when we shall have organized "the whole body, when every province shall have its " Provincial, and every Inspector shall have three Provin-" cials under his inspection; when our National Direct-" ory shall be established at Rome (that is to say Vienna); "when our Areopagites shall be freed from all the tire-" fome detail, (and by that means certain of remaining " unknown) and shall only have to inspect the whole, to " perfect the fystein, and to direct the propagation of it in " other countries; when the Order can give proper help "to the directing Brethren, then, and not before, shall we " be able to do fomething."

Soon after these lessons, and under the head of France, we read, "With respect to that country, I would not advise you to undertake any thing until I shall have disposed of the multiplicity of business that overpowers me at present. I have even laid aside for the present my projects on Alface and Lorraine." Meanwhile, till that day comes, Knigge takes a view of the reports returned to him by the Provincials, and subjoins to the number of their Novices those whom he had made himself. But the grand object that absorbs all his attention is the means of consummating the intrusion into the Massonic Lodges, which is at once to enlist millions of men under the standard of his Arcopage, and to effect his Illu-

minizing revolution.

At the period of this last report, that is, January 1783, this intrusion had made great progress; and it was to that circumstance that Weishaupt was indebted for the multitude of adepts who already had spread his conspiracy throughout Germany. Let the reader cast an eye on the map of Germany, and on the Lodges already illuminized. It is true, that many towns are at present unintelligible, in consequence of the geographical nomenclature adopted by the Sect; but every one of these names denotes an Illuminized Lodge, a town where the conspirators had gained a hold; and hence we may observe, that scarcely a canton is to be found where this haleful Sect has not

penetrated. Let us attend only to those towns that, in spite of all their precautions, have been discovered either by the writings or habitual refidence of the great adepts; -what a formidable alliance have they already formed! The first of the Provincials immediately under the direction of Weishaupt has under him alone the Lodges of Munich, of Ratifbon, of Landsberg, of Burghausen, of Straubingen, and of Freyfingen.—In the Circles of Franconia and Swabia, the Baron Mahomet prefides, at least over those at Aichstadt, his habitual residence, at Bamberg, at Nuremberg, at Augsbourg, at Mompelgard, and over those of the Dutchy of Wurtemberg .- In the Circles of the Upper Rhine and of the Palatinate of the Lower Rhine the Sect has established itself, at Deuxponts, Manheim, Frankenthal, Heidelberg, Spire, Worms, Wetzlar, and Franckfort on the Mein.—The Electorates of Mayence, of Treves and Cologne, have, with their capitals, shared a similar fate. - In Westphalia, this distemper rages at Aix-La-Chapelle, at Neuwied, and at Hachenburg .- In Higher and Lower Saxony, at Kiel, at Bremen, at Brunswick, at Hanover, at Gottinguen, at Gotha, at Jena. The great adepts Nicolai and Lechfering, establish Illuminism at Berlin, and the adept Brutus reports that the Minerval Schools are in as full activity at Vienna, in Auftria, as they were at Lintz. Hannibal, or Weishaupt's grand commissioner the Baron Bassus, had established it at Inspruck and Botzen, and at many other towns in the Tyrol. From the bottom of his den, at Ingoldstadt, Weishaupt presides over his conspiring crew; and through their means he commands, as it were, Germany and its confines, and might be called its Emperor of Darkness. He has more towns in his conspiracy than the Chief of the Empire has in his dominions.

At this period a great revolution took place in the code of the Illuminees, which only contributed to augment the strength of the Sect, and which I hope the historian will not overlook, as it will furnish him with an answer to those who may repeat an objection that has often been made to me. "Weishaupt's Illuminism only began in Bavaria about the middle of the year 1776; the Sect chiefly attached itself to youth. It required a long noviciate, and many years for its Minerval schools to form the adepts and prepare them for the degrees where the consipiracy is entered upon. It must have required therefore

generation after generation to form that multitude of confpirators whose marshalled cohorts rise triumphant at a time when Illuminism is still in its cradle."

This objection may have appeared forcible; but at the period where we now stand it solves itself. Knigge has answered it when he enumerates that multitude of Masons who have already attained the years of difcretion, and did not stand in need of those long trials, and who, in the protestant countries particularly disdained the Minerval schools only the more to show their ardor to be admitted to the higher degrees of the conspiracy.* Weishaupt soon understood the reason of this rapid progress; and it was on that account that he dispensed with the severity of the code and the trials of the Minerval school, and that he exhorted his Infinuators to enroll, after Knigge's example, men who could be quickly advanced to the higher inysteries: Such was the new method of recruiting that was adopted at this period. When the Provincials mention the ages of their Novices, we find few that have not attained the age of manhood, generally of twenty-five, thirty, forty, and even fifty years of age, and whose occupations in life denote years of discretion. Thus then does the Sect enlift multitudes of hands that do not wait for

^{*} Knigge fays, that in the Catholic countries the Philosophical writings, the light of the age, (the impiety of the day) had not made near so much progress as in Protestant countries. This was true with respect to Bavaria; would to God that the same thing could have been said of France! Be that as it may, " The Minerval schools, says Knigge, did not take at " all in the Protestant countries; and in fact, fays he, such infitutions could only be of use in Catholic countries buried "in darkness, and for indifferent old-fashioned beings. But "the greater the aversion shewn by the Brethren for these as-"femblies of Novices, the more earnestly they solicited to be "admitted to the higher degrees.—Mit der Minerval classes " wollte es in protestantischen länder durchaus nicht fort, una " würklich war auch diese anstalt vorzüglich nur in fersinsterten " catbolischen provinzen, und auf mittelmässige altags menschen " anwendbar-Je weniger aber die mietglieder geneigt waren " versammlungen der Pflanz-schule anzulegen, um desto eifriger " drangen sie in mich, ihnen endlich die höhere grade mitzuthei-Philo endliche erklärung, P. 52, 53, et passim. The reader will not forget that Knigge speaks particularly of those sophisticated Masons among whom he was making recruits, and who were better prepared for the mysteries than the others, because they were more accustomed to the secrets of the Lodge.

age to enable them to prepare for, or even to act when the

day of revolution shall be come.

Another confideration that should not escape the historian is, the avowal (frequently repeated by the Adepts in the Original Writings) " that the great progress they made was in confequence of the facility with which they introduced themselves into the Masonic Lodges, and of the preponderance that the mysteries of Illuminism daily acquired in the Lodges." One of the Illuminees, Lullus, tells us, that fince feveral Masons and some even of the most zealous Rosicrucians, have been initiated in our mysteries, one would think that the Order had acquired new life, and a much increased force of expansion or of propagation.* The Areopagite Hannibal attributes the fuccess of his mission to the same cause. In the report he makes of his proceedings, he begins by congratulating himself on having found Masonic Lodges already established in the Tyrol. It was in them that he made his great conquests, that he recruited Counsellors of the Regency, Professors of Colleges, Counts, Excellencies, Minifters of the Emperor, Presidents, Vice-Presidents, Masters of the Post-Office, Counsellors of the Government, all enthusiasts for the new mysteries of Illuminism. At the fight of fuch unexpected fuccess, he openly confesses that they are all due to the new method introduced by Philo-Knigge. He then informs the Areopagites " that " the experienced Masons are turning themselves on all " fides in quest of light, that scarcely had he given the " flightest indication of it, before their hearts were infla-" med, and their entreaties to be initiated were most " pressing. That it was just the moment for making " great conquests at Vienna, where there must be more " than four hundred Masons." If at Milan he has not for good a prospect, it is because no Masonic Lodges have been established there; but he will find some at Cremona, Pavia, and other parts of Italy; and he ends by requesting that the other towns he means to visit may be comprehended in the new Geography of the Sect.+

In short, how does Knigge himself account for that prodigious multitude of adepts recruited in so short a period for Illuminism? "When I entered the Order (he

^{*} R. Lullus's Journal, Orig. Writ. Vol. II. Sect. VI.

^{&#}x27; Orig. Writ. Vol. I. and II. Hannibal's four Letters.

"writes to Cato-Zwack) you were all in the dark with respect to the Masons of the strict Observance. I told you so, and was positive that among them there were excellent men (for us). Spartacus believed ine; and the event has proved it. Our best adepts at Neuwied, at Gottinguen, at Mayence, at Hanover, at Brunswick, and in the Palatinate, were all formerly Free-masons of the Strict Observance."*

Nevertheless, these conquests on Masonry made by Illuminism do not satisfy either *Philo*-Knigge or *Spartacus*-Weishaupt. They will not even let the name of Masonry exist, but as a cloak for their Illuminism. Let us then consider of their new means and further successes in

the following Chapter +

Q

^{*} Unsere besten leute in Neuwied, Göttinguen, Mainz, Hannover, Braunschweig, Pfaltz, sind ehemalige mitglieder der Stricten Observantz.

[†] For the whole of this chapter let the Reader apply to the Original Writings, Vol. II. Part I. and the Reports of the Prosvincials (Provincial-Beriche) from P. 159 to 221.

CHAP. VI.

New means practifed, and new conquests made by Knigge and Weishaupt on Masonry.—Disputes between these two Chiefs of Illuminism.—Their designs on the German Masons consummated before Knigge's Retreat.

TOTWITHSTANDING the immense number of Masons that had flocked to the standard of Illuminifm, Weishaupt and Knigge labored under some apprehensions with respect to a new congress that had been appointed for the following year at Willemsbaden. Knigge particularly dreaded that new Code and new form that was in agitation for the Lodges. He knew that some of the Brethren had been named to make a digest of laws; nor could he forget, that others had received instructions from the Congress to gain admission into, and get themselves received members of all the secret societies, in order that they might be initiated into their mysteries, and make their report at the following congress. Left all the fruits of his last mission at Willemsbaden should be blasted in the bud at this new meeting, Knigge fought to make himfelf acquainted with the dispositions, with regard to his Illuminism, of the commissaries nominated to make the new digest of laws.

Amelius Bode.

The chief of these commissaries was a man of the name of Bode, already famous in the annals of Masonry, and who was foon to become more fo in those of Illuminism. -The fon of a common foldier of Brunswick, he was brought up as fifer of a regiment, but he foon thought himself destined to act a higher part in the world than to accompany a drum with the shrill founds of his fife. He had learned to read, and was sufficiently acquainted with the French and the English languages to undertake some translations. Those of Tristram Shandy and Yorick's Sentimental Journey gained him more credit than money; he then fet up as a bookfeller at Hamburg; but foon becoming the widower of a rich heiress, he abandoned trade, and was decorated by the Duke of Weimar with the title of Counfellor of Embassy. At length he was declared Privy Counsellor to the Landgrave of Hesse Cassel.

Created a Commander among the Templar Majons under the title of Knight of the Lillies of the Valley, Eques a Lilio convallium, Bode had brought with him all that genius necessary to give importance to the games of their Equality and Liberty, and, above all, that concern which impiety and independence manifest, to discover their mysteries in the fymbols of that same Equality and Liberty. The fervices he had rendered to the Brethren may be appreciated by that which Knigge believed to be so much to his honor, when he fays, that nearly all the little good that is to be found in the system of the Strict Observance is to be attributed to Bode; or, in other words, every thing that affimilated their system to that of Weishaupt. After having closely scrutinized his man, Knigge declares him to be advanced in years, but still in quest of truth which he had not yet been able to find, though he had been forty years a Mason; he depicts him as indifferent to all systems, though petulent, fiery, and jealous of dominion, and as loving to be flattered by Princes. To this description I may add from my German Memorials, that his exterior was unpolished and almost deformed, which, however, did not hinder this old Mason from acting the part of a wit and of a man of sentiment with the Ladies. They alfo describe him as a pedant, with an appearance of frankness that Princes mistook for openness of character; but with which they might not have been so easily duped had they known, that though he fought their favor, he as cordially hated them as he did what he called the Mummeries of Religion, of Jesuits, and of Priests. Such sentiments must necessarily have endeared him to the Illuminees. Knigge more particularly courted him on account of the great influence he enjoyed over the German Mafonry. These two men scrutinized each other, and Knigge at length declares, that " after many mutual explanations " he had admitted him to the degree of Scotch Knight." Here Bode found all those promises to forward the views of the Order, to reveal all his discoveries on Masonry to his new Superiors, to install the Illuminees in all the principal posts of the Lodges, and to embezzle their funds. None of these obligations appear to have given him any uneasiness; but he feared, that in the end those unknown Superiors would turn out to be Jesuits and Priests. It was necessary, therefore, to remove such fears, and to guarantee to him that those Superiors detested Priests and

Tesuits as much as he did himself. "On this condition " (fays Knigge) he promised, 1/t, To labor for us, and, "by means of the new System or Code to be formed for. " Masonry, to throw the empire over the Lodges into our " hands. 2dly, To put the Directories and provincial in-" spections, in as much as depended on him, into the hands " of the Illuminees. 3dly, To prevail on the Brethren of " the Strict Observance to fraternize with us. 4thly, In " the forming of the new Masonic Code, never to lose " fight of the Illuminized plan for the choice of Masters " or Venerables of Lodges. 5thly, To lay before the Su-" periors all the knowledge he has acquired concerning "the origin of Masonry and of the Rosicrucians; and to " cause the Deductions promised for the Striet Observance " to be printed at our presses, and to distribute them to " our Brethren according to agreement."*

Such promifes from Bode were of too much confequence to be rejected by the Illuminees; he was received with open arms, and, under the characteristic of Amelius, was ushered into the higher degrees. We shall soon fee how faithfully he acquitted himself of his promifes.

Weifhaupt's views on the Polish Masons.

* Original Writings, Vol. II. Philo's bericht uber jonien; Dimeh. January, 1783.—If by Deductions the account of the contributions to be deducted for the Grand Observance, and afterward to be delivered over to the Illuminees, be not meant. I do not understand the meaning of them. But Bode reserves to himself the discretionary power of letting other persons participate of them; that is to say, he wishes to serve the Illuminees without appearing to have abandoned his former Brethren.—(See Vol. III. of these Memoirs.)

"acknowledge but the first three degrees—2dly, That each Lodge should be at liberty to have what Superiors and as many of them as they pleased—3dly, That else Lodges should be independent of each other, at least as much so as the Lodges of Germany are of those of Power land—4thly, That all their union should be carried on by the correspondence and visits of the Brethren.—If we can but gain that point, we shall have succeeded in

"all we want; leave the rest to me."

" Philo has already received instructions to prepare our "Lodges of the Rhine and of Lower Saxony for this " plan. Don't lose a day; for both time and danger press." " John is coming, and the confederation will take place " at Vienna before that time. The Lodge * * appears as " if it would accede... Send to Warfaw the manifesto "that is to be immediately circulated in the Lodges on "the occasion. Without doubt the federation will be " numerous. See how I can feize every occasion and turn " every circum/tance to use. As foon as you shall get an " answer send it to me; don't lose a minute. The most " important business for us is, to establish an Eclectie " Masonry; if we succeed in that, 'tis all we want. Do on not mention our order at Warfaw; it is always defir-"able to gain fo effential a point. Send all your docu-"ments on Poland to Philo. A multitude of Lodges "would have joined us had they not dreaded to be taken " for blind Lodges. This arrangement will raise the diffi-" culty. The English Lodge of Edessa (Frankfort) has " already promifed to accede to these conditions. Send " your dispatches off immediately for Warfaw, without " transmitting them to me, that they may get there the " fooner; and defire an immediate answer."*

Though persons who cannot gain admission to Wei-shaupt's secret councils may not foresee why he so earn-estly interests himself in this plan for the propagation of his conspiracy, we may, however, remark, that Knigge had conceived the sull importance of the measure, when a week after he writes to Zwack, "That plan on Poland" is a most masterly blow. I have already sent my drast of the circular letter for the Lodges to Spartacus." According to Weishaupt's plan, this circular letter was not intended for the Polish Masons alone, but was to be sent

^{* 11}th January, 1783.

to all the Lodges of the Order. It is to be found in the fecond volume of the Original Writings, and is exactly that medley of artifice for the seduction of Masons which might be expected from its author. Knigge begins with a fulfome eulogy on their institution. He tells them, that their fociety was intended by God and nature to reclaim the rights of humanity oppressed, of virtue persecuted, and of science degenerated. In a story artfully intermixed with truth and falsehood, he endeavors to demonstrate how much the Order had swerved from its grand object for about twenty years past. To restore it, therefore, to its ancient splendor, he invites all Brethren fired with a true zeal to unite with those Masons who alone have remained in posfession of the real mysteries, with a society formed for their preservation about the year 1762, and whose special object was to oppose the tyranny of the Brethren of the Strict Observance; in short, to join a society which he declares to be composed of the best heads of the Order, and of men whose science and experience would command the effeem and veneration of all that approached them.-At length, giving the plan for his new affociation, "In "the new regimen admitted by these real Masons (says "he) we invariably hold to the first three degrees .- Se-"veral Lodges unite together in the choice of one for " their Scotch Directory, or chief place of their district, " to which each fends a Deputy. This Directory decides " on money matters, overlooks objects of economy and " the raifing of contributions, and grants powers for the " erecting of new Lodges. Above this tribunal we have " no Superiors who have a right to raise contributions; " they are only entitled to an exact account every three "months of the moral and political state of every Lodge. "A certain number of Scotch Directories join to chuse a " Provincial Directory, three of the latter elect an In-" fpector, and three Inspectors chuse the National Di-" rector.

"This is not the place for expatiating on what we have already done in the filent abodes of fecrecy, or on what we mean to do. It will fuffice to fay, that we have fehools to form the young men whom we afterward admit into our Order, and who are defined to labor to procure happier and more tranquil days for the rifing generation. The care we bestow on these pupils is in our eyes the most honorable part of our labors. Should

" the Lodges wish for any further particulars, they shall " receive them from the very persons who have thought

" proper to propose this plan."*

The memorials before us are not sufficiently explicit to enable us to decide what effect Zwack's and Knigge's letters produced on the Polish Masons. In Zwack's note, however, on the progress of the Brethren we may observe, that the Areopage was in treaty for a strict alliance with the National Lodge of Poland. With respect to Germany, we are not left in the dark as to the fuccess of these artifices; but then it is to Bode particularly that fuch fucceffes are attributed. Through his means it was, that Knigge acquired powerful protectors with the Masons of high rank, and particularly with the committee that was to frame the new code. By the help of fuch protection he fo amazingly extended the number of the adepts, that Weishaupt pretended to be alarmed, or was so in reality. The despotic founder viewed with a jealous eye the ascendant that Knigge was daily acquiring, and the great encomiums bestowed on him by the adepts in their Quibus Licets. Beside, his profound policy led him to conceive that his power would be too much divided by that of Knigge's, to ensure him sovereign sway over his tenebrous meetings, and to preferve that unity of object and of action which his projects required. This multitude of adepts suddenly initiated into the higher mysteries kept him in a state of continual alarm. Among these new disciples some might be found who, not having undergone the necessary trials, might expose both himself and all the conspiracies of his Sect to be discovered. Though Knigge Quarrels had faithfully copied (as the reader has feen) all the pro- between fligate mysteries that Weishaupt had invented in the de- Weigree of Epopt, yet this illuminizing chief did not fcruple shaupt and to accuse the Baron of having weakened them; the fact Knigge. was, that he could not forgive him for having participated in the glory of founding the Order. He even pretended that Knigge was privately laying the foundations of another fecret fociety. + These reslections weighed so heavily on the mind of the despotic chief, that all on a sudden Knigge found himself deposed at the very instant when he was

^{*} Extract from the Circular Letter, Original Writings, Vol. II. Part II. Sect. VI.

^{*} Original Writings, Vol. II. Let. 20.

most elated with his successes in the service of the Order.

Weishaupt took from him the direction of his provinces, and made him subject to some of his own pupils. -The manner in which Knigge received this humbling news cannot be better described than in his own letters to Weishaupt and to Zwack. The latter had attempted to reconcile these two terrible competitors, particularly by affecting to throw the whole blame of their difagreements on Mahomet and another brother. "It is neither Maho-" met nor that other brother (fays Knigge to Cato), but " it is that Jesuitism of Weithaupt, that occasions all our " broils and disputes. It is that despotism which he exer-" cises over men perhaps less powerful in imagination, " art, and cunning than himself, but equal to him at least " in good-will, prudence, uprightness, and probity; over " men who have rendered the most important services, " without which his Order would still have been a piti-" ful medley of boys. Long fince have I observed his in-" tention of deceiving me; but I am firmly resolved " to make him feel, notwithstanding my excessive pati-« ence and obedience, that there are men who are not to " be played upon with impunity. I therefore declare, " that nothing can ever put me again on the same foot-" ing with Spartacus on which I was before; but as long " as I live I will do every thing in my power for the " good of the Order; and ye (the Areopagites), my best " of friends, ye shall always find me ready to obey ye in " every thing conducive to the same object."

After this exordium Knigge proceeds to enumerate every thing that he had done for Weishaupt, in the perfecting of the Code, the founding of Lodges, and the recruiting of Brethren. "I had actually recruited five hundered (he continues) when he chose to view me in the light of an indifferent being, who was ruining his affairs by my want of reflection. Without giving me any intimation, he began to correspond with my inferiors. I have seen some of his letters to my pupils, in which he treats me as a novice.—At present I am under the direction of Minos, and am to send him my Quibus Licet every month. Without being an ambitious man, Licet every month. Without being an ambitious man, and allow myself to be led like a scholar by a prosessor of Ingolstadt. And certainly with respect to him I look

"upon myself as dispensed from all obedience. With regard to you, ready to obey the slightest intimation of
your wishes, I consent to continue to direct the provinces of Hesse and Upper Saxony, until every thing is
properly organized in those countries. I shall then retire, prompt, notwithstanding, to serve you with all my
might, either by night or by day."

This letter is dated the 20th of January, 1783, and is immediately followed by another to the same adept. The latter shows how painful it was to Knigge to abandon the Brethren; but at length he writes to Zwack, "Were I to give way to an imprudent vengeance? reslect on this

" at least.

"It was by order of Spartacus (auf Spartacus geheifs) " that I wrote against the ci-devant Jesuists and against " the Resicrucians, neither of whom had ever done me " any harm. It was by his orders that I fpread diffensions " among the Masons of the Strict Observance, and se-" duced their ablest brethren. I instilled into them strong " ideas of the antiquity, the excellence and power of our "Order, of the perfection of our Superiors, of the irre-" proachable manners of the Brethren, of the importance " of our mysteries, and of the sincerity and purity of our "intentions. Many of those who at present labor most " efficaciously for our Order, were under constant appre-"hensions that we were leading them to Deisin. Little " by little, however, I do what I please. Now were I to "inform the Jesuits and the Rosicrucians of their real " perfecutor; were I fimply to let fome certain perfons " into the fecret of the infignificant novelty of the Order; " were I to inform them that I composed parts of the de-" grees; were I to tell them how I am treated after the "many fervices I have rendered; were I to make them " acquainted with the Jefuitism of that man who leads us " all by the nofe, and facrifices us to his ambition whenever "he pleases; were I to inform the secret-hunters that " they will not find that which they are in quest of; were 46 I to let those who love religion into the secret of the "founder's religious principles; were I to found the a-"larm to Free-masons concerning an association set on " foot by the Illuminees; were I myself to establish an "Order on a more folid, clear, difinterested plan, whose " object should be honesty and liberty; were I to attract " the many able men whom I am acquainted with into "this Order; were I to place certain persons in your's." " who would inform me in future of every thing that was " transacting in it; were I to give a hint only in Greece" " (Bavaria) that should at once disclose the founder and "his Order; were I to found the alarm to Princes by " means of Numenius and the Rosicrucians at Rome (Vi-"cnna):-I shudder at the idea! No, I will not carry " vengeance to such lengths; but if I do not obtain fatis-" faction, I will take such steps as my honor requires.-"Let me once more enjoy that unlimited confidence that " I formerly enjoyed, and then I shall be ready to under-" take great things for the Order again. I am perfectly " acquainted with our people; I know what attaches each one to the Order, and what engines should be fet in " motion either to excite their enthusiasm or suddenly to " crush it. Once more I repeat it; if I am left at liberty " to act, I will answer upon my head to put the Order " immediately in possession, 1st, of most important secrets; " 2dly, of a strong preponderance over the Masons of the " Strict Observance, or, rather, of means absolutely to de-" stroy them; 3dly, of a great influence over the Masons " of Zinnendorf's system; 4thly, I promise to put the Or-" der in possession of great riches, and of great power, and "that without making any alterations in our constituc tions."

So far, from allowing himself to be soothed by these promifes, or affrighted by these menaces, which Zwack was to transmit to Ingolftadt, Weishaupt appeared to become more inflexible. He knew his agents too well; he was certain that Knigge could never bring himself to betray him; and indeed he must have betrayed himself in denouncing his chief. That adept, without doubt, might. have deferted him and carried many of the brethren with him; and Weishaupt would have preferred such extremities rather than have had rebel adepts, particularly competitors under him. "What care I (he writes) for all " that multitude of unmanageable adepts who wish to be "guided by no other rule than their fancy?".... At other times he would write, " It is by means of those who " will obey me, that I must perform most astonishing things. " I answer for nothing when I meet with resistance from " my adepts; I have foreseen every thing, and I have pre-" pared every thing. Let my whole Order go to rack and " ruin; in three years I will answer to restore it, and that

to a more powerful state than it is in at present.—Obfacles only stimulate my activity. I know how to turn
them to my advantage; and when people shall think
that I am undone, even then shall I rise stronger than
ever. Let that person leave me who thinks he can better himself elsewhere; and time will shew who is mistaken. I know how to find men more decile. I can sacrifice whole provinces, the desertion of a few individuals, therefore, will not alarm me."*

Thus firm and constant in his determination to enforce obedience, Weishaupt left Knigge under an interdict; he continued to transmit all orders to him through the medium of his inferiors; he even so far set him at defiance, as to refuse to give him the watchword and the quarterly fign; fo that he might almost look upon himself as expelled the Order. If he deigned to write to him, it was in a tone only calculated to add to his humiliation; and Knigge himself actually thought all his intercourse with this overbearing Despot had been broken off when he received a letter still more imperious and injurious than ever. Philo's answer is remarkable; and I will lay it before my readers; not that I think it important to describe all the jealousies and intestine broils that may very well be called the rogues quarrel, but because it shows how well in the midft of all their disputes these sellows knew each other, and how they drew together when the misfortunes of nations were in question; it shows also how they vied with each other, and placed all their merit in the destruction of the altar and the throne, and in having abused the confidence of Princes; such were the mighty deeds on which they grounded their rights of pre-eminence in their dark dens of rebellion.

This letter from Knigge to Weishaupt was written at successive periods during his excursion from Frankfort to Cassel, to Brunswick, and Neuterhausen. He begins it,

dated at Callel, 25th February, 1783.

"An unforeseen circumstance occasions my writing to you. Read my letter without passion, with impartiality, and as coolly as you are able. I own that, as late even as yesterday, until I had received your Excellency's letter I little thought we were ever to correspond together er again. I am persectly resolved to wait but for one

^{*} Original Writings, Vol. II. Let. 8, to Cate.

more answer; and if it is in the same tone that you " have lately taken with me, nothing shall hinder me " from absolutely breaking off all connexion with your "Do not pretend to think that this is an idle threat. " am aware that you can do without me; but I also know, a or am at least willing to think, that your conscience will " rife in judgment against you, if you continue without " reason to reject a man who has been your most active co operator. What am I to understand when you say " that you can begin the whole over again, and that with " new agents? To be fure you may try; but were you " really to undertake it, you would cease in my eyes to " be that man whom I was willing to believe endowed "with prudence. The points to which I wish to call " your attention require a general view of our respective " fituations. Let us address each other freely.

"Tou have injured me; you know it; but you will "not own it, because you are afraid of losing your confequence were you to say, I have really behaved shamefully ill to that man. You wish to persuade both yourfelf and others that you are indifferent to my staying
with you or not, for that I am not sit for so great an
undertaking; though you well know, that we both have
our failings; that men must be taken as they are; that
no one would proceed far, if he were to change co-operators every six months. To make short of the matter,
you would be forry to see me abandon you, and found
another society; but you are unwilling to appear to

a stand in need of me.

"Now for Me: I have not the vanity to pretend, that a man of a superior understanding to my own should for debase himself as to ask me pardon. But I could wish you to reslect on the following circumstances:—I am certain that I have acted according to my conscience, and on a solid plan. I defy any person to point out to me those indiscretions by which I am supposed to have done the Order irreparable evil. So far from it, I have engaged men of the most transcendant merit in its service. If in many hundred recruits any are to be found who are not exactly what they ought to be, your own conduct will plead my excuse, since you have entrusted me with the government of five provinces, a person that you at present upbraid as a heedless giddy young sellow. In short, I have acted as I ought to have done. That

you should acknowledge this, I do not defire; but I " really wish to see you convinced of it. Our union should " be grounded on a reciprocal and boundless confidence. " -If you are unwilling to grant me yours, remember at " least that I am not to be led like a machine. I there-" fore retire, not through an ill-judged delicacy, but be-" cause I can be of no use to you, and that I know persons to whom I can be of great use, and who place unbound-" ed confidence in me.

" Now to the point: I can inform you, that last night " I brought my grand plan to a state of maturity. Mark me, "therefore: fince I have quitted the government of my " provinces, great things have been the objects of my la-" bors, letters, and conferences. For this week past I "have had here (at Cassel) several private interviews with the P— C— of H— C—," (Prince Charles of "Heffe Caffel, brother in law to the King of Denmark). " All this taken together has enabled me to fulfil the fol-"lowing promises, provided I am treated as I think I

" am entitled to he."

These promises of Knigge are nearly the same as those already mentioned in his letter to Cato-Zwack. He adds, however, fome few points that are effential; for example, he does not only promife to discover to the Illuminees the real object of Masonry and of the Rosecrucians, but to make it a part of the higher degrees of Weishaupt's mysteries. This addition is not an indifferent indication on the occult mysteries of Masonry. Without having been a Rosicrucian, Philo-Knigge had long applied to their mysteries before his admission into Illuminism. He had itudied them as Commander and Knight Templar, but had not been able to dive into their last mysteries. It was referved to Bode, to that man known by all Germany to have been one of their most zealous and learned Masons, to initiate Knigge in these mysteries; and we must hence conclude, that few of the brethren were acquainted with them; but no fooner are they discovered to Philo, than he conceives them to be worthy of being blended with those of Weishaupt. These occult mysteries, therefore, of the Roficrucians can fall little short of the baneful machinations of Illuminism; and all that jealousy that still rages between the Rosicrucians and Illuminees may be faid to be only a rivalship for hireling primacy. No longer do I pretend to dispute with Brother Dupe on the existence of these hideous mysteries; on the contrary, I will compliment him on his still having sufficient virtue lest to be refused admission; but I will insist on the absolute necessity and duty of abandoning any association that can have nurtured the abominable and impious plots, the discovery of which is the cause of so much exultation in

these arch-conspirators.

On the same conditions Knigge promises Weishaupt to discover to the Order certain secrets of Nature, secrets (says he) at once associations, marvellous, and productive, and all this without being miracles.* He also specifies the means by which the Illuminees are to acquire power and wealth; it is the liberty and a licence to trade in Denmark, Holstein, and other states, with the necessary sunds for the enterprize. In short, his promises against the Roticrucians is accompanied with the promise of a power-

ful party against the Jesuits. +

This letter remained in his port-folio until his return from Cassel to Brunswick; he there continues it on the 10th of March: "The D—F—of B—, (Duke Fer"dinand of Brunswick) has called me to this town to confer with me on different subjects. I will say more of this on a suture occasion, let us revert to the most pressing business. I have already said it, and I repeat it again without any disguise, here are my conditions: If you restore me to your considence, all will be terminated, and this whole business remains a secret between us. From this instant I not only engage to attach my self stronger than ever to the order, but I also promise and guarantee to it a power of which it can have no

"Should you refuse to rely on me, from that instant cour union is dissolved; I erect another society on much stronger bonds. But no threats. Think of it, and weigh

" it coolly."

Knigge also takes time to reflect; and on the 26th of March he continues from Neuterhausen: "I am here a- gain... Once more I say, if you know your own inter- est the world is ours; if not, may the consequences of your scandalous proceedings sall upon you. But no; "I still rely on your prudence, fate leads us admirably. I

^{*} Erstäunlich und einträglich, obgleich keine wunder.

[†] Eine mächtige parthey gegen jesuiten.

"have great things before me; I have prodigious ones in view.—It is in your power to partake of them. I have not as yet taken a fingle step against you. I hope your conduct will give me reason to write to Athens,

" that I had formed a wrong opinion of you."

On the 27th of the same month another postscript in the following terms: "I was just going to fend my let-" ter, when I received this Order, which you fend me by " F... Oh! you ought not to have taken such a step. "You wish then to drive me to all extremities? Upon " my word you will gain nothing by it. Reflect on the " importance, I may venture to fay, that I have given to " your affociation. Were I now to discover to certain " persons your whole history, and your principles so dan-" gerous for the world, and declare that I was obliged "to moderate them by every means in my power, who " would not shun you? What is your degree of Epopt in " comparison with your means of attaining a good object " (that is to fay in comparison to the principle, all means " are good when the end is good?)-What is it, I fay, " when compared with your fcandalous injustice towards "Wolter and Levelling?—O! what are men?—Good "God! were you a Jesuit yourself? I tremble to think " of it; but should that be the case all Hell should not " fave you from my claws."

Last Postscript of the 31st: "Do not hurry yourself to answer me. Cato may transmit certain things to you that may make you change your mind. Take care of yourself cave ne cadas. Vengeance is a thing that I

" shall with great disticulty refist."*

All these letters depict Knigge as an adept determined to withdraw himself at length from the despotism of the modern Spartacus; not indeed to abandon his plots, but in order to lay the basis of new associations of Conspirators: In the midst of all these broils, it is worthy of remark, that the injured competitor in his letters to Weishaupt and to Zwack intermixes answers and advice on every thing that can tend to propagate the Order. In his postscript of the 26th of March, forgetting on a sudden all his anger against Weishaupt, he informs him, that Brother Accatius solicits letters of recommendation and directions to the Brethren of Italy for another adept who

^{*} Orig. Writ. Vol. II. Let. 1, 2, and 3, from Philo.

is going to second Brother Hannibal in his mission to those countries. "This affair (fays Knigge) is of the "highest importance to the Order; for our man is an " excellent Scrutator; and I do affure you that special good " news is come relating to the Monks of Italy." Most certainly, discontented Monks of the stamp of Dom Gerles might be found there; but before they could be enrolled an article of the Code which excludes them from the Order was to be difpenfed with: As I have already observed, however, Knigge was always less scrupulous. than Weishaupt on the article of exceptions. In these fame letters he warns the Areopagites to pay particular attention to the affairs of the Order at Vienna; and informs them, that he has important news from that country; and with respect to Poland, though he may be acquainted with no person who could forward the sederation, he had people at least in Livonia. And in his official reports we find that he had a missionary in that part of Rusha, who from so great a distance perhaps might not fend his Quibus Licets exactly and monthly; but who would labor for the Order perhaps with more fuccess than any of its Apostles.*

Such tenderness for the welfare of the Order, and zeal for the propagation of its plots, evidently demonstrates that Knigge, fo far from abandoning it, expected to reassume his former rank. It appears still clearer in the letter he wrote to Cato by the very fame post, by which he had fent all his menaces to Weishaupt: "I have great "views indeed for our Order, and that makes me forget " all the injuries I have received from Spartacus. I do' " not wish him to own that he is in the wrong, but only " that he should know that the fault lies with him." The letter ends by constituting Cato judge of the contest.+-Weishaupt needed no more to convince him that this warfare would terminate to his advantage. He did not wish to lose Philo, but still less could he bear him as a rival. " If Philo (Weishaupt fays to Zwack) will return " to me, and confess that he is in the wrong, he will find " me fuch as I formerly was in his regard. But for your " part do not how the least eagerness to reclaim him. I "wish to prove to him that I can do without him; his

^{*} Aber er wird würken wie noch keiner gewürkt hat.

[†] Worüber sie, besster Cato! Richter seyn mögen.

" vanity must not be flattered; he wants to be entreated;
" and it is exactly for that reason that he should not be
" entreated.—If he has the good of the cause at heart, he
" will return of his own accord, and I will receive him

" with open arms."*

The good of the cause, as Weishaupt calls it (that is, the propagation and triumph of Illuminism with all its impious plots), was evidently as dear to Knigge as to himfelf. This mutual bias to crime reconciled them together again, at least, for a space of time sufficient to acquire for Illuminism the greater part of that authority which Knigge had promised to the Areopagites. It is true, that he tells us he had obtained his difinission, and an honorable testimony of his fervices. It may be a fact that he received his difmission, as he says, on the express conditions, that he would never undertake any thing detrimental to the interests or plans of the Illuminees; that he would keep a profound filence with respect to the secrets of the Brethren; that he would never do any thing that could commit the fuperiors, and not even fo much as name them; + but certain it is, that the date coincides with the time of the discoveries made at Munich, which must have induced him to take such precautions as he judged necessary to avoid being implicated with the other chiefs of the Illuminees. He declares that he received his congé on the first of June, 1784, and the first decrees issued by the Elector of Bavaria against Secret Societies bear date of the twenty-fecond of the same month. Four months after we fee Philo-Knigge mentioned by Weishaupt as an adept, without the least allusion to his retreat, and this may create some doubt at least as to the date. Whatever may have been the case, sourteen months elapsed from the time of their grand disputes, till that when Knigge declares he broke off all connection with the Illuminees. Hereafter we shall see what is to be understood by this pretended dereliction of his former Brethren. It is however certain, that during those fourteen months, he but too well entitled himself to the gratitude of the Sect by the new services he rendered, and more particularly by his intrigues with Bode, by means of which he confummated Wei-

^{*} Original Writings, Vol. II. Letter 24.

⁺ Seine obern-weder zu nennen noch zu compromittiren.

shaupt's plan of confederation or of intrusion in all the

Lodges of Germany.

The federation of the Mafons and

The grand obstacle to these plans was the jealousy of the Rosicrucians, of the Brethren of the Strict Observance, and of the Philaletes, calling themselves the Theoso-Dluminees phical Illuminees. But the acquisition of Bode; Knigge's continued, frequent visits to their Highnesses the Duke Ferdinand of Brunswick and the Prince Charles of Hesse Cassel; the manner in which he imposed on these two chiefs of German Masonry; the influence acquired by Philo thro' the means of Bode over the Commissaries who were named at Willemsbaden to frame the laws, are circumstances more than sufficient to account for his success in spite of fuch numerous opponents. When Bode was thoroughly convinced that Illuminism, so far from being an invention of Jesuits and Priests, was no other than a most determined conspiracy against Princes and the Priesthood, which be equally hated; when he beheld the means of its developing themselves in the degrees of Epopt and of Regent, he then had no other view than to perform the promife he had made to Knigge, to dedicate his life entirely to the service of the Order, and particularly to have its interests at heart in the framing of the new Code. Never was promife more religiously kept, nor attended with greater With respect to those Brethren whose antique inysteries perpetually recalled to their minds Equality and Liberty, nothing could be more feducing than Knigge's circular letter on Eclective or Elective Masonry. Many Lodges had of their own accord acceded to his federation. Bode introduced its laws into the new Masonic Ritual. It was on feeing these laws that the Mason who best forefaw their confequences exclaims, in the bitterness of his heart: "Oh, my Brethren! At what point shall I be-"gin, or where shall I end, when I speak to you of that Bode known among the Illuminees by the name of A-" melius? Judge, my Brethren, of the important, I would " fay difastrous services he went to render them; he, who "has been in habits of intimacy with fo many of our "Brethren; he who had taken so great a lead in most of "our general meetings; he, who, under an affectation of "good nature and of German uprightness, concealed a " heart replete with the most heinous impiety, and a fran-" tic enthusiasm for Naturalism; he, again, who had tak-" en offence at the Brethren of the Strict Observance be-

" cause they had not satiated his ambition. What an ac-" quifition in all respects was this man for the Illumi-" nees!—His first efforts were directed against us. He " acted where Knigge could not gain admittance. It was " through his means that the Illuminees gained their as-" cendency in the new system that was to have been esta-" blished at Willemsbaden; that they gained admittance " into our Directories; and that they succeeded in fraterso nizing with the greater part of our Brethren of the " Strict Observance. His Infinuator Knigge had left him " no alternative but to bring over Free-masonry to this " unfortunate alliance, or to crush the Brotherhood. To " the altonishment and grief of every true Mason, it was " by the combined efforts of Bode and Knigge, that the " greater part of the Lodges throughout Germany were " tainted and infected with this baneful Illuminism."*

I I often meet with fimilar avowals and lamentations in the different letters and memorials that I have received from German Masons, heretofore zealous for the honor of their Brotherhood, but now lamenting the intrusion of the Bavarian pest among them. Some few Lodges, however, held out against it. That of Berlin, called of the Three Globes, in 1783, published a circular letter, anathematizing all Brethren who should pretend to degrade Free-masonry so as to transform it into a society of men conspiring against their God and their country. Whether this Lodge had not been initiated into the last mysteries of the Roficrucians and other conspiring degrees, or whether this anathema was but a sham, the circular letter had but little effect. The intrusion continued, and became so general, that the illuminizing Sect in its instructions to the Directing Illuminees makes use of the following formidable expressions: " Of all the legitimate "Lodges in Germany, there is ONLY ONE that has not " coalesced with our Superiors, and this Lodge has been " obliged to fuspend its labors."+"

This declaration does not imply that the greater number of the Brethren were already illuminized, but only denotes that the Superiors, whether Maflers, Wardens, or Treasurers, of almost every Lodge had entered into the federation with Weishaupt.—But what an awful aspect

^{*} Discourse of a Master on the ultimate sate of Free-masonry.

⁺ Degree of Directing Illuminee, Sect. 3, No. 5.

does this subterraneous power present!—A multitude of emissaries and agents dispersed throughout the tenebrous recesses of Masonry. The Superiors once gained over, the Lodges would make but a feeble and short resistance.

The greater part of these successes were to be attributed to Philo-Knigge; neither did he hide those pretensions that could indicate the rival. Weishaupt could not brook the most distant appearance of rivality; new contests arose between the two chiefs. Knigge at length abandoned, or pretended to abandon, the Order. It does not appear that Weishaupt showed the least regret. His power seemed to be built on foundations that could not be shaken by any storm:—it was no longer confined to a corner of Germany.* The Danube and the Rhine could no longer In the North and the East he had his emissabound it. ries, in Holland, Poland, and Livonia. + "His apostles in the South had already advanced from Milan to Venice. † On the West he was beginning his attacks on France by the way of Strafbourg. § But just at this period was preparing that storm which in the annals of the Sect shall be called the Third Epoch.

^{*} That the reader may form a clear and precise idea of the manner in which these different Lodges and Illuminees on their several missions corresponded with their chief, I think it right to subjoin the Geographical and Political Chart of the Sect, such as it was drawn out by Knigge in the Original Writings. I know this plate only comprehends Germany, and that without the Austrian Provinces, "because (says Knigge) the Brethren of these Provinces have petitioned to have a separate National Director." But every reader can apply a similar one to any other state. To complete it, I have added Weishaupt in direct communication with the Arcopagites, and the latter with the National Directors.—A very slight inspection will suffice to show, how instructions, communications, &c. pass to and from the General, down to the Scotch Directories, and from the latter to the lowest individual of Illuminism.

⁺ Philo's Bericht.

I See Juridical Depositions made at Munich.

original Writings, Vol. II. Letter 23, to Cato, 28th January, 1783.

Geographical and Political Chart of the Illuminized German Lodges.

```
Munich - - - for The Dutchy of Bavaria
                                                                Provincial of Bavaria
                                                                                                                       Saltzburg - - The Archbishopric of Saltzburg.

Ratisbon - - Ratisbon, Passau, Sternberg, Ortenburg, Leuchtenberg, Sulzbach.
                                                                        who superintends the - - Scotch Directories of
                                                                                                                      Freyfinguen . - . The Upper Palatinate, Freyfinguen, Neuburg.
                                        First Inspector
                                                                                                                       Augsburg - - for Augsburg, Costanz, Kempten.
                                                               Provincial of Swabia
                                               who inspects the
                                                                                                                       Stutgard - - - Wurtemberg, Zollern, and the Imperial Towns.

Octtinguin - - Octtinguen, Furstemberg, the Abbeys, and Imperial Towns.
                                                                        who superintends the - - Scotch Directories of
                                                                                                                       Charlfruhe - - Baaden, and the Seignorial and Imperial Towns.
                                                                                                                       Aichstadt - - for Aichstadt, the Country of Bareith, and the Imperial Towns.
                                                                Provincial of Franconia
                                                                                                                       Wurtzburg = Wurtzburg and Bamberg.
Bareith - - Bareith, the Counties and Lordships.
                                                                        who superintends the - - 2 cotch Directories of
SPARTACUS-WEISHAUPT
                                                                                                                      Memmingen - - The Towns of the Teutonic Order and Henneberg.
          the General of all
      ILLUMINISM,
 corresponds with, and gives his orders
                                                                                                                       Manheim or 7
                                                                                                                                      for The Palatinate of the Rhine.
                                                                                                                       Heidelberg
                                                                Provincial of the Electorates
          The Areopagites,
                                                                                                                       Mentz - - - The Electorate and Beilstein.
                                                                         of the Rhine
      who transmit their orders
                                                                        who superintends the - - Scotch Directories of
                                                                                                                                      - The Archbishopric of Treves.
       The National Director
          of all GERMANY,
                                                                                                                                    - Cologn, Aremberg, Reineck, Isenburg.
                                                                                                                       Cologn }
             who directs - -
                                       Second Infrector
                                                                Provincial of the Circle
                                                                                                                       Cassel - - - for The Landgraviate of Hesse-Cassel.
                                               who inspects the
                                                                                                                       Wetzlar - - - Veteravia, and the Seignorial and Imperial Towns.
                                                                         of the Upper Rhine
                                                                        who superintends the - - Scotch Directories of
                                                                                                                       Frankfort - - Frankfort, Fulda, Hanover, Isenburg.
                                                                                                                       Darmstadt - - Darmstadt, Homburg, Usinguen.
                                                                                                                     Spire - - - - Spire, Worms, Deux-Ponts.
                                                                                                                      Neuwied - - for The Countries of the Wied, of Seyn, Mœurs, Thorn, Essen.
                                                               Provincial of Westphalia
                                                                                                                       Munster - - - Osnabruck, Juliers, Cleves.
                                                                       wbo superintends the - - Scotch Directories of
                                                                                                                       Paderborn - - Paderborn, Minden, Corvey, Naffau.
                                                                                                                      Oldenburg - - Ferden, Hoya, Schauenburg.
                                                                                                                      Drefden or 7
                                                                                                                                      for The Electorate of Saxony and the Provolthip of Zeitz.
                                                                                                                      Leipfic --- }
                                                               Provincial of Upper Saxony
                                                                                                                      Berlin - 2 - - Brandenburg and Pomerania.
                                                                       who superintends the - - Scotch Directories of
                                        Third Inspector
                                                                                                                                      - The Dutchy of Saxony and Principality of Schwartzburge
                                              who inspects the
                                                                                                                      Desfau - - - Anhalt, Mansfield, Stolberg, and Querfurt,
                                                                                                                      Hanover - - - for The Electorate, Celle, Grubenhagen.
                                                               Provincial of Lower Saxony
                                                                                                                      Brunfwick - - Wolfenbuttel, Magdeburg, Halberstadt.
                                                                       who superintends the -
                                                                                              - Scotch Directorics of
                                                                                                                      Bremen - - - Bremen, the Holftein, Hamburg, Hildesheim,
                                                                                                                     Strelitz - - Mecklenburg, Lubeck, Ratzeburg.
    [To face page 140.]
```



CHAP. VII.

Third Epoch of Illuminism. Discovery of the Sect.

T was not without reason that Weishaupt had expressed his apprehensions as to the precipitate manner in which Knigge had admitted to many candidates to the mysteries of the Sect: on the other hand, Knigge might with equal reason upbraid Weishaupt with want of prudence in recommending to the adepts fuch books as those published under the name of Boulanger; and thus disclofing his atheism previous to the last mysteries.* But success had so emboldened Weishaupt, that he kept no far- istence of ther referve on the score of religion, even with his Mi- Illuminnerval scholars; and so early as the year 1781, the court ism surmiof Bavaria entertained some suspicions of this new Sect. sed. It had even ordered certain inquiries to be made; but the Illuminees had art enough to baffile these inquests.+--Lest, however, any enquiries should at any future time Weitake place, Weishaupt bethought himself of making the shaupt's Elector the tutelarly adept of his conspiracies. " I am of means for "opinion (would be write to his Areopagites) that in ing any " order to strengthen ourselves, you should send a depu- process. " tation to the Elector, to offer him the Protectorate of "the Eclectic Lodges. The Brethren Ulysses, Apollo, " and fome others of the most distinguished members, " even Celsus for instance, might be deputed for this pur-" pose. Should the Prince accept it, we shall be effectu-" ally skreened from any future persecution, and nobody " will then be afraid of joining you, or of frequenting " your Lodges." t

The reader may easily judge how such a deputation would have been received by the Elector, when he is informed of the manner in which he had formerly received a fimilar proposition while residing at Manheim. One of his ministers at that time, under a far more plausible pre-

^{*} Original Writings, Vol. II. Let. 2, from Philo to Cato.

Ibid. Let. 1, from Epicletus.

¹ Orig. Writ. Let. 1, to Epictetus, 7th Feb. 1783.

tence, proposed to him to call to his court the most famous Philosophers of the day, and to grant pensions to these pretended great men, after the example of Lewis XIV. who had been the protector of the learned men of his age. The glory of such an undertaking seemed at first to flatter the Prince; but on consulting men of real learning he soon perceived that such a measure would only end in multiplying a Sect equally inimical to their God and their country; and Charles Theodore would no longer hear of the Protectorship of Philosophism. This anecdote was sent to me by a person who heard it from the very minister that had made the proposition to the Elector.

It is not understood how the court of Munich acquired its first knowledge respecting Illuminism; the information it received was not fufficiently explicit indeed to describe the spirit of the Sect, but it gave a general idea of the danger of fecret focieties. On the 22d of June 1784. His Electoral Highness published an Edict absolutely forbidding all fecret communities, focieties, and confraternities, other than those by law established. The uncontaminated Masons shut up their Lodges; the Illuminized Mafons, who had many of their adepts about the court, thought themselves strong enough to bid defiance to the Edict, and continued their meetings. A work published by Mr. Babo, a Professor at Munich, entitled The first Warning on Free-majoury, began to disclose more clearly, the plans of the new adepts. Soon after the Count Jofeph Törring made a more vigorous attack on them. The Illuminees not only wrote apologies in answer to these attacks, but fet many other engines to work, the artifice, of which cannot be better described than by Weishaupt's own letters to his adepts.

"Isth December, 1784). If any inquiry be fet on foot, "I am of opinion that none of the Chiefs should suffer themselves to be led into the detail and particulars of the Order; and they must positively declare, that no power on earth should force them to make any discoveries excepting to the Elector personally: the two degrees of the higher mysteries should then be submitted to him. At least such thall be the line of conduct which I will hold, if ever I am called upon. You will then fee what a happy turn our affairs will take. You have "read what Brother D... thought of the first degree."

"I am certain the Elector will view it in the fame light.
"I place all my hopes in the goodness of my cause. Bold:
"ly and without the least apprehension, I can declare be"forehand, that if I am to fall it shall be in an honorable
"manner, though it were to cost me my head. Deport
"yourselves in the same manner, and instil courage into
"the others. This is an admirable opportunity of shew"ing your magnanimity; do not let it pass by without
"avail. I have mentioned my plan for the Elector to Bro"ther Cromwell, and he augus fortunately from it:—but
"he very well knows that such a measure will only be

" reforted to in the last extremity."

What an extraordinary mode of defence must this appear to those who do not know that these two degrees which he intended to show to the Elector were the corrected ones, tuch as he had prepared for Princes and certain other candidates who would have been difgusted with them in their real state. Sometimes the whole of that part relating to the mysteries, and the discourses of the Hierophants, were retrenched, and nothing but, the idle ceremonial preferved. A fecond letter of Weishaupt's to his Areopagites dated the 2d February 1785, will more clearly explain the whole of this artifice. "My Brethren " (he fays), the step you are going to take is proper, and "fuch as the circumftances require. The Memorial of "our Menelaus (WERNER, Counsellor at Munich) is "very fine and very judicious. I only wish you to add, " that you will show your degrees to nobody but to the "Elector; and those that may be submitted to his inspec-"tion are-Ift, The Novice; 2dly, The Minerval; " 3dly, The Minor Illuminee. [Nota bene, that the words " dummster monch (stupid monk) are to be changed into " dummster mensch (stupid men]. 4thly, The Major Il-" luminee entire, except these words, which you will ef-" face: the Priests and bad Princes are in our way. " 5thly, The Directing Illuminee; but in this degree " you will only show the ceremonial of the reception, and "my discourse; not a word of the rest. 6thly, The de-" gree of Priest or Epopt; here you will only show our " instructions that relate to sciences; and you will care-" fully read those over, lest any allusion or reference to the ".rest should subsist.

"As all the packets for Ephefus (Ingolftadt) are opened, I plainly fee that I am the perfon at whom they aim.

"To-morrow I will write to Alfred (the minister Sein"sheim); and that letter will inform the court before"hand how I mean to behave on this occasion. Openly
"declare to the Elector, that the Order is a produce of
"his own states, and that I am the author of it. Then
"the whole affair will turn upon me; but I am much
"mistaken if they will proceed to a personal inquest until
"they have further proofs, which can only be acquired
"by opening the letters. Show yourselves, great, firm,
"and undaunted. My condust will prove to you what I
"can be. In the instruction for the degree of Epopt take
"great care of that part that relates to History; leave
"nothing that can lead to the discovery of the thest com"mitted on the Archives."

He is discovered and discovered missed.

All this artifice, however, proved useless. The court had acquired sufficient proofs to take such steps against the hero of the Sect as prudence might require. A few days after he had written these instructions to his Areopagites, he was difinished from his chair of Professor of Laws in the University of Ingolftadt; only, however, as a famous Master of Lodges, and as disobedient to the Edict suppressing all secret societies. The mysteries of his Lodge had not yet transpired; it was only known, that feveral members of his Illuminism, disgusted with his doctrines or his plans, had abandoned his Lodges as early as 1783. Among others were to be found Co-SANDEY a Priest, and the Abbé RENNER, both of them Professors of the Litteræ humaniores at Munich. But. great as might be the horror which they had conceived of what they had feen of the Sect without having attained the grand nivsteries, it does not appear that they had as yet taken any steps against it; at least they had not given such details as might direct the arm of the law. On the 30th March 1785, however, they received a summons from His Electoral Highness, and from the Bishop of Freylinguen, to appear before the Tribunal of the Ordinary, and there to declare whatever they might have observed in the Sect of Illuminess contrary to religion and good morals. Nobody, even then, had the least idea that the conspiracy was pointedly directed against the government. Mellirs. Colandey and Renner made their depolitions, the one on the 3d the other on the 7th of April following. I must give extracts from both, though perfectly agreeing with each other. That made by Mr. Cosandey

Juridical depositions of two Illuminees. is more ample on the principles of the Illuminees, while Mr. Renner descends more particularly into their constitution and the education of their pupils. I shall therefore begin by an extract from the latter; and then revert to that made by Mr. Cosandey,

Faridical Deposition made by the Professor RENNER on the Illuminees.

After having stated the orders he had received to appear before the Tribunal, and the subject on which he was to give evidence, Mr. Renner begins by declaring that

"The Order of the Illuminees must be distinguished from that of the Free-masons. But this distinction is a fecret to mere Masons, as well as to Illuminees of the Minerval degree. I was myself in the dark respecting it, until, after a long trial, they thought proper to advance me to the degree of Minor Illuminee, the first degree in which they take the name of Illuminee. I was even constituted Superior over a small number of the Brethren."

Here the deponent, who thought he was to become a Mason on his first entrance into the Sect, learns that he is not yet one; and tells us, that many of the Brethren had complained heavily that they had not been admitted as yet to the Intermediary Degrees. He himself is admitted to them, and does not find them fatisfactory: but he adds, "The advantage I reaped from them " was, that I discovered the benefits which the Order de-"rived from Free-masonry. The Illuminees fear no-" thing so much as to be known under that name. They " affume the cloak of Masonry, only because they believe sthemfelves more fecure when malked under the appear-" ance of an affociation that is looked upon as infignificant.—The Masonic Lodges, according to their exrepression, only contain the dross of the people (der tross von leuten) or the bulk of the army, among whom a " few persons may be found, that may look upon them-" felves as very happy, after long and fevere trials, to be see fecretly admitted into the fanctuary of the Order. All the other Free-majons, Apprentices, Fellow-crafts, and "Masons, are to content themselves with idle ceremo-"nies, and remain under the yoke, either because their "cyes are not strong enough to bear the light, or because their love for the Order, and their secrecy, two essential requisites in every adept, cannot be sufficiently depended on. When once they are condemned to linger in obscurity, they can never have hopes of rising to the mysteries; and this is expressed by the superiors in the following sentence, Ex inferno nulla est Redemptio.

"Meantime these Masons, without knowing it, are under the direction of the Illuminees, who reap great advantages from their reputation and their riches.—
"These men (say the Superiors) are sufficiently recompensed by being admitted to converse with the adepts of light, and to learn enough from such conversations to

" penfed by being admitted to converse with the adepts of " light, and to learn enough from fuch conversations to " appear enlighted to the prophane. "The Illuminees, who at first only show themselves " under the appearance of a literary fociety, gave them-" felves the following constitution: Their Order is sub-" divided into different classes, called degrees, because the " light expands itself according to these classes.—The first " degree is a fort of Noviciate, though every person re-" ported as infinuated, and recommended by some mem-"ber of the Order as worthy of being admitted, must "have been prepared and instructed to a certain point by "his Infinuator or Recruiter. It is a constant rule in the "Order, that every Candidate should undergo a year's " trial, that his Infinuator may observe him accurately, " according to the regulations of the Order, and in a Qui-" bus Licet draw an exact picture of his person, his cha-" racter, his talents, and his conduct. If the Candidate " is judged to be worthy, he is admitted into the class of " Preparations .- In my time there were two of this na-" ture, called Churches. Each was directed by four men, " forming what was called the Magistracy. They were " the Superior, the Cenfor, the Treasurer, and the Secre-"tary; and all these were adepts of higher degrees.-"We held at least one meeting every month, at which " all the members of the same Church were to attend, to " give their Superiors a fealed letter directed Quibus Li-"cct, Soli, or Primo, containing an exact statement of the " conduct, discourse, &c. of those whom they had observed " during the month.

"No member is dispensed from these Quibus Licets, which ascend from Degree to Degree, and are only opened by those who have a right to read them. The other

"cocupations of the meeting were, after some ceremonies, to read the statutes, a few passages from the ancient Phisolophers, and a discourse on various subjects, composed by the different members in rotation. As the Brethren in general do not like religion, the greater liberty the writer uses on that subject, he is the more applauded, and acquires a higher reputation of being enlightened. Sometimes, however, the presence of certain brethren, either seeble as yet, or not to be entirely depended upon, cause the Superiors at such lectures to give signs of apparent distantsaction. It would be a violent breach of their policy to give way to intemperate language, and to express the principles of the Order too openly, as each member might look upon such talk as a part of their system.

"To avoid suspicion, and to attain their ends more cer"tainly, they hold weekly meetings, whence all ceremony
"and constraint is discarded. Here the pupils hold dis"putations among themselves on all forts of subjects. It
"is on these occasions that the superiors, and those who
"have imbibed the true principles of the Order, sneer at
"what they call Religious Prejudices; for in their lan"guage every thing that can obstruct their views are pre"judices. It is then that by means of the most seducing
"subtersuges they represent their principles in such poignant language, that the most timid, encouraged by their
"example, and purified from all dross and religious pre"judice, become perfectly like the rest. He that can
"withstand such artifice is a man lost in the eyes of the
"Order.

"That which made the greatest impression on me, a"mong the Illuminees, was certainly their method of
binding down their adepts and subduing their minds.—
"They extoll the greatness and power of the Order; they
speak of its dignity with the utmost respect; they stun
you with the most magnificent promises, and assure you
of the protection of great personages ready to do every
thing for the advancement of its members at the recommendation of the Order; till at length each pupil
really considers, or appears to consider, the interest of
Illuminism as his own, and views all the propositions
and orders he receives from his superiors as duties which
he has to fulfill. Should a pupil under this idea have
the missortune to declare, in a Quibus Licet, a Primo,

" or a Soli, some misconduct of his own, or some secret " that he has been entrusted with or that he has extorted " from any body, the unhappy confident is lost to him-" felf, for he thenceforth belongs wholly to the Sect.-"When once they have thus tied him down, they assume " a very different tone with him. They care very little " about him; 'He may abandon us (they fay), we stand in " no farther need of him.'-I do not think that any one has " yet dared or will ever dare to show the least discontent; " much less a desire to quit the Order; especially if he " reflects on the dictatorial threat, It shall be in vain for " any prince to pretend to fave him who shall dare to be-" tray us.*

"They select their pupils with great caution, and only entice into their Order those whom they think can be uleful to the attainment of their ends. Statesmen, per-" fons diffinguished by rank or fortune, archivists, counec fellors, fecretaries, clerks, professors; abbés, preceptors, physicians, and apothecaries, are always welcome candi-

" dates to the Order.

"The degree of Major Illuminee is, if I may make use " of fuch an expression, a school in which the candidate is "trained like a true Bloodhound."+

Here the deponent relates their method of watching their adepts, and of describing both them and the prophane. He also mentions some few of the thousand or fifteen hundred questions that are to be answered on the character, the habits, &c. of any person whom an adept is

ordered to scrutinize. He then continues:

"This method of enlightening the pupils always goes " on increasing in every degree. A brother may know "those of his class and those of an inferior one; but, una " less his Superiors have conferred on him the commission " of Director, Visitor, or Spy, all other adepts are, in their " language, invisible to him. This, without doubt, is the " point that constitutes the great strength of the Order. "The chiefs, by this method, watch an inferior without be-"ing known; they know how far he is devoted to the Or-" der and true to his secrecy; and a point of still greater " importance is, that in case of any explosion, (of which "they have been long apprehensive), and on all occasions,

^{*} Kein Fürst Kann den schützen der uns verräth.

[†] Wie die wahren spürhunde abgerichtet werden.

"they can support the brethren without any one entertaining the least suspicion of their being connected with the system, since they are unknown even to the Bre-

thren, and of course to the prophane.

"There are men, and they may be eafily discerned, who " defend the Order (of Illuminism) with great warmth, " though they do not declare themselves to belong to it .-" Such conduct certainly deserves a little animadversion. " Either these defenders belong to the Order, or they do "not; if they do not, can they pretend to defend that "which they neither know nor have any possibility of knowing. If they belong to the Order, that very cir-" cumstance renders them unworthy of belief, though they " should adduce as proofs some few works thrown out to " baffle any attempt to investigate the plan of the Order, " or should protest on their words of honor when they " speak so highly in its praise. When a person comes seriously to consider the impossibility of knowing any "thing of Illuminism but by being a member of it, and "when we compare the many advantages derived from " their invisibility; if we should be tempted to draw " any conclusions on these defenders, we might fand that without reasoning ill) suppose they belonged themselves " to the Order, and to that particular species of adepts " which the Illuminees term invisible."*

After having thus given as much of the general plan of the Illuminees as he could know without having been admitted to the higher degrees, the Deponent comes to the principles which the Superiors wish to inculcate in their pupils; and in the first place he mentions the following.

of which they have made a fort of proverb:

^{*} Und zwar von iener art der verschwundenen, wie man sie in der ordens sprache nennt.—Were I to request certain English reviewers, and particularly Dr. Grissiths, or his assistants in the Monthly Review, to read and weigh this observation of the German deponant, those gentlemen might perhaps wish to retort it on me; but let them recollect, that when men who have associated with robbers are seen to depose against them, or when the writings of conspirators are produced in evidence, a person may easily prove their criminality without being an accomplice. But you, Gentlemen, who were not with them, yet pretend to prove their innocence, will your assertion invalidate the evidence of eye and ear witnesses?—If you are of their party, all that can be concluded from your denials is, that you are still very faithful and much devoted to them, since in their defence you resist the demonstration of evidence.

Tous les Rois et tous les Pretres Sont des Fripons et des traitres.*

With regard to Suicide, the Superiors preach it to their brethren to prepare them for more tempestuous times.—
"They have the art of representing suicide as so easy, and so advantageous in certain circumstances, that I should not be surprized (says Mr. Renner) to see some adept carried away by the sure of a certain voluptuousness which they pretend to be peculiar to suicide; and they even

" pretend to prove their affertions by examples.

"But of all their detestable principles the most danger"ous in my judgment is this: The end justifies the means:
"In consequence of this morality, and ACCORDING TO
"THEIR CONSTANT PRACTICE, the mere suspicion that
"a man will at any suture period be in a position to ob"struct the views of the Order will be a sufficient reason
"to calumniate him, however virtuous he may be. They
will cabal to drive one man out of his place; they will
"poison another; a third they will assassing in short,
"they will do any thing to attain their ends. Suppose the
"crime of the Illuminee should be discovered, he always
"has the Patet-exitus as a resource. It is only a ball
"through the head, and he escapes the rigor and ignomi"ny of the law."

Mr. Renner next alludes to what the Sect calls its Moral Government or Commission of Morals, or its Fiscals "This commission is a college formed of the most able " and honest men, that is in their language, of men chiefly " belonging to the class of Invisibles, and who, enjoying " the confidence of the fovereign, would, according to the "vices of their commission, inform him of the morals " and honesty of each of his subjects; but as probity is " necessary to fulfil the divers stations of the state, each " person should be prepared beforehand for the office he " is to occupy. An admirable plan! But should they ever " accomplish it, should their rule ever be adopted, what " would become of all those men who did not belong to "Illuminism? Happily, the plan is discovered in time; " otherwise they might have verified what a Superior just " returned from vifiting a Superior of a higher degree " had foretold; All the Posts once properly filled in suc-

^{*} All kings and all priefts are rafcals and traitors.

"ceffion to each other, should the Order be composed of but fix hundred members, no power on earth could relist "them."

Mr. Renner finishes by declaring, that he is unacquainted with the ultimate object of the Order; that the Superiors were perpetually talking of that object, but never mentioned what it was. He believes it to be of the utmost consequence; but he leaves every one free to conceive, after what he has said, how that object can accord with the civil and religious duties. He affirms on oath the particulars contained in the above declaration, and which he leaves written and signed by his own hand.

Juridical Depositions of Mr. Cosandey, 3d April, 1785.

My reason for placing Mr. Renner's deposition first, was, because he is more explicit on the government of Illuminism; while Mr. Cosandey chiefly dwells on the principles of the Sect. After having shown in a few words how Free-masonry serves as a cloak to the Sect, how the candidate is gradually fettered in the bonds of the Superiors, and how dangerous must be a servitude to men who from principle with to appear idlers though in the most active pursuits; he proceeds with the unfortunate Minerval to the degrees of Minor and Major Illuminee. " It is here (fays he) that the pupil is a little further ini-"tiated into the fystems of the Order. Light, however, is imparted to him but flowly, and with all poffible pre-" cautions. He is here made acquainted with a greater "number of Adepts and Under-Superiors; but the Chiefs " always remain invifible.

"In order to be advanced to the higher degrees the candidate must, in the language of the Sect, have got rid of all religious prejudices, or at least he must assume the appearance of one who has so done in the presence of his Superiors; as no religionist (such is their expres-

" fion) can be admitted to the higher degrees.*

"The most excellent Superiors are the persons that give the ton in all these degrees. Their orders, their maxims, their opinions, their doctrines, are the soul, the standard, the spirit, the main spring of this institution.

^{*} Dann kein Religionär (es ist ihr ausdruck) wird in die höhere grad auf genommen.

"The lower class of Superiors and Chiefs, are cunning knaves, and black and systematic villains, or sometimes missed enthusiasts, spurred on and abominably deluded by the others. As a proof, I will relate some of their principles in the form of proverbs, which are never given in writing, but are perpetually inculcated in the adepts by these Superiors.

"I. When nature lays too heavy a burthen upon us, it is to fuicide that we are to apply for relief. PATEY EXITUS. An Illuminee, they would tell us, should make away with himself rather than betray his Order; and they also represent a secret voluptuousness to be in-

" herent to fuicide.

"II. Nothing through reason, every thing through passion, is their second maxim. The end, the propagation, and the advantage of their Order, supplies in the minds of the adepts the place of God, country, and conscience. Every thing that obstructs the progress of the Order is the blackest treason.

"III. The end fanctifies the means. Thus calumny, poison, affassination, treason, revolt, wickedness, and any

" thing that can lead to this end, is laudable.

"IV. No Prince can fave the man who dares to betray us. Things then are carried on in this Order that are adverse to the interests of Princes; things that from their importance might be discovered to Princes; such a discovery (in the language of the Sect) would be the blackest treason; and the traitor is beforehand threatened with vengeance. They must also have means of defining their accusers with impunity; and such means are easily surmised.

"V. All Kings and all Priests are rascals and trai"tors; and in another place, All Priests are knaves.—
"The total annihilation of religion, of the love of the
"country, and of princes, enters into the plans of the Il"luminees; because (say they) religion as well as love of
the country, and of princes, restrains the affections of
"men to particular states, and diverts them from the more
extensive views of Illuminism,

"Among their plans I observed one which they called their moral Empire or Government. This government, which would throw the whole force of every state into the hands of their college or council of Illuminism, would,

without any appeal to the prince, name to all promo-

st tions, and grant or refuse all the favors of the state. By these means they would be entrusted with the abso-" lute right of definitively pronouncing on the honesty or " the capability of each individual. By these means too " all the prophane would be discarded from the court and "other employments; and, to use their expression, a holy " legion would furround the prince, mafter him, and dic-"tate his edicts according to their own will and pleafure. "This Regimen or Moral College, also called the Commission of Morals, or the Fiscal (being a fort of exchequer chamber for the government of the people), would " invest the Sect with a most formidable despotic power " over the four quarters of the globe, and would reduce so fovereigns to the despicable state of mere phantoms, or " of crowned flaves."

This College, or Moral Regimen, will occur again in another juridical deposition; and I will then explain how it served to veil the future projects of the Sect for the diforganization and absolute destruction of all society whatever. Mr, Cosandey concludes with faying that he is ready to affirm on oath the truth of all that is contained in

the above declaration.

These depositions, notwithstanding their importance, feemed to make but little impression. Whether the tribunals were befet by, or in great part composed of Illuminees, or not, I cannot know; but they affected to treat these declarations as containing nothing either very serious or menacing; or whether the removal of Weithaupt had made them view the Sect as destroyed, and the conspiracy as counteracted, I do not pretend to say; but certain it is, that at length Heaven by its thunderbolts warns nations and their rulers of the plots contriving against them, of the extent of which plots they were ignorant; neither had they furmifed the baneful activity of the conspirators. Dismissed from his public functions at Ingolstadt, Weishaupt had taken refuge at Ratisbon. This Weitown becomes his new Elsuss, his center of mysteries; shaupt all his plots had followed him thither; and fo far was he his plots from looking upon them as baffled, that he purfued them at Ratise with redoubled ardor. Vengeance had rendered him more bon. terrible from the recesses of his new retreat; and now entirely liberated from all public duties, he gives up his whole time to the preparation and drilling of emiffaries, and to teaching them the means of fapping, when on their

An adept ftruck with lightening. different missions, the foundations of the altar and the throne, of civil fociety, and of all governments whatever.

Among his adepts was one Lanz, an apostate priest. Weishaupt designed him as the person to carry his mysteries and conspiracies into Silesia. His mission was already fixed, and Weishaupt was giving him his last instructions, when a thunderbolt from heaven struck the apostate dead, and that by the side of Weishaupt.* The Brethren, in their first fright had not recourse to their ordinary means for diverting the papers of the deceased adept from the inspection of the magistrates. The perusal of some of his papers furnished new proofs; and being transmitted to the court of Bavaria, induced it to take the determination of following up the discoveries made in the depositions of Messrs. Cosandev and Renner.

The enquiries made, chiefly related to those who were known to have had connections with Weishaupt at Ingolstadt. The adept FISCHER, first judge and Burgo-master of that town, and the Librarian DREXE, were banished. The Baron FRAUENBERG and sistem other of Weishaupt's pupils were expelled the university. But neither their punishment, nor the circumstance of the adept being struck by lightning, could raise any symptoms of remorse in the mind of their master. The following letter to Fischer may serve as a specimen of the manner in which he wished to support their courage, stimulate their enthusiasm, and insuse all the rage and vengeance of his

plots into their minds.

"I falute you, my dear martyr;" it is thus he begins his letter. He then reminds his pretended martyr of that passage in Seneca where the just man struggling with adversity is represented as the sight most worthy of Heaven: He then continues: "Am I to congratulate you, or am "I to condole with you on your misfortunes? I know "you too well to indulge in the latter sentiment—Receive then my most sincere congratulations on seeing you among those to whom posterity will render justice, and whose constancy in the desence of truth it cannot fail to admire—You are triply and quadruply more dear to me, now that you share my fate and that of so many other magnanimous persons. I leave it to your pruse dence to decide whether you will commence a prosecu-

See the Apology of the Illuminees, P. 62.

w tion against those who have been guilty of such abomi-"nable injustice against you; or whether submitting to a your exile without murmur or complaint, you will wait " for better times. You shall not want; I and the Bre-"thren will provide for your expenses. The public papers " also shall represent the whole of this business in its pro-" per light. Drexl in the mean time will retire to Brunn. Let the laughers laugh, and our enemies rejoice. Their " joy ere long shall be converted into tears. Look upon " yourself as happy to suffer with the better part of the " nation. If I have the power of giving my benediction " to any body, I give you mine with both my hands.— "O be thou bleffed, most worthy and most constant of my "Heroes. . . . I am forry that all this has happened just " at the time when I am fetting out for the banks of the "Rhine. I depart next month and shall not return till a " few months hence. In the mean time I spall not be idle; " and it is not without a reason that I go to that country. " Acquaint the Brethren of it. Be always firm and con-" stant. No dishonor can attach to you; continue as you " have begun, and your very enemies will be obliged to " admire you. Adieu, learn to appreciate and feel your "own greatness. Your enemies are little indeed in their " triumph .- (Ratifbon this oth April 1785).

" P. S. If you want money I will have proper mea-

" fures taken at Munich to supply you."

This letter was either intercepted or fell into the Elector's hands by some other means;* and he there saw how dangerous a man this must be who could thus infuse his enthusiasm into the minds of his Conspirators. A secret commission was named to receive further depositions.-The aulic counfellor UTZSCHNEIDER and Mr. GRÜN BERGER of the Academy of Sciences, who were known to have abandoned the Order of the Illuminees about two years before, were summoned to make their depositions. The Prieft Colandey was called upon once more. declaration made in common by these three Gentlemen will recall to the minds of the readers many of the particulars already stated in the foregoing declarations, and in the Code of the Illuminees, with respect to the means employed by the Sect, for making themselves masters of the Masonic Lodges; for appropriating to themselves their

^{*} See Original Writings, Vol. II. last Letter and Note.

funds, to provide for the expense of their travellers; and for multiplying the number of their adepts.—The fame method for the scrutators is observable, the same oaths, almanacks, and cypher for the first degrees. The deponents had abandoned the Order before they were admitted to the higher degrees. The principles that had been laid down to them are on that account the more remarkable. I shall, therefore, translate that part of their evidence as being of the utmost consequence. Some persons may be of opinion, that to have simply stated the perfect coincidence of this new declaration with those already seen would have sufficed; but they should consider that repetitions of objects of fuch importance may be infifted on by many readers, because the proofs are strengthened by the number, the character, and concordance of the witneffes.

The Juridical Deposition made in common by the Aulic Counsellor UTZSCHNEIDER, the Priest COSANDEY; and the Academician GRUNBERGER, on the 9th of Sept. 1785.

"The object of the first degrees of Illuminism is at " once to train their young men, and to be informed of " every thing that is going forward by a system of espion-" age.* The Superiors aim at procuring from their inef feriors diplomatic acts, documents, and original wri-" tings. With pleasure they see them commit any trea-" fons or treacherous acts, because they not only turn the " fecrets betrayed to their own advantage; but thereby " have it in their power to keep the traitors in a perpetual dread, left, if they ever showed any signs of stubborn-" ness, their malefactions should be made known. - Ode-" rint dun metuant, let them hate, provided they fear, is " the principle of their government.

"The Illuminees from these first degrees are educated

" in the following principles:

I. "The Illuminee who wishes to rise to the highest " degrees must be free from all religion; + for a religionist

^{*} Und zu gliech zur auskundschaftung aller sachen.

[†] Der Illuminat, der in die höhern grade kommen will, muß you aller religion frey feyn.

(as they call every man who has any religion) will ne-" ver be admitted to the highest degrees.

II. The Patet Exitus, or the doctrine on Suicide, is expressed in the same terms as in the preceding deposition.

III. " The end fanctifies the means. The welfare of " the Order will be a justification for calumnies, poison-"ings, affaffinations, perjuries, treasons, rebellions; in " short, for all that the prejudices of men lead them to " call crimes.

IV. " One must be more submissive to the Superiors of Illuminism, than to the sovereigns or magistrates who " govern the people; and he that gives the preference to " fovereigns or governors of the people is useless to us.* " Honor, life, and fortune, all are to be facrificed to the "Superiors. The governors of nations are despots when " they are not directed by us. They can have no autho-

" rity over us, who are free men." ;

The Marquis of Constanza used to say, " that there " ought to be but two Princes in Germany-Thefe Prin-" ces should be Illuminees, and so surrounded and led by "our adepts, that none of the prophane could approach " their persons. The greater and lesser offices of the state " should be folely entrusted to members of our Order; " and the advantages of the Order should be attended to. "tho' in direct opposition to the interests of the Prince. "Sovereigns should also pass through the lower degrees " of the Order, and they should only be admitted to the is higher degrees when they properly apprehend the holy "defigns of the Order—which are no other than to deli-" ver the people from the bondage of their Princes, No-" bles, and Priests; to establish an equality of stations and of religion; and to render men both free and happy. " Should we ever have fix hundred Illuminees in Bavaria, " nothing could refult us."

I promised to make a few reflections on this article; and to those persons I address them, who would immediately lay hold of it to prove that the Illuminees, fo far from wishing to annihilate every government and civil fociety itself, had no other view than to re-unite Germany under

^{*} Vollte jemand den Regenten mehr anhängen, so taught er nicht für uns.

⁺ Sie haben kein Recht über uns freye Menschen.

¹ Alles was das beste des Ordens befördert, muss man thun, wenn es gleich dem besten der Regenten zuwider lauft.

one and the same government.* Most undoubtedly such views were held out to the deponents in their lower classes; but let it be remembered, that none of them had been admitted to the higher mysteries. It is in the degree of Epopt that the designs of the Order for the total destruction of Civil Society are manifested. There the illuminizing Hierophant no longer fays, that Germany ought to be under the government of one Prince; but he favs THAT NATIONS AND PRINCES SHALL DISAPPEAR FROM THE FACE OF THE EARTH; that every father shall, like Abraham, be at once the priest and sovereign of his family; and REASON shall be the sole Code of Man. The Hierophant there declares, that SECRET SOCIETIES. are the agents that are to produce this revolution, and that it is one of the grand secrets of Illuminism. There, in short, is clearly to be seen the plan of bringing men back to the pretended Patriarchal nomade and favage life; and it is even expressly afferted, that the original cause of the fall of man was their re-union in civil society! The depositions, therefore, of Messrs. Utzschneider, Cofandey, and Grünberger, are perfectly correct fo far as they relate to their degrees; for such was the doctrine taught in the degrees of Major and Minor Illuminee .-Another remark may also be true, that as a preparatory step the Illuminees only feek to destroy all the lesser powers in order to form one or two great states in Germany; but that will not change the fate decreed in the higher mysteries for these greater Princes of the German nation, or for all Princes and nations in general. This fingle Potentate will then share the same sate as Religion. We have heard them talk of reducing the world to the unity of Religion, as well as to the unity or equality of stations. But has not the Sect already declared, that in order to be admitted to the last secret one must begin by getting rid of all Religion? This plan, therefore, for reducing Ger-

^{*} This is precifely what has been lately attempted to divert the eyes of the public from their monstrous and Antifocial plots; and even in England this plea has been set up, in hopes of invalidating the proofs adduced in such Memoirs. I know not who is the invisible writer of these paragraphs; but though even the Sieur Boettiger himself, famous among the German Ilmninees, were the author of them, I should little fear his arguments. Let my readers compare his proofs with mine: I ask no more.

many under the dominion of one Prince, is evidently nothing more than a preliminary step, in like manner as their plan of subjecting Princes to the government of their Order. When the proper time comes, all these plans are changed, in the lessons of the adepts, to the total annihilation of every state, prince, and civil government on earth.

The Reader may eafily perceive how the Sect, even for early as the degrees in which the three deponents had been admitted, prepares them for the last secrets; especially when he sees immediately following the pretended union of Germany, that maxim which has already appeared in the first deposition.

V. "The love of one's prince and of one's country are incompatible with views of an immense extent, with the ultimate ends of the Order, and one must glow with

" ardor for the attainment of that end."*

In the Degrees also to which the deponents had been admitted we fee the Superiors inceffantly declaiming on that end; but they never mention what it really was.-They even confess that they are not in the secret; they fay that the knowledge of it is referved to the higher degrees; their own declaration, therefore, proves that it cannot be this unity of Religion or of government to be established in Germany, as they are not strangers to that plan. Besides, how can it appear, that the love of one's country, or national love, is incompatible with the wish of uniting a great nation under the dominion of one. Prince. On the other hand, we see these maxims in perfect accord with the views of Illuminism, when, advancing toward the higher degrees, we hear the Sect pouring forth its blasphemies against Princes and Nations, and positively declaring, as one of their mysteries, that SECRET Societies were only contrived to sweep Nations and Princes from the face of the earth. Such are the plots to be discovered to nations; such have been the tricks employed by the Illuminees to lull nations to fleep on their dangers; and, English Reviewers having hearkened to fuch infinuations, I am obliged to have recourse to repetitions in the midst of a nation whose ruin is now become

^{*} Fürsten und vaterlands liebe wiedersprechen den weitausfehenden gesichts puncten des Orders-Man muss glühen für den zweck.

one of the chief objects of the Sect .- But let us return to

the depositions of our witnesses.

"The Superiors of Illuminism are to be looked upon as the most persect and the most enlightened of men; no doubts are to be entertained even of their infallibility.**

"It is in these moral and political principles that the Illuminees are educated in the lower degrees; and it is according to the manner in which they imbibe them and show their devotion to the Order, or are able to fecond its views, that they are earlier or later admitted

" to the higher degrees.

"They use every possible artifice to get the different post-offices in all countries entrusted to the care of their adepts only. They also boast that they are in possess sion of the secret of opening and reclosing letters with-

" out the circumstance being perceived.

"They made us give answers in writing to the following questions: How would it be possible to devise one
fingle system of morals and one common government
for all Europe, and what means should be employed to
feffectuate it? Would the Christian Religion be a necessary requisite? Should revolt be employed to accomplish it? &c. &c.

"We were also asked, in which Brethren we should place the most considence if there were any important plan to be undertaken; and whether we were willing to recognize the right of life and death as vested in the Order; and also the right of the sword, Jus Gladii.

"to recognize the right of life and death as vested in the Order; and also the right of the sword, Jus Gladii.

"In consequence of our acquaintance with this docation of the Illuminees, with their conduct, their manners, and their incitements to treason, and being fully convinced of the dangers of the Sect, we the Aulic Counsellor Utschneider and the Priest Dillis left the Order. The Professor Grünberger, the Priest Cosandey, Renner, and Zaupser, did the same a week after, though the Illuminees sought to impose upon us shamesfully, by assuring us that his Electoral Highness was a member of their Order. We clearly saw that a Prince knowing his own interests, and wholly attending to the paternal care of his subjects, would never countenance a Sect, spreading through almost every province under

An deren untrüglichkeit man nie zweifeln dürfe.

"the cloak of Free-masonry; because it sows division " and discord between parents and their children, between " Princes and their subjects, and among the most fincere " friends; because on all important occasions it would " install partiality on the seats of justice and in the coun-" cils, as it always prefers the welfare of the Order to that of the state, and the interests of its adepts to those of the " prophane. Experience had convinced us, that they would " foon fucceed in perverting all the Bavarian youth. The !! leading feature in the generality of their adepts were irre-" ligion, depravity of morals, disobedience to their prince "and to their parents, and the neglect of all useful studies. We saw that the fatal consequence of Illuminism would be, to create a general distrust between the prince and his " fubjects, the father and his children, the minister and his " fecretaries, and between the different tribunals and councils. We were not to be deterred by that threat so often repeated, That no Prince can fave him that betrays us. "We have abandoned, one after the other, this Sect, which, " under different names, as we have been informed by feveral of our former Brethren, has already spread itself " in Italy, and particularly at Venice, in Austria, in Hol-" land, in Saxony on the Rhine, particularly at Frank-" fort, and even as far as America.—The Illuminees " meddle as much as possible in state affairs, and excite " troubles wherever their Order can be benefitted by

Here followed a list of a great many invisibles, of several superiors, and of some of the most active members. A second list contained persons who, though as yet unacquainted with the ultimate views of the Order, were zealous and active Recruiters, but the government thought sit to keep these two lists secret. The deponents then proceed:

"We are not unacquainted with the other invifibles,

who in all probability are chiefs of a higher degree.

After we had retired from the Order, the Illuminees

calumniated us on all fides in the most infamous man
ner. Their cabal made us fail in every request we pre
fented; succeeding in rendering us hateful and odious

to our superiors, they even carried their calumnies so

far as to pretend that one of us had committed murder.

After a year's persecution, an Illuminee came to repre
fent to the Aulic Counsellor Utzschneider, that from ex-

X

er perience he must have learned that he was every where persecuted by the Order; that unless he could contrive to regain its protection, he would never succeed in any of his demands; and that he could still regain admistion."

Here ends the deposition figned by the three deponents. After their fignature follows the attestation, that each of the deponents had been called in separately in presence of the Commissary, and their respective declarations read to them; and that each had affirmed the truth of the contents on oath, as witnesses, the 10th of September, 1785. I leave the reader to make his reslections on the thrength and nature of these first proofs acquired against Illuminism; and proceed immediately to the circumstances which disclosed the ulterior projects of the Sect.

in the second of
CHAP. VIII.

Continuation of the Discoveries made in Bavaria as to the Illuminees .- Proceedings of the Court with respect to the Chiefs of the Sect .- A few Remarks on and a List of the principal Adepts.

TOTWITHSTANDING the important discoveries made by the court of Bavaria, proofs were still wanting of the plans and of the ultimate views of Illuminism, which the Sect concealed with so much care, and of which none of the witnesses could give any fatisfactory account. The court had neglected to feize Weishaupt's papers at the time; and it was clear that the adepts had taken every precaution to put theirs beyond the power of the most diligent search. The court even appeared to pay little or no attention to the proper steps that should be taken, and only watched the motions of those adepts who still kept up a correspondence with their chiefs. we are to credit the apology published by the Illuminees, ment of it was for no other reason that DELLING, municipal of- some of ficer of Munich, and KRENNER, professor at Ingolstadt, the adepts. were dismissed from their employments. On the same account, they tell us, were the Count Savioli and the Marquis Constanza exiled from Bavaria, and the Baron Maggenhoff condemned to a month's imprisoment in a monastery.

This apologist also pretends, that the Canon Hertel was deprived of his benefice, because he would not give in an account of the funds belonging to the Illuminees.— But after the different parts that we have feen thefe adepts perform, it appears that the court was pretty well informed; and it certainly gave a great proof of its clemency when it allowed Brutus-Savioli and Diomedes-Constanza a pension which they were at liberty to expend wherever they chose, excepting in Bavaria. Light, however, as these punishments were for conspirators of their stamp, the Illuminees filled all Germany with their reclamations, crying out against a persecution which they represented as the height of despotism, oppression, and injustice. The

depositions that had been made were published, and the authors of them were immediately affailed with a torrent of abuse, sophistry, and calumny; nor was the court spared. The whole business appeared to be changed into a literary war, in which the impudence of the apologists had very nigh succeeded in casting doubts on the wisdom and justice of his Electoral Highness;* and it was high time to have recourse to such measures as could incontestibly prove the guilt of the Sect:

The archives of the Sect discovered.

At length, on the 11th of October, 1786, the magistrates, by order of the Elector, made a vifit at Cato-Zwack's house, at a time when he least expected it. Others went on the same commission to the castle of Sanderdorf, belonging to Hannibal Baron Bassus. The refult of these visitations was, the discovery of a multitude of letters; discourses, rules, plans, and statutes, which may be looked upon as the archives of the conspirators, and have been published under the title of Original Writings of the Order and of the Sect of the Illuminees. The con-Spiracy of which Weishaupt was the chief, now appeared in fuch horrid colors, that one could scarcely believe hu= man wickedness to have been able to devise it. But at the head of each of these two volumes is an advertisement. informing all readers; that orders have been given by the Elector to the keeper of his archives to show the originals to whoever might wish to verify them. The only refource now left to the conspirators was to complain of the violation of domestic secrecy. Pretended justifications fwarmed again from the adepts; and they had the impudence to affert, that these letters, so far from containing any thing militating against society or religion, only contained views for the happiness and amelioration of mankind. They made every attempt possible to give plausible interpretations to their letters; but they never dared affert that any of these writings had been forged. Their own avowals are to be found in their apologies; and the proofs of their antireligious and antifocial conspiracy rest

^{*} For the whole of this literary war, see the Apologie der R-luminaten, and the addition Nachtracht zu der Apologie, &c. also the answer of the deponents Grosse absechten des Orders der Iduminaten; the addition to these answers Nachtrach, &c. No. 1, 2, 3.

upon such incontestible grounds, that their sophisms can never invalidate them.*

The court of Bavaria, when it gave so great a publi- Why this city to the proofs it had thus acquired, was not actuated discovery folely by a view of justifying its own conduct; but it was makes so desirous also to warn every state of the dangers with which it was threatened. The Elector, therefore, sent a copy on other of these Original Writings to all the powers of Europe; courts. and the answers of the different ministers proved, that they had all received these documents of a most monstrous conspiracy against every church and state. The historian will naturally afk, how it came to pass that the knowledge of these proofs of a conspiracy, at once so evident and so threatening to every flate in the world, should have been fo long confined to Germany. And how it happened, that these Original Writings did not become the daily lectures of every family. Should not every father have read it to his children, and explained to them the horrid machinations that were contriving against their God, their country, and their property? Universal indignation must have seized every mind, and crushed these illuminizing monsters in their cradle. Such at least were the fears which the conspirators themselves had conceived on seeing their plans and means discovered. Unable to destroy the proofs, they did every thing in their power to hinder their circulation. On the other hand, few ministers were aware of the immense influence and power of secret societies: and the Bavarian affociation appeared to them more despicable than dangerous; the very excess of their conspiracy gave it a more chimerical appearance; and the policy of fome statesmen might have made them believe that the publication of the archives of these conspirators would only ferve to accredit their fophisms, and add to the danger by divulging their principles.

Laftly, the language in which they were written was little known in the other parts of Europe; and it was thought best to leave them in a profound oblivion. Such

^{*} For these avowals see the Apology of Cato-Zwack: the Preface of Weishaupt's Illuminism corrected; the Baron Baffus's Defence; and particularly the Last Observations by Knigge. Philo, in this latter work, very frankly acknowledges all the letters that are attributed to him in the Original Writings, and he frequently quotes Weishaupt's letters as being equally authentic with his own.

may be the explanation of this species of phenomenon, or of this total ignorance in which the rest of the world were, with respect to the nature and views of the Illuminees, when I announced to the public the use I intended to make of them in these Memoirs.

Even in Germany.

A mystery still more astonishing, and which could not have been believed, had not the progress of the Illuminees proved it, is that inactivity or formolency in which all the German courts appeared to be buried in the midst of the dangers that had been fo clearly pointed out to them by the court of Bavaria. Unfortunately for the Empire, Frederic II. of Pruffia died a little before these last proofs were acquired against the Illuminees. No sooner did this Prince hear of the conspiracy, than he immediately traced all those principles of fedition and anarchy which he had already been obliged to divulge as the tenets of the Sophisters; the Illuminees even pretend it to have been at his instigation that the court of Munich prosecuted their chief and the first adepts who were discovered.* would he not have done himself against this Sect, if he he had but seen in the Original Writings the progress that it was making in his own states! Ministers, under a Prince fo tenacious as he was of the authority necessary to support his Government, and so justly offended as he was against the Sophisters of Rebellion, would not have fneered or replied farcastically to those letters which the court of Bavaria transmitted as introductory and explanatory, together with the proofs acquired against the Sect. But the archives of Illuminism were not discovered till the 11th and 12th October, 1786, and Frederic had died on the 17th of August of that year. His successor was a prey to adepts of another species, almost as great knaves as those of Bavaria. The Emperor Joseph had not yet been undeceived with respect to the Lodges that surrounded him. Many other Princes were either seduced, or so fettered by the Illuminees that they could not act. This may ferve to account for their apparent indifference; and it also explains the circumstance of several of them having viewed the proceedings of the court of Munich in the light of an absolute persecution of their own Brethren.— The Prince Bishop of Ratisbon was the only one who

^{*} See Memorial inferted in No. 12 of the Weltkunde, the Tubingen Gazette.

feemed to know his danger, and who published edicts in

support of those issued by the Elector.

Nevertheless, the proofs published by the court of Ba- Other sevaria are those whence the most evident demonstration of crets the plots of Illuminism have been deduced in these Me-with the moirs. The very scraps of paper found among the ar- Original chives indicate the most consummate villany. these were, chiefly in Ajax-Massenhausen's hand, and in the cypher of the Order, receipts for making the aqua toffana, the most acute of all poisons; for procuring abortion in women; and for poisoning the air of an apartment: also a collection of one hundred and thirty feals of Princes, Noblemen, and Bankers, with the secret of taking off and imitating all those for which the Order might, according to circumstances, have occasion. The description of a lock, of which the adepts only should have the fecret, was likewife contained in these papers; also the model of a coffer wherein to preserve their papers, and which should take fire immediately if any of the prophane attempted to open it. On other detached papers were to be seen the plan for placing some adepts in the suite of an ambaffador, who should then carry on some commerce as fraudulent as it was lucrative for the Sect. Also the secret intimation, that all the Superiors of Illuminism should know how to write with both hands. A manuscript also was found entirely in Zwack's hand writing, and looked upon as very precious by the Order, because, under the title Better than Horus, it contained all the blasphemies of Atheism.*

Notwithstanding the little impression the publication of these discoveries had made on the other Princes of Germany, the court of Bavaria continued its profecutions against the Sect. About twenty of the adepts were cited More adepts punto appear; some were dismissed from their employments, ished. others condemned to a few years imprisonment; and some, particularly Zwack, faved themselves by flight. The Elector's Tribunal could not by any calumny be accused of being fanguinary, as not one of the adepts was condemned to death. This punishment seemed to be reserved for Weishaupt alone, and a price was set upon his The Regency of Ratisbon, which, in the first instance, had refused to drive him from their territories, no

Among Writings.

Toriginal Writings, Vol. II. Sect. 18, 19, 21.

Why they courts.

longer dared to support him, at least not openly; and hetook refuge under His Highness the Duke of Saxe-Go-The reason why the Founder of Illuminism, and a number of his profcribed adepts, found protection and still are received at other continue in favor at fo many courts, may be explained by the numerous disciples who enjoyed places of high importance in the different courts, and fome of whom, indeed, were the Princes themselves. The list of these latter, were it accurately made out, would aftonish posterity; more particularly, should the art with which Weishaupt seduced them, by truncating the mysteries, have escaped the notice of the historian; or should the means have remained a fecret by which he blinded them and bound them to the Order, by furrounding them with adepts who know how to feize on the minittry, on the Decasteres, or councils, and occupied all the places of confequence by themfelves or their creatures.

Illuminiz-

I will not pretend to fay, that these artifices of Illumied Princes nifm can excuse those Princes for becoming disciples of Weishaupt. But most certainly they were rendered the dupes of his impiety before they became the fport of his conspiracies; and undoubtedly the latter was but the just punishment of the former. However this may be, we find LEWIS ERNEST OF SAXE GOTHA at the head of these adepts under the characteristic of Timoleon. According to all the letters that I have received from Germany, this Prince is at length conscious of his error. He, at present, pays much greater attention to the happiness of his subjects than to the mysteries of the Sect. Weishaupt is not even allowed to appear in his presence; but the goodness of his heart will not allow the Prince to withdraw his benefactions even from those who have incurred his displea. fure. It is thus, at least, that the pension he allows to the Founder of Illuminism is explained.* But on the other hand, Weishaupt is far from being excluded from the prefence of Maria Charlotte Meinungen, the wife of His Highness; and thus is explained the asylum which the

^{*} I am also informed, that this pension is not taken from the public treasury, (as I said in my third volume, page 2,) but from the Duke's private purse. Those indeed who look upon the superfluities of this purse as foreign to the duties that a Prince owes to the public, to decency, or to his own honor and reputation, may make the distinction. I, for one, at least, shall never adopt it.

contriver of such horrid plots still finds at that court, not-

withstanding the conversion of the Prince.

I will not pretend to pronounce whether Augustus of Saxe Gotha has imbibed a fimilar diffuit for Illuminism, as has his Brother the reigning Prince. At the time of Weishaupt's arrival, however, he was also an adept under the characteristic of Prince Walter.

CHARLES AUGUSTUS DUKE of SAXE WEIMAR was also initiated under the title of Eschylus; but he renoun-

ced the mysteries of the Sect.

The late PRINCE FERDINAND OF BRUNSWICK, at once the martial hero of Minden, and the Masonic leader at Willemsbaden, fell a prey to all forts of Illuminism.—Wilhermots had begun by initiating him in the Illuminism of Swedenborg, and of the Martinists. His frequent conferences with Knigge seduced him into that of Weishaupt, who created him his Brother or his High Priest Aaron, and His Highness died during his Priesthood.

As to the late PRINCE OF NEUWIED, I know not what name was given him in recompense for his devotion to the Sect; but at his court it might with truth be said, the Illuminees had acquired such an ascendancy, that if they had gained a similar one in other parts, the world must have been theirs. This unfortunate Prince little thought that his own son would be deprived of all power in his own states, and that he would be reduced humbly to solicit the Comitia of the Empire for leave to affert his own rights, and to drive out from his states those adepts that had been protected by his Father, and his Uncle, the Count Stolberg; or at least for leave to dismiss them from the employments they occupied, even from that of the education of his children, which they had seized upon in spite of him.*

Y

^{*} This law-suit between the Prince and Illuminism is of a most extraordinary nature indeed. The reader shall hear him state his case himself to the Diet of Ratisbon in the year 1794:

"Every one is acquainted with what this Sect has done in

[&]quot;France. We have also seen extraordinary instances of its power at Neuwied: It has a Lodge here called the *Three* "Peacocks. My Father and my first Wise greatly savored these adepts, and my present one in particular is the great protection of several of them; of that Pastor Winz for example,

[&]quot; who, notwithstanding the great service I rendered him in filling a prosecution against him for Socialianism, is now one

Another species of adept is My Lord the BARON OF DALBERG, Coadjutor to the Sees of Mentz, Worms, and Constanz, and Governor of the town and country of Erfort. We are led to shrink back in astonishment, and examine whether our eyes do not impose upon us, at the fight of a Bishop, intended to occupy the first Ecclesiastical and Electoral See in Germany, ranked among this Illuminized Brotherhood. Moreover, perfons who had often been in company with His Lordship infisted on my effacing his name from these Memoirs. They assured me, that he held the principles of the modern Philosophers in the utmost detestation, and that to them he attributed the French Revolution. I then produced a pamphlet published by His Lordship, with all his titles and his name at the head of it, entitled, Of the Influence of Science and of the Polite Arts on the Public Tranquillity-At Erfort, 1793. They then saw that the object of this pamphlet was to stiffe in the germs what His Lordship calls noxious prejudices of some short-sighted good people, by proving to them that neither the Philosophers nor the Sophisters of the age had given rise to the French Revolution, and that Condorcet himself had but little contributed

"of my greatest enemies. She was also very closely connected with the Aulic Counsellor Kröber (the adept Agis). One Schwartz, from Brunswick, and a titular major of Weimar; to whom my Father entrusted the education of one of my children, and who, to my great grief, has still two of them under his care, is also a great favorite of the Princes's; she has placed her whole confidence in him, and sees him very often, although letters from Brunswick depict him in the light of a most detestable intriguer. Several Counsellors and various officers and other inhabitants of Neuwied are, like him, members of the Sect, and are in an agreement with the Princes. It is notorious, that they are all bound by oath munally to support each other. They have also gained over various other persons who do not belong to their Order; and thus an association has been formed for my destruction."

In tach, the Illuminees had succeeded in getting this Prince placed under an interdict in his own states; he accused several of his sinst judges as being adepts: It cost them little to declare on their oaths that they were not, and some indeed no longer continued attached to the Sect. I his incident occasioned him much unpleasant trouble; but at length he was reinstated in his possessions after a very long law-suit, which must have taught the German Princes how well Illuminism can take advantage of its power when once it has succeeded in surscuming them.

towards it. This pamphlet also abounded in those arguments of Illuminized Philosophism which the Sect set forth to dupe nations as to the tendency of their conspiracy; I did not therefore efface the name of his Lordship; I, on the contrary, subjoined that of Crescens, his characteristic among the Illuminees. How is it possible that at such a name he could refrain from shuddering with horror! and what fervices could the Order expect from him under fuch a characteristic?—The name of Crescens has only been transmitted to posterity by his addiction to the infamous debauchery of the Cynic Philosophers, and by his calumnies against the Christians, which obliged St. Justin to write his Second apology for Christianity. A protestant who is eager to see that of His Lordship tells us, that it will most certainly appear in its proper time, and we impatiently wait for it!* We shall there find, I hope, that His Lordship had not been initiated into all the secrets of the Sect. They must at least have concealed from him their designs upon the Sees of Mentz, Worms, and Constanz, to which His Lordship was Coadjutor. In all probability, these were not the secrets of which his Se. cretary Crysippus-KOLBORN informed him, who admitted to the degree of Epopt, was already become a halfnaturalist without knowing it, and from whom Knigge expected the greatest services.+ But can this characteristic of Crescens denote any other view than that of seducing His Lordship into an apostacy similar to that of his Secretary? We can only repeat, that it is with great anxiety we wait for His Lordinip's Apology.

Buy what other Apology, than a clear and public profession of faith, and an abjuration of Illuminism, can reinstate the honor of the Prelate HASLEIN, known in the Sect as the Brother Philo of Byblos! The Original Writings describe this adept prelate as overloaded with work. It is an unfortunate circumstance for him to have been able to find time to pen letters and plans that could have placed him in such great estimation with the chiefs

of these conspirators.

^{*} See the Eudemonia, Vol. IV. No 5, Letter of Doslor J. H. Jung.

[†] Original Writings, Vol. II. Letter 1, from Picio.

[#] Original Writings, Vol. I. Let. from Dirmeder, and Vol. II. Letter 1, from Phile.

Among the higher class of adepts may be ranked Alexa ander, or the general Count of PAPPENHEIM, Governor of Ingolftadt, and Alfred the Count of Seinsheim. Minister and Vice-President of the Council at Munich: At getting possession of this latter Minister, Weishaupt exults, and on giving him the characteristic of Alfred he thus writes to Cato:-" What great men we daily gain "over to our party at Athens (Munich), and that with-" out its being perceived! Men much confidered, ready " formed, and perfect models!" Weishaupt does not wish to see this adept in leading strings, and therefore dispenses with his noviciate. He also hopes, with a little care on the part of the recruiters, to see his Excellency become one of his greatest enthusiasts; and he soon found that he had judged accurately of his pupil. The adept Minister goes of his own accord to Ingolftadt to be present at the inauguration of an illuminized church, where Weishaupt does the honors in a new discourse prepared for the occasion. Full of admiration at the lessons of the Chief, the illuminized Minister becomes the carrier of this discourse to the Brethren at Munich; and all the town of Ingolftadt were furprized at feeing the Minister, with so many other of the Brethren, come to visit Weishaupt.* At length the day arrives when the object of this visit ceases to be a mystery, and the adept Minister is condemned to a short exile: but it still remains to be known, whether it is a fincere repentance for his past enthusiasin, or some new intrigue or secret insluence of the Brethren, that has recalled him and reinstated him in his former dignities at the Court of Munich. All that I can gather from my correspondence at Bavaria is, that Illuminism is very far from having loft its influence in that country.

Another adept, dear to the Sect, is the Count Kollowrath, the Numerius of Knigge, and whom Weifhaupt wished to cure of his theosophical ideas. He was, however, entrusted to the care of Brutus Count Savioli, who, observing him pass too suddenly to doubts on the immortality of the soul, began to suspect that his sudden conversions to the systems of Illuminism was only pretended, in order that he might gain admission to the secrets of the Order. If he ever attained the higher degrees, it was not at least with the enthusiasm of Alfred.

^{*} Original Writings, Vol. II. Letter 7, 9, 18. † Original Writings, Vol. II. Letter from Brutas.

Weishaupt also classed Chabrias, the Baron WALDEN-TELS, at Cologne, 'among the adepts of high rank: He was the Minister of the Elector; but no sooner had he discovered the knavery of the higher mysteries than he abandoned the Order. Ptolemeus. Lagus, or that same Baron RIEDSEL, who, in Minos-Dittfurt's plan, was to have had the direction of the Illuminized Sifterhood, imitated this example. We cannot hope, however, to tear the mask from all those conspirators whom Weishaupt has encompassed with darkness, and who should rank among the higher class of adepts. The List that was published soon after the Original Writings, contains chiefly those whom my reader have already seen in the course of this work. I shall, however, subjoin it here with such obfervations as time has fince enabled me to make. There will appear adepts scattered throughout the Councils, the Magistracy, the Army, and the houses for public Education; and this general view will better enable the reader to judge of the care with which the Conspirators fought to occupy the most important posts of society while they planned its ruin.

List of the principal Illuminees from the Foundation of the Sect in 1776, till the Disovery of the Original Writings in 1786.

Characteristics. Real Names of the Adepts. WEISHAUPT, Professor of Laws at In-Spartacus golftadt, and Founder of the Sect. Agrippa WILL, Professor at Ingolstadt. Ajax Massenhausen, Counfellor at Mu-HOHENEICHER, Councellor at Mu-Alcibiades Alexander Count PAPPENHEIM, General and Governor of Ingolftadt. Alfred Count Seinsheim, Vice-President at Munich, first exiled as an Illuminee, then fent from Deux-Ponts to Ratifbon, and at length returned to, and in place at Munich. Birrian Count COBENZEL, Treasurer at Aichstadt.

SAUER, Chancellor at Ratifbon.

Attila

| ANTISOCIAL CONSPIRACY; | | |
|------------------------|--|--|
| Characteristics. | Real Names of the Adepts. | |
| Brutus - | Count Savioli, Counfellor at Mu- | |
| Cato - | NAVERIUS-ZWACK, Aulic Counsel- | |
| (also Danaus and | lor, and Counfellor of the Regency. | |
| Philip-Strozzi) | Exiled as an adept. | |
| Celfus - | BAADER, Physician to the Electress-
Dowager. | |
| Claudius - | Simon-Zwack. | |
| Confucius - | BAIERHAMMER, Judge at Diesen. | |
| (at first Zoroafter | (*) | |
| Coriolanus - | TROPONERO, Counsellor at Munich. | |
| Diomedes - | Marquis of Costanza, Counfeilor at Munich. | |
| Epistetus - | MIEG, Counsellor at Heidelberg. | |
| Epimenides - | FALK, Counsellor and Burgomaster at Hanover. | |
| Euclid - | RIEDL, Counfellor at Munich. | |
| Hannibal - | Baron Bassus, a Swifs from the Gri- | |
| | fons. | |
| Hermes Trifme- | • | |
| gistus | Solcher, Curate at Haching. | |
| Livius: - | RUDORGER, Secretary of the States at Munich. | |
| Ludovicus , | | |
| Bavarus - | LORI, dismissed from the Order. | |
| Mahomet · - | Baron Schroekenstein. | |
| Marius - | HERTEL, Canon of, and exiled from Munich. | |
| Ménelaus - | WERNER, Counsellor at Munich. | |
| Minos - | Baron DITTFURT, Assessor to the Imperial Chamber of Wetzlar. | |
| Moenius - | DUFRESNE, Commissary at Munich. | |
| Mufee - | Baron Monjellay, exiled from Mu- | |
| | nich, received and placed at Deux-Ponts. | |
| Numa - | Sonnensels, Counfellor at Vienna, and Cenfor. | |
| Numa Pompilius | Count Lodron, Counfellor at Mu-nich. | |
| Pericles - | Baron PECKER, Judge at Amberg. | |
| Philo - | Baron Knigge, in the service of Bre- | |
| | | |

men.

Characteristics. Real Names of the Adepts.

Philo of Byblas The Prelate HASLEIN, Vice-President of the Spiritual Council at Munich,

and Bishop In Partibus.

DREXL, Librarian at Munich. Pythagoras

Raimond de Lulle FRONHOWER, Counfeller at Munich. RULING, Counfellor at Hanover. Simonides

MICHT, an Ecclefiastic at Freylinguen. Solon MÜNTER, Attorney at Hanover. Spino/a

Sylla Baron MAGGENHOFF, Captain in the Bavarian fervice.

Tamerlane LANG, Counfellor at Aichstadt.

KAPFIMGER, Secretary to Count Tat-Thales tenbach.

Tiberius MERZ, exiled from Bavaria, fince Secretary to the Ambassador of the Empire at Copenhagen.

Baron HORNSTEIN, of Munich.* Vespasian

This Lift appears to have been chiefly compiled for the Bavarian adepts in the first volume of the Original Writings. The second volume might furnish us with the following additions, befides a multitude of other adepts whose true names have not been discovered. Those whose names are not followed by the page quoted from the Original Writings in this lift, have been fent to me in Private Memorials and Letters, or are extracted from Public Tournals.

Characteristics. Real Names of the Adepts.

This adept is only mentioned under the Aaron initials P. F. V. B. (Prince Ferdinand von Brunfivig), both when he fends for Knigge, and when he promifes his protection to the adept who is to Illuminize ENGLAND, (P. 122 and 184.)

Accacius Doctor KOPPE, Superintendant first at Gotha, afterwards at Hanover, (P. 123.)

[&]quot;This Lift is taken from that published in the German Journals.

| Characteristics. | Real Names of the Adepts. |
|------------------|---|
| Agathocles - | SCHMERBER, Merchant at Frankforg
on the Mein, (P. 10.) |
| Agis - | KROBER, Governor of the Prince of
Stolberg's children at Neuweid, (P.
181.) |
| Alberoni - | BLEUEETREU, formerly a Jew, afterwards a Counfellor of the Chamber |
| Amelius - | at Neuweid, (P. 181.) Bobe, Privy Counsellor at Weimar, (P. 213 and 221, &c.) |
| Archelaus - | DE BARRES, formerly a Major in the
French fervice, (P. 183.) |
| Aristodemes - | COMPE, High Bailiff at Weinburg in the Electorate of Hanover. |
| Buyard - | Baron Busche, a Hanoverian in the Dutch fervice, (P. 195.) |
| Belisarius - | Peterson, at Worms. |
| Campanella - | Count STOLBERG, the maternal uncle of the Prince of Neuweid; and with |
| | him may be comprised the whole |
| | court, the favorites, fecretaries, and |
| | council without exception, (P. 69 and |
| | 189.) |
| Cornelius Scipia | BERGER, a Lecturer at Munich, (P. |
| cornellas ocipia | 220.) |
| Crescens - | Baron DALBERG, Coadjutor of Mentz, |
| Qi giens - | (from Memorials, Letters, and Ger-
man Journals.) |
| Chrysippus - | KOLBORN, Secretary to the Baron Dal- |
| Coryjippus - | berg, (P. 73 and 100.) |
| Cyril - | Schweickart, at Worms. |
| Gotescale - | MOLDENHAUER, Protestant Professor |
| Ģongran, | of Divinity at Keil in Holstein, (P. 198.) |
| Hegesias - | Baron GREIFENCLAU, of Mentz, (P. 196.) |
| Leveller - | Leuchsenring, an Alfacian, and Pre- |
| | ceptor to the Princes of Hesse Darm- |
| | ftadt; driven from Berlin, he took re- |
| Tautan | fuge at Paris. Nacot at Bookfeller and Journalift at |
| Lucian - | NICOLAI, Bookfeller and Journalist at
Berlin (P. 28.) |
| | |

Characteristics. Real Names of the Adepts. SCHMELZER, Ecclefiaftical Counfellor Manethon at Mentz, (P. 196.) Marcus Aurelius FEDER,* Professor at Gottinguen, (P. 8r.) Münter, Professor of Divinity at Copenhagen, (P. 123.) Numenius Count Kollowrath, at Vienna, (P. Volger, Physician at Neuweid, (P. Peter Cotton 188.) BRUNNER, Priest at Tiefenback in the Pic de la Mi-Bishoprick of Spire, (P. 174.) randole Theognis FISCHER, Lutheran Minister in Austria, (P. 204.) RONTGEN, Protestant Minister at Petkam, in East Friesland, and the EN-GLISH APOSTLE of Illuminifm. Timoleon ERNEST LEWIS, Duke of Saxe Gotha, (Private Memorials.)

We do not add to this List Eschylus, or Charles Augustus of Saxe Weimar, as he has declined the honor of continuing one of Weishaupt's disciples. The late Prince of Neuwied might be subjoined for many reasons, and he would make the fifth Prince well known to have been connected with the Sect; but he is no more, and we have not sufficient proofs to inscribe on the list several others of that class who in Germany are supposed to belong to the Sect.

Augustus of Saxe Gotha, (Ibid.)

Prince Walter

 \mathbf{Z}

^{*} It was on feeing the strong illusion of his degree of Epopt (so strangely impious) on the Doctors Feder and Koppe, and some others of the University of Gottinguen, that Weishaupt wrote to Cato, "You cannot conceive how much my degree of Priest or Epopt is admired by our people; but that is the most extraordinary is, that several great Protestant and Reformed Divines, who are of our Order, really besilieve that that part of the discourse which alludes to religion contains the true spirit and real sense of Christianity. Poor martals, what could I not make you believe?" Orig. Writ. Vol. II. Let. 18.

CHAP. IX.

New Chiefs and new Means of the Illuminees-Device of the Fesuits Masonry and Success of that Imposture.

State and dispositons difcovery.

MONG the fecret writings that the Sect had in vain fought to conceal from the eyes of justice, was of the sect one on which was found in Cato-Zwack's hand-writing this remarkable marginal note: "In order to re-establish " our affairs, let some of the ablest of those brethren who " have avoided our misfortunes take the places of our " founders; let them get rid of the discontented, and, in " concert with the new elect, labor to restore our society to its primitive vigor."* Weishaupt had scarcely left Ingolftadt when he threatened those who dismissed him, that ere long their joy should be converted into farrow; + and it was evident that the Illuminees were far from having abandoned their conspiracy. Notwithstanding, however, the awful and menacing aspect which it presented, the different powers, it would feem, affected to leave the conspirators in possession of means to prosecute their illuminizing plans with greater activity.

> If we except Weishaupt, no adept in Bavaria had been condemned to a severer punishment than exile or a short imprisonment. In other parts, from Livonia to Strasbourg, and from Holstein to Venice, not a single inquiry had been made concerning their lodges. Many of those adepts who had been convicted of the deepest guilt had met with protection instead of indignation in the different courts. Notwithstading the clearest proofs of his guilt had been adduced, we see Zwack, a very few days after, producing certificates of his probity and fidelity to his prince, which had more the appearance of having been iffued by his accomplices than by the Aulic Council; and the Prince of Salm Kyrbourg calls him to his court, in all probability to be served with a similar fort of fidelity!! The

^{*} Original Writings, Vol. I. last pages.

⁺ His Letter to Fischer.

[‡] See his Appendix to the Original Writings, P. 35 and 36.

conspirators Brutus-Savioli and Diomedes-Constanza might continue to recruit for the Sect, provided it was not in Bavaria, and that at the expense of the Prince who had discovered their plots. Tiberius-Merz, whose infamous morals are recorded in the Original Writings, barefacedly escorted them in the retinue of the ambailador of the empire to Copenhagen. Alfred-Seinsheim merely bartered the favor of his Prince for that of the Duke de Deux-Ponts, and an intrigue was immediately fet on foot to reinstate him at Munich. Spartacus himself tranquilly enjoyed his afylum and a penfion at court, though he had conspired to annihilate every Prince. Never had so mon-Arous a conspiracy been discovered or so publicly denounced; yet never were conspirators so amply supplied with the means of continuing their plots by those even against whom they were conspiring. Thus plainly did every thing denote that the flight of Weishaupt would be to Illuminism, what the Hegira of Mahomet had formerly been to Moslemism, only the prelude to a greater and more splendid success. Experience now taught Weishaupt to combine new means according to his favorite maxim of appearing idle in the midst of the greatest activity. Perhaps also, content with having laid the foundations of his conspiracy, and with having arrived at that day which he had long fince foretold, when he could defy the powers of the earth to destroy his fabric; or, perhaps, satisfied at feeing he had now formed men able to prefide over his Areopage; he simply gave his advice on important occafions, leaving the common details, the functions of an ordinary chief, to other adepts. However that may be, though it were proved that he had given up the dignity of chief, though the archives of the Sect were more deeply concealed than they are, yet proofs of the plots which they are now profecuting would not be wanting. Their public actions shall in future depose against them in default of their secret archives. The adepts were known; it was therefore easy 'to watch their labors and compare their devices. The German writers have had the start of us in that career; history, therefore, will not be deftitute of demonstrative proofs.

The grand object of the Illuminees, after the discovery They atof their fecret papers, was to perfuade Germany that their tempt to Order was extinct; that the adepts had not only renoun-ced all their illuminizing mysteries, but even all intercourse istence.

among themselves as members of a secret society. These are not the first Brigands or the first Sectaries on record that have withed to make the world believe the idea of their existence to be chimerical, even at the very time when they were most actively promoting their plots and propagating their principles. But here error has belied itself even in the mouths of its most zealous advocates. On the first appearance of those works that denounced to the British nation at large the conspiracy of the Illuminees, and shewed how they were profecuting their plots in the occult Lodges of Masonry, the zealous brethren inhabiting the banks of the Thames called on their German allies for fuccor, in order to deftroy those ill impresfions which the Life of Zimmerman, Mr. Robifon's Proofs, and these Memoirs, were making. The complaints of the English fraternity, and the answer of their auxiliary Brother Boetiger, are inferted in the German Mercury, No. 11, page 267. Nearly the same answer has croffed the feas, in order to inform the English, thro' the channel of the Monthly Magazine of January 1798, page 3, that whoever should turn his researches toward Illuminifin would be in pursuit of a chimera, " as from " the beginning of the year 1790, EVERY CONCERN OF "THE ILLUMINATI HAS CEASED, and no Lodge of " Free-masons in Germany has, fince that period, taken " the least notice of them. Evident proofs of this affer-" tion are to be found among the papers of Mr. Bode, " late Privy Counsellor at Weimar, who was at the head " of the Order in this part of Germany, and who died in

Strange lating to the Sect.

The foregoing passage, written by Mr. Boetiger, may avowal re- be observed to include a very fingular avowal, which has already been noticed in Germany to the great confusion of the adepts. Some zealous writers have told them:-You now own then, that the mysteries of Illuminism had become those of the Masonic Lodges, and that they had continued to be fo till the year 1790; those journalists and other authors, therefore, who inceffantly called the attention of fovereigns to the Illuminees, were not mistaken; and Zimmerman, Hoffman, and Dr. Stark, with fo many other writers whose works the Sect wished to suppress, were correct in publicly proclaiming that this difastrous Sect had not been annihilated when its plots were difcovered in 1786, and much less so in 1785, as the adept writers of the Brotherhood or their hirelings had attempted to perfuade the world.* Now the conspirators think that it would suffice for their purpose to make the world believe that the idea of their existence fince the year 1790 is chimerical. This artifice also shall be unmasked, and nations shall be convinced that though this Sect may have changed its form, yet that in so doing it has only invigorated itself, and acquired new means of corruption.

The Sieur Boetiger, the Quixotte of the Illuminees, Bode the and of the Brother Bode in particular, also makes anonew chief ther avowal, viz. That his hero Bode really became the of the Sect. chief of the Illuminees in his part of Germany. † No Brother before him had ever made this avowal; but it

* See Endemonia, Vol. VI. No. 2.

+ The Sieur Boeiger, Director of the Gymnasium at Weimar, and the auxiliary adept to famous for his Eulogy on Bode, which was only laughed at in Germany, has many other claims to ridicale befide those recorded in his writings. The English may overlook the numerous demands of this kind that he has upon us in about half a dozen Magazines and Reviews in which he co-operates, for his differtations on the Roman Ladies, on their toilets, and on their fans; on America, and on China; on the Etruscan Vases, on the Alling of a Player, and, in short, on many other subjects. But what it most concerns the English people to know is, that the man, whose authority is fet up in favor of the Brotherhood, is as well known in Germany for his talents as a leader of faction, as he is for his treatifes on toilets and fans. Nor did he on the news of the immortal victory of Admiral Duncan restrain his Jacobin rage in his journals, or blush at faving that it was doubtful whether the English had gained this victory by the interference of heaven or of hell. whether it came from above or below (von oben oder von unten); and that it was the opinion of many, that it would have been a greater happiness for the English to have lost the battle than to have gained it. Such, nevertheless, is the man whom we find placed in competition with, and even fet up as an authority against the patriotism of Mr. Robison.

This very same man moreover writes to inform the English that he is no Illuminee. He may gain credit in England; but in Germany he is asked what business he had with the Minerval Lodges of Weimar?—in what quality could he pretend to inherit the papers of a chief of Illuminism, which, according to the laws of the Sect, could only be entrusted to brethren? Or for what reason, after having been so intimately connected with Bode, does he still continue to he the laborious co-operator of the adept William to the New German Mercury?

This auxiliary adept also writes to the English, that the Duke of Saxe Gotha, on application to him for that purpose, qualid, doubtless, permit the inspection of these papers of Bode's. But no such invitation is made to the Germans; to them he talks of a

perfectly coincides with the information that I had received concerning this infamous Illumines. It is under the direction of this adept, therefore, whose talents for conspiracy were so much admired by *Philo*-Knigge, that we are now to trace the labors and progress of the Sect.

Fable of the Jefuits Mafonry, and its object.

To avert the public attention by means of fabulous plots, and to conceal their own that they might profecute their conquests in the masonic Lodges; to ensnare that class called men of letters, and at length taint the whole mass of the people with their principles; were the objects of Amelius-Bode, and of the new Arcopagites who prefided over Illuminism after Weishaupt's flight and the dispersion of the Bavarian adepts. Among the various means devised, one might appear fingularly ridiculous but for the aftonishing advantages drawn from it by the Sect: I mean the fable of the Jesuits Masonry. A prodigious number of volumes have been written in Germany, both by those who invented the fable, and by others who tho't it incumbent on them to warn the public of this new artifice of Illuminism. I will not wander into useless detail, but will fimply lay before my reader the leading points by which he may trace the Sect until it attains the period of its power in our revolutions.

As an act of homage to the despot Weishaupt, Philo-Knigge was the first who, in the year 1781, and under

Prince being in possession of all Bode's papers, but does not venture to name the prince. He knew too well that persons on the spot might attempt to gain that admittance to inspect the papers, if Boetiger's word could be a sufficient incitement to those, who think they have acquired a certainty that the prince possession has powerful reasons for not showing the two trunks full of papers that he bought at such an immense rate, and for not giving an invitation to the public similar to that which the court of Bavaria ordered to be inserted at the head of the Original Writings.

I, in my turn, invite the Author of the Monthly Magazine to infert these restections in his publication, as he did Boetiger's letter in opposition to Mr. Robison in that of January, 1798. My reason for making this invitation is, because I have been informed that some persons have been duped by that letter, and really thought that the existence of this Sect, and of its plots, the most monthrous and most subtle that ever existed, was chi-

merical.

I can also inform my readers, that all the Secret Writings of Bode are not at Gotha. Many of his letters are at this moment printing; and my correspondents inform me, that they perfectly accord with the statements in my Memoirs.

the name of ALOYSIUS MAYER, published this idea of the Jesuits Masonry. He took it up again in the circular letter written by order of Spartacus to the Masonic Lodges; he again insists on it in his Additions to the History of Free-Masonry.* The adepts OSTERTAG at Ratisbon, NICOLAI and BIESTER at Berlin, and a swarm of other Illuminees, fought to give fanction to this Fable by their writings. As yet, however, it was difficult to form a precise idea of this story of the Jesuits Masonry, or whether it was true or falle. Bode at length made a collection of every thing that could be faid on the fubject, and sent the whole of these materials to the Brother Bonneville at Paris. + He foon published his work, entitled The Jesuits expelled from Free-masonry; and this production, fent to all the regular Lodges, was supposed to be the death-blow to this terrible phantom.

On investigating these different productions, we obferve, that their drift was to make the Free-masons believe that all their Lodges were secretly under the direction of the Jesuits; that the whole of their mysteries, their fecrets and their laws, were but an invention of the Jesuits; that each Mason, without suspecting it, was but the flave and instrument of that society which had long fince been looked upon as extinct, but whose members, though dispersed, still preserved an ascendancy disgraceful to Masonry, and dangerous to nations and their rulers. The refult of all this tended to perfuade the brethren, that true Masonry was not to be sought for either among the Rosicrucians or the Scotch Knights, and still less among the English Masons, or those of the Strict Observance; but solely among the Eclectic Lodges that were under the direction of the Illuminees. I

The name of Jesuit is certainly a formidable bug-bear to many people, especially to those who could never pardon their zeal for the Roman Catholic faith; and it cannot be denied, that if constancy in the cause of that religion was hateful, they were well entitled to the hatred of the enemies of the Catholic faith. It is observable, that it was in those very parts of Germany where the

^{*} See these works and the Original Writings, Vol. II. Let. 22, from Weishaupt, and Let. 1. from Philo.—Also the Circular Letter, Part 11. Sect. VI.

⁺ Endliche Schickfal, Page 38.

I See Philo's Circular Letter and his conclusion.

Lodges were chiefly composed of Protestant brethren, Its fucceis, that this fable made the most astonishing impression, nothing being talked of but Jesuits under the cloak of Mafonry, and their great conspiracy. One might have tho't that the conspiracy of the Illuminees was entirely forgotten; but that was not their only object. The Masonic Brethren of the ordinary Lodges heard fo much of their being the dupes of the Jesiits, that they abandoned the Strict Observance and the Rosicrucians, and slocked to the Eclectic Masons, then under the direction of the Illuminees. The Masonic Revolution was so complete and fo fatal to ancient Masonry, that its zealous Masters and Venerables declared this fiction of Jesuits Masonry to be a conspiracy truly worthy of a Danton or a Robespierre.* In vain did the more clearfighted Masons point out the fnare, to vindicate their reputation and put a stop to the general defertion. Their demonstrations came too late; befide, they were written by Protestants, who were frongly prejudiced against the Jesuits or knew but little about them. + But, unfortunately, when Germany really discovered the drift of the fable, the greater part of the Mafons had united with the Illuminees for fear of falling a prey to the Jefuits, and many others had entirely abandoned the Lodges, chusing to be neither Illuminees nor Jesuits. Thus was that threat of Weishaupt accomplished, that he would either conquer the Strict Observance and the Rosicrucians, or destroy them.

> Were it not that prejudice often deprives men of the use of their reason, one should be astonished to see the Mafons fall into fuch a paltry fnare. Supposing that I were to go to the Mother Lodge of Edinburgh, the Grand Lodge of York or that of London, and fay to their Directories and Grand Masters, you thought that you presided over the Masonic World; you looked upon yourselves as the guardians of the grand fecrets of Masonry, and as the granters of the diplomas; but all this time you were mistaken, and little suspected that you were, and still continue to be nothing more than puppets put in motion by the Jesuits.

* Wahrlich ein project eines Dantons oder Robespierre

Wurdig (Endliche Schickfal, Page 32.) + See on this subject the Endliche Schickfal, the works entitled, Der Aufgezogene Vorhang der Frey Maurery, &c .- And particularly the last hundred pages of the work Uber die Alten und Neuen Mysterien, Chap. XVI. &c.

Could one, I ask, invent any thing more degrading either to the human mind, or to that common sense which must, I suppose, be granted to the heroes of Masonry! Such, however, was the whole sable of the Jesuits Masonry.—When speaking of the English Masons, the authors and abettors of this sable say, "It is true, there are some (of "those English Masons) who suspect that they are led by the nose, but these are sew. . . It is more common among them than any where else, for certain members to "renew from time to time the idea of unknown Superiors;" and those unknown Superiors who lead the English by the

nose are always the Jesuits.*

Ere long the reproach becomes general; all that multitude of degrees invented in France, in Sweden, and in Germany, becomes an invention of the Jesuits, as well as the English and Scotch degrees; t and a sort of epidemical stupidity alone hinders the Brotherhood from feeling their bondage; at least such must be the natural confequence of this fable. How could the German Masons possibly avoid perceiving the absurdity of it? Their profound adepts and the Elect of all nations flocked to Willemsbaden, and in the space of thirty years they held five or fix general affemblies; how came it to pass that all these brethren combining their secrets, their government, and their laws, revifing, meditating, and correcting, not only their mysteries but their whole code, were purblind enough not to furmise at least that of which they were afterwards fo fully perfuaded when they returned to their Lodges, viz. " that they were but the vile instruments and flaves of the Jesuits?" There can be no medium; either the Masons must be the offspring of the grossest stupidity and folly (and then what becomes of their great lights and their science of sciences so much extolled), or, the invention of the Jesuits' Masonry must be a most abfurd fable (and in that case why do they flock to the Lodges of the Illuminees for fear of meeting a bugbear in. their own)!

This fable too appears still more absurd when we reflect that such men as Philippe D'Orleans, Condorcet, Syeyes, or Mirabeau, with so many other Deists, Atheists,

Α

^{*} See the Jesuits expelled Masonry, Part I. P. 3x and 34.

⁺ Philo's Circular Letter.

and most inveterate enemies and assassins of the Jesuits, and of all those who preached the same doctrines, were

at the head of Masonry!

It may also be worthy of remark, at what period these Religious are transformed into the Grand Mafters and Directors of that multitude of Lodges spread from East to West? It is after they have been abolished; it is when, forbidden to form a community, they are dispersed thro'out the different dioceses acting the part of private misfionaries under the inspection of their Bishops: this is the period chosen for installing them governors and directors of a vast confraternity of Majons? It is when stripped of every thing, driven from their habitations, having scarcely wherewith to procure the necessaries of life, that they are supposed to command all the funds of the Masonic Lodges! It is when, under the yoke of persecution, they continue to preach the doctrines of the Gospel, that they are accused of a supposed secret impiety and of a profound policy! If they are impious, at least we must allow them to be as aukward in their impiety and as imbecile as those who could suppose them to have possessed some ingenuity; for in the midst of their supposed impiety, of their Deistical and Atheistical, their rebellious and anarchical principles, they have been aukward enough always to have for their greatest enemies not only the Deists and Atheists of Masonry but those of every other class! On the other hand, they are supposed to be the authors of the new mysteries of Masonry, and they are artful enough to introduce them by means of protestant leaders, such as a Baron HUND or a ZINNENDORFF; beside, these mysteries are only multiplied in the divers Lodges in order to create intestine jealousies, hatreds, &c. which all the general meetings of the Sect could not repress! This also must be the work of a body profoundly politic! Did thefe terrible Jesuits then think to add to their power by thus destroying the Masonic puppets which they had so long governed, in place of uniting those millions of brethren or flaves under one law, who might have formed an impenetrable phalanx against their enemies?

Certainly we must be assonished at the absurdity of this sable of the Jesuits' Masonry; but our assonishment increases on examining the proofs whereon it is grounded.**

^{*} Some readers may perhaps tax me with treating this fable, and the proofs adduced by the Illuminees, as abfurd and incon-

Let us suppose that Nicolai, Knigge, Bode and the other writers of the Brotherhood, had made a compila-

ceivable, only that I might be dispensed from trouble of resuring demonstrations perhaps dissipated from trouble of resuring demonstrations perhaps dissipated from trouble of resurings which some of the most samous adepts, such sor example as Mirabeau, or rather his initiator and recruiter Mauvillon, extol in the highest terms; and which are not (he says) to be looked upon as a mere system, but as a complete digest and exact statement of the principal sasts that led in Germany to the discovery of this Masony of the Jesuits. (See Mirabeau's Prussian Monarchy, Vol. V. Book VIII. Page 77.) This samous book is entitled, The Jesuits expelled from Masonry, and their poignard broken by the Masons. In the very sirst page we see engraven on a plate this poignard with the compass, the square, the triangles, the eagles, stars, and every thing that he supposes to be the emblems of Scotch Masonry. Should it be asked where this poignard was sound, no answer is given; but in the sollowing very ingenious manner the writer pretends to demonstrate that the great authors and directors of Scotch Masonry were Jesuits:

rst. Bonneville declares this Masonry to consist of four degrees, the Apprentice, the Fellow-Craft, the Master, and the Scotch Master. The pass-words in these degrees are Boaz and Tubal-cain for the first; Shiboleth, Chiblin, Notuma, for the others. Boaz seems to have puzzled him; he therefore rejects

it, and only takes the four initials, T. S. C. N.

The Jesuits also had four degrees, the Lay Brothers, (that is to fay) those who, as in all religious Orders, were only admitted as fervants, fuch as the cooks, gardeners, &c. These the Jesuits, called Temporal Coadjutors. Bonneville overlooks Coadjutor, but takes the initial of Temporal; and he thus gets T, which demonstrates that the Lay Brother Jesuit is the same as the Apprentice Mason, also denoted by T. The second degree among the Jesuits is that of the young students, and these were called Scolaffici, or Scholars; but when they had finished their Rudies, and taught in their turn, they became Magistri, or Mafters: The S in Scolaffici is convenient for Bonneville's demonstration, and it becomes the S of the Shiboleth of the Fellow-Craft. The third degree of the Jesuits is that of Spiritual Coadjutor, who took the three common religious vows; here the Cinitial of Coadjutor is the C of Chiblim, and Bonneville has not the flightest doubt but the spiritual Coadjutor of the Jesuits is the Master in Free-masonry. At length comes the fourth degree, or the professed Jesuits, that is, those who to the three first vows have added that of going to preach the Gospel in whatever part of the world the Pope chose to fend them .--These were called the professed Jesuis; but the word professed would not ferve Bonneville's purpose, he wanted an N; he fays, therefore, that these professed were called Nosiri, he then gets an N, the evident Notuma of the Scotch Mafter in Malonry. Thus it is that by comparing the T. S. C. N. of Majorry

tion of every thing that was odious in Masonry, and had substituted the word Fesuit for that of Free-mason or Rosserucian, we shall then have a pretty accurate idea of the general course followed by the illuminizing Masons. It would be exactly as if any historian were to take it into his head, when treating of Weishaupt's Code, to substitute the word Jesuit in lieu of Illuminee, and that without being able to name a single Jesuit against whom the accusation could be preferred, notwithstanding the ardent desire of these barefaced calumniators to mention some one at least of the culprit Jesuits. It is a long series of contradictions. Neither do they agree as to the time, the degrees, or the mysteries of this Masonry of the Jesuits.—

The sole fact that might deserve to be investigated, had

with the T. S. C. N. that he had discovered among the Jesuits, he proves that the degrees of Scotch Masonry are the same as those of the Jesuits. (See the Jesuits expelled Masonry, Vol. II.

Page 5 and 6)

Should the reader defire to know how the word Mason precisely answers to the persed degree of the Jesuits, or to their Professed, Bonneville will tell him, that the letters A. B. C. &c. stand for numbers 1, 2, 3, &c. Suppose the Jesuits have adopted this easy cypher, and then the four letters M. A. S. O. will give 12.1-118-114-14, and then remains N, the very initial letter of the Noster the persest degree of the Jesuits, to which they could only be admitted at the age of forty-fivel (bid. Page-9.) What a pity (exclaims Bonneville) that, this Noster should be the professed Jesuit, professing quatuor votorum (Ibid. Page-6); and a still greater pity (say 1) for his position, that, according to the constitutions of the Jesuits, at the age of twenty-five they might be admitted to take the fourth vow, provided they had sinished their course of divinity. (Constit. Societ. Jessel. Part I. Chap. II. No. 12, de Admittendis.) Another misfortune was, that even those Jesuits who had taught in their colleges had generally terminated their course of divinity and taken their last vow by Ne age of thirty-three.

Were I to go on to show, that the G, or the God, of the Mafons becomes the General of the Jesuits, because General begins with a G.—that the Jubal, or the musician of the Masons, is a Jesuit, because Jubal and Jesuit both begin with a J.—that the Hiram-Abif also of the mysteries is a Jesuit, because H=8 and A=1 and the total 9=1.; in short, were I to proceed to enumerate sive or six hundred follies of the same nature, all given as proofs of the Jesuits' Mason, y, my reader would be almost tempted to believe that I was traducing Bonneville. I must, therefore, refer him to the author himself; and let that man read and study him who is not disgusted at the reading of the sirst pages, and at the impudence with which

this author wishes to impose upon the public.

any proof been adduced in confirmation of it, was that of the Jesuits converting Masonry into a conspiracy for the reinstatement of the Stuarts on the English Throne. But of what consequence could their reinstatement on the throne, or a fecret of that nature, be to the Swedish, Rusfian, Polonese, or Dutch Masons; and how could one pretend to persuade the English and Scotch Masons that their Masoniy, Code, and Emblems, long anterior to the catastrophe of the Stuarts, were only mysteries invented to reinstate the Stuarts on the throne? Should an historian ever undertake to write the history of the extraordinary reveries of the human mind, let him not forget those fet forth by the Illuminees on this occasion; and were it not for the eminent use it was of to them for the propagation of their plots, I should never have thought of troubling my reader with it, or of feriously refuting so incohe-. rent a fable. We must next turn our attention to a coalition more real and far more difastrous, I mean that known under the name of the Germanic Union.

at a first of the second

March 196 Stranger Commencer

any along the Party of the same of the Control of t the label of the control of the label of the The Real Property lies and the last of the the property of the state of

CHAP. X.

The Germanic Union—Its principal Actors, and the Conquests it prepared for the Illuminees.

FTER having described so many plots, unmasked fo much artifice, and disclosed such various means of delution and feduction, all iffuing from the dens of impiety, why am I forbidden to lay down my pen, and abandoning these dark haunts of vice, to assume the pleasing task of describing the habits of the virtuous man, or of a nation happy, and enjoying the fweets of peace beneath the fludow of its laws, and that under a beloved monarch, revered still more as the father than as the fovereign of his peaceful empire? Alas! the fight of fuch a nation has vanished from the face of the earth; thrones totter and disappear; states weep over the ruins of their religion and of their laws, or are yet painfully ftruggling with the devouring monster. Danger stalks on every spot; and if happier days are mentioned, it can only stimulate us to denounce the too long concealed causes of our misfortunes, in hopes of feeing once again those nearly forgotten days return. Though the mind revolts at the idea, yet for the public good we will pursue that tribe of Weishaupt; and fo far from giving repose to our thoughts, we shall be once more hurried into new plots and machinations invented by the most profound adepts of Illuminism, and horridly famous in Germany under the name of the German Union. To understand perfectly the object of this Union, the historian must revert to conspiracies anterior to those of Weishaupt.

The Germanic Union; its

We have often seen Voltaire boasting of the progress that Infidelity was making in the north of the German Empire. This progress was not folely to be attributed to his labors, nor had he the least surpicion of the many cooperators that were seconding his views.

In the very heart of Protestantish and of its schools, a

Conspiracy had been formed against the Protestant and every branch of revealed religion, inveterate in its means

and agents as that formed by Holbach's club. The Parifian Sophisters openly attacked Jesus Christ and all Chris-The clubs, or rather schools, of the North of Germany, under pretence of purifying the Protestant Religion, and of reffering it to the principles of true Christianity, stripped it of all the mysteries of the Gospel, reduced it to that species of Deism which they decorate with the name of Natural Religion, and thus hoped to lead their adepts to a negrtion of all Religion. These new lawgivers did not absolutely proscribe revelation; but revelation was to be subjected to the judgment of their rea-

The Antichristian Conspiracy had originated in France with those men who styled themselves Philosophers, and who professed to be strangers to all theological erudition. In Germany it took rife in the heart of the Universities, and among their Doctors of Divinity. In France the Sophisters conspiring against all Religion cried up the toleration of the Protestants, in hopes of destroying the Catholic faith; in Germany the Protestant Doctors abused that toleration in order to substitute Philosophism to the

tenets of their church.

The first of these German Doctors who, under the mask of Theological disquisitions, engaged in this Antichristian Conspiracy, was SEMLER, professor of Divinity Semler. in the University of Halle, in Upper Saxony. The only use he appears to have made of his knowledge would lead us to suppose that he imbibed his principles from Bayle, rather than from the true fources of Theology. Like Bayle, we may observe him here and there scattering a few useful truths, but equally inclining toward paradox and scepticism. Rapid as Voltaire, but destitute of his elegance, he can only be compared to that Antichristian Chief for the multitude of contradictions into which he stumbles at every step. " It is not uncommon to see him begin " a sentence with an opinion that he contradicts before he " concludes it. His predominant system, and the only one "that can be gathered from his numerous reveries, is, " that the fymbols of Christianity and of all other Sects " are objects of no consequence; that the Christian Re-" ligion contains but few truths of any importance; and " that every person may select these truths and decide up-"on them as he pleases. His scepticism has never per-66 mitted him to fix upon any religious opinion for him-

"felf, unless it be when he clearly professes, that Protest"antism is not founded on better grounds than any of
"the other Sects; that it still-stands in need of a very
"great reform; and that this reform should be effected
by his Erethren the Doctors of the Universities."*

This new reformer began to propagate his doctrines as early as the year 1754, and continued to circulate them, in German and in Latin, in a thousand different shapes. At one time in an Historical and Critical Collection; at another, in Free Disquisitions on the Canons or Ecclesiastical Laws; then in an Institution of the Christian Doctrine; and, above all, in an Effay on the Art and School of a Free Theology. Soon after a new Doctor appears, attempting to make this defired reform, or to fuppress the remaining mysteries that Luther and Calvin had not thought proper to reject. This was WILLIAM ABRAHAM TELLER, at first Professor at Helmstadt in the Dutchy of Brunswick, afterwards Chief of the Confiftory and Provost of a Church at Berlin. He made his first essay for destroying the mysteries by publishing a Catechism, in which, scoffing at the divinity of Christ, he reduces his religion to Socinianism. Soon after this, his pretended Dictionary of the Bible was to teach the Germans "methods to be followed in explaining the Scrip-" tures; by which they were to see no other doctrine in "the whole of Christianity than true Naturalism, under 66 the cloak and fymbols of Judaism."+ About the fame time appeared two other Protestant

Doctors, who carried their new-fangled Theology still nearer to the state of a degraded and Antichristian Philofophism. These were the Doctors Damm and Bahrdt; the former the Rector of a College at Berlin, the latter a Doctor of Divinity at Halle, but a man of such infamous morals, that even Philo-Knigge was assumed to see his name among Weishaupt's elect, and did not even dare to pronounce it. Loffler, the superintendant of the Church of Gotha, ran the same career of impiety, as well as many others whose writings might have been taken for the compositions of the Illuminizing Epopts. The sashion of investigating religion merely to overturn its mysteries

Damm & Bahrdt.

Teller.

Loffler.

^{*} See Nows of a Secret Coalition against Religion and Monarchy. The Appendix, No. 9.

[†] Ibid. Appendix, No. 10. 1 Endliche erklarung, P. 132.

became to common in the German provinces, that the Protestant Religion seemed to be doomed to fall by the hands of its own Doctors, when at length a few of those Ministers who were still fired with zeal for their tenets raised

their voices to denounce this conspiracy.

The Doctor DESMAREES, superintendant of the Church of Dessay, in the principality of Anhalt, and the Doctor STARK, famous for his erudition and his conflicts with Illuminism, first called the attention of the public to this rifing Sect; the former in his Letters on the New Pastors of the Protestant Church, and the latter in his Appendix to the pretended Crypto-Catholicism and Jesuitism. Nothing can better probe the wound which the Protestant Church had just received, than the summary view taken of the doctrine of these new pastors, by the superintendant of Deffau in the following terms:

"Our Protestant Divines successively attack all the " fundamental articles of Christianity. They do not let " one fingle article of the general fymbol of faith subfift. " From the Creation of Heaven and Earth to the Refur-" rection of the Body, they combat every fingle article."*

While these theological adepts were perverting their science to inundate Germany with their crafty Philosophism, a second confederation was forming at Berlin for the propagation of these works, extolling them as the only productions worthy of the public attention. At the head of this league was one NICOLAI, a Bookseller. Before Nicolai. this man's time we have often feen Bookfellers who, actuated by avarice, indifcriminately fold books of the most impious and feditious, and others of the most pious tendency; but a phenomenon that had never been feen before, was a Bookfeller whose impiety overcame his love of gain, and who would rather facrifice the profits to be acquired by the fale of religious works, than allow them to be dispersed among the people. Nicolai was a Bookfeller of fuch a stamp as D'Alembert wished to find, and fuch as he would have been himself had it been his pro-

^{*} Protestantische Gottesgelehrten greifen einen grund artikel des Christenthums nach dem andern an; lassen in ganzen Allgemeinen Glaubens-bekentniss vom Schöpfer himmels und der erde, bis zur auferstehung des fleisches nicht unan gefochten .- (Uber die neuen wächter der Protestantischen Kirche; er-Stes heft, S. 10.)

fession. It was exclusively to the propagation of Impiety that he had dedicated his commerce and his literary talents, for he would also be a sophisticated writer. He was not even initiated into the mysteries of Weishaupt, when he had actually formed the plan for overturning the Christian Religion in Germany by one of those means which. governments have never yet sufficiently attended to, or been aware of. At the head of his business as a Bookseller, he also undertook to be the compiler of a fort of weekly Encyclopædia, which he entitled The Universal German Library.* At once the compiler and falesman of Impiety, he engaged feveral Sophisters to co-operate with him. He also leagued with many men of great learning and merit, whose articles being inserted in his Journal were to serve as a cloak for the more impious ones, whence the readers were to imbibe his baneful principles. The most dangerous articles of this fort were those written by himself, by the samous Jew Mendelsohn, by BIESTER, Librarian to the King, and by GEDIKE, Counsellor to the Consistory of Berlin. It was not long, however, before the tendency of this Journal was discovered. It was observed, that all their praises were lavished on those very men whose doctrines were levelled at the total overthrow of those mysteries of Christianity which had been preserved by Luther and Calvin. The man who so well seconded the views of Weishaupt without knowing it could not long escape the notice of the The Sect had one in particular whose name Scrutators. will hereafter become famous; this was the Brother Leveller-Leuchsenring, who had been Preceptor to the Princes at Berlin, and afterward to those of Hesse Darmstadt. A fanatical recruiter, and though loquacious, very referved on the mysteries, this Leuchsenring was then travelling as an Infinuator. Hanover and Neuwied already

I have quoted his Essay on the Templars; and I thought myself bound to do so, because I found that his researches pertectly coincided with those which I had made on the accusations preserved against those Knights, and on the proofs that appeared on the face of the most authentic documents relating to their judgment. I was not, however, on that account less concerned to see the Impiery with which these researches are replete. I also observed all that ridiculous display of erudition on the Bassonet of the Templars; but I cannot deny that his quotations are perfectly exact.

bore testimony of his zeal. He had attempted in vain to infinuate the Chevalier Zimmerman; but Nicolai afforded an easy conquest. It was soon complete; Gedike and Biester, following his example, only combined their conspiracy with Weishaupt's mysteries. The Doctor Bahrdt had fallen as easy a prey to the Assession of Mines, but the Doctor viewed what had been done by his new Brethren, to second his views and writings against Christianity, as of little avail—He thought he could surpass all the artifices of Weishaupt, Knigge, and Nicolais and his evil genius afforded him the means.

The plan that he had conceived was nothing less than Its planto reduce all Germany, and by process of time the whole world, to the impossibility of receiving any other lessons, or of reading any other productions than those of the Illuminees. The means of reducing the literary world to this new species of slavery are all contained in the laws laid down by this strange adept for a coalition famous in Germany under the title of the Germanic Union, Die

Deutsche Union,*

^{*} The Sieur Boettiger writes from Germany, and his letter is inferted in the Monthly Magazine for Fanuary, 1798, that this plan, and the whole confederation of Dr. Bahrdt, are only known to Mr. Robifon through the medium of the obscure and despicable Journal of Geissen. This journal of Geissen was never despicable in any one's eyes but those of the Illuminees, or of their votaries. They had their reasons for crying it down; and those very reasons must enhance its value in the eyes of every honest man. In the next place, how can this Boettiger prefume to affert that this Journal was the only fource whence Mr. Robifon had derived his information? The great number of works quoted by Mr. Robifon must evidently belie such an asfertion, and I willingly declare that it was difficult to procure more. Had he been in possession of no other than that famous work known in Germany under the title of Mehr Noten ale Text, order, die Deutsche Union der Zwei und Zwanziger,— (More Notes than Text; or, the German Union of the I wenv.Two,) that work which, according to Boettiger, alone fuffixed to open the eyes of the public, is that only known by the Journal of Gieffen? With a fimilar affurance does this champion of Illuminism affert this work to have been written by Bode, as if there could be the least probability that Bode, who had taken fo active a part in this conspiracy, would be very forward in laying it open to the public, and exposing the Baronne de Recke, Countess of Medem, the daughter of Wandern (the Stroller), to public ridicule, a woman whose charms he so much admired, and with whose writings he was so well acquainted. If Bade

This confederacy was to be governed by twenty-two adepts chosen from among that species of men, who by their functions, their knowledge, or their labors, had acquired a greater facility in directing the public opinion toward all the errors of the Sect. The other brethren, dispersed through the different towns, were to contribute by different means toward the grand object under the direction of the twenty-two, each of whom had his department assigned to him, as in Weishaupt's Arcopage.

The persons who were chiefly to be sought after were authors, post-masters, and booksellers. Princes and their ministers were absolutely excepted against; and people in favor at court, or in the different public offices, were not

to be chosen.

These consederates were divided into simple associates and astive Brethren; and the latter alone were initiated into the secret, means, and object, of the coalition. The instructions imparted to the brethren were drawn up in the same style and method that had long since been adopted by Bahrdt, and other apostates from the protestant universities, to reduce Christianity to their pretended natural religion, by declaring Moses, the Prophets, and even Christ, to have been men distinguished, it is true, by their wisdom, but who had nothing divine either in their doctrines or their works. "To root out superstition, to rese store mankind to liberty by enlightening them, to con-

was the writer of this publication, which fo well displays the knavery of the German Union, how comes it to pass that Mr. Göschen, a Bookteller of Leipsie, has avowed himself the author of it, and is universally acknowledged as such? My readers must perceive, that by entering into these digressons, I only design to warn the public against the different publications which the Illuminees are daily dispersing to persuade nations that their plots are chimerical, while they are pursuing them

with redoubled ardor.

I shall aiso follow nearly the same documents that Mr. Robison has adopted, as they perfectly coincide with the memorials that I have received from Germany. All that I shall lay before my readers in this chapter may be said to be extracts from the following German writings: News of a great and invisible confederation against the Christian religion and monarchy.—The System of the Cosmopolitans discovered.—The Vienna Journal by Hosman.—Notice given before it is too late, by the same.—More Notes than Text, &c.—The Knowledge of the IVorld and of Men, &c. besides many other private letters and memorials on the Illuminees.

" fummate the views of the founder even of Christianity

" without violent means, fuch is our object, (would they fay to the Brethren). It is for that purpose that we have

" formed a fecret fociety, to which we invite all those who are actuated by the same views, and are properly sensi-

" ble of their importance."

As a means of accomplishing these objects, and of propagating their pretended light, these active brethren were to establish in every town certain literary societies, or reading clubs (lesgeschaften), which were to become the resort of all those who had not the means of procuring the daily publications. These were to attract as many associates as possible to these reading-rooms; watch their opinions, imbue them with the principles of the Order, leave those whose zeal and talents gave but little hopes, among the common brethren; but initiate after certain preliminary oaths, those who could be of any real service, and who entered fully into the views and plans of the Order.

The fociety was to have its gazettes and journals, which were to be under the direction of those adepts whose talents were the most conspicuous; and no pains were to be spared to destroy all other periodical prints.

The libraries of these literary societies were to be composed of books all according with the views of the Order. The choice of these books and the care of furnishing them were to be left to the secretaries, and particularly to bookfellers who were initiated in the mysteries of the coalition.

The hopes conceived by the man who had planned this affociation were held out to the elect as an incitement to the founding of new ones. What advantages (would he fay) shall we not gain over superstition by thus directing the lectures in our museums? What will we not do for men who, zealous in our cause, and dispersed in all parts, circulate every where, even in the cottages, the productions of our choice? should we ever be masters of the public opinion, how easy will it be for us to cover with contempt, and bury in oblivion, every fanatical work that may be announced in the other journals, and on the contrary extol those works that are written according to our views. By degrees we thall become mafters of the whole trade of bookselling. Then will it be in vain for fanatics to write in defence of superfition and despots, as they will neither find fellers, buyers, nor readers.

Left bookfellers themfelves should protest against an

institution of this nature, they were to be drawn into it by advantages proposed to them, and by the fears of being ruined should they not accede to the views of the coalition. They were to be assured, that the brethren would employ every possible means to encourage the fale of works that met with the approbation of the union; but would also impede the circulation of, and discredit by their journals all fuch as were hostile to their views. Neither had they to fear a diminution in their trade; the affociation could encourage writers to multiply their productions by enfuring their fale; indeed, funds were to be established to indemnify any bookfeller who, in place of felling fuch works as were inimical to the views of the Union, would leave them concealed in his shop, pretend that he had never heard of fuch works, or flatly refuse to fell them, thus abusing by every possible means the confidence of

authors and of the public.

Such was the plan of the Germanic Union, or Dr. Bahrdi's master-piece. Never had the desire of tyrannically governing the public opinion invented a more perfidious plan. One might be led to think it the reverie of iome evil genius who had fworn to extirpate from the minds of the people all ideas of any focial or religious doctrine. There do, however, exist crimes which in the eyes of the honest man are almost chimerical, but which prefent little difficulty when undertaken by a villain. that had conceived the plan was with mischievous propriety placed at the head of the affociation. The diffoluteness and infamy of his morals had not left him wherewith to fubfilt in any decent way, when on a fudden he purchased, near Halle, a large mansion which he called after his own name Bahrdt's-ruhe. This was foon converted into the head-quarters of the new Union. But it could never have acquired any great confiltency had it not been for Nicolai, who had long been laboring according to Bahrdt's views. The immenfe correspondence that he had by means of his commerce with the other bookfellers of Germany; the fort of dominion that he enjoyed over the literary world by means of his Univerfal Library; the court paid to him by different authors whole fortunes depended on the rank he chose to affigu them in his Library, or in the Berlin Journal, the Monathfebrift; and more particularly the art with which he contrived to gain over a great number of bookfellers, gave him a power that no fovereign could ever pretend to. His illuminized co-operators, Biester, Gedike, and Leuchsenring, became more ardent, daring and impious, than ever in the journals which they compiled. Bode likewise would have one at Weimar under the title of the Universal Literary Gazette. Another of the same nature was set on foot at Saltzbourg, by HUBNER, who was also an Illuminee.—The offspring of Weishaupt were all warned of the stress which they were to lay on these publications, and they soon became a most terrible scourge on all writers who would not sacrifice their principles to impiety. The sable of the Jesuits Masonry was now improved by a new siction that spread dismay in the mind of every writer who

withed to oppose the progress of Illuminism.

Those very Jesuits who have just been seen represented as the most artful infidels, and as secretly presiding over the Masonic lodges, were now become most zealous Catholics, who had fecretly mingled among the Protestants, in order to bring these provinces back to the Roman Catholic religion and subject them to the dominion of the Pope. Every man who dared defend any one of those mysteries that can only be known either to Catholic or Protestant through Revelation, every man who preached fubmiffion to fovereigns and the laws of the state, was immediately proclaimed a Jefuit, or the fervile flave of Jesuitism. One might have thought that all the protestant provinces were filled with these Jesuits, secretly conspiring against the protestant religion; and my readers will eafily conceive what an impression such a charge must have made to the disadvantage of any writer in those provinces. Neither the office of minister nor of superintendant of a church could screen a person from so terrible an imputation. Even that man was not proof against it, who out of zeal for Luther and Calvin, had given full vent to all his hatred and prejudices against the Jesuits; I mean Dr. Stark. In his work on The Ancient and Modern Mysteries he had declared, " that sovereigns had, " by the destruction of the Jesuits, rendered an ever me-" morable fervice to religion, to virtue, and to humanity." Nevertheleis M. Stark, at that time, as he still continues to be, a preacher and doctor of the Lutheran church, and also counseller of a Consistory at Darmstadt, was obliged to employ many pages of his apology in proving that he was neither a Roman Catholic nor a Jesuit, and particularly that he was not one of the professed Jesuits, who, having taken the four vows, were obliged at the command of the Pope to go and preach the catholic faith wherever

he chose to send them.*

The Chevalier Zimmerman met with a fimilar fate, merely because he had laid open the plots of the Illuminees, and dared to ridicule the adept Leveller-Leuchsenring, who had proposed to initiate him into the Brother-hood that was soon to reform and govern the world. That celebrated man, an ornament to the Royal Society of London, is nevertheless represented by the journalists of the Sect as an ignorant fellow, wallowing in supersti-

tion, and an enemy of Light. ‡

The Professor Hoffman, notwithstanding the high encomiums that had been lavished on him by these very journals, no fooner gave proofs of his zeal for religion and focial order, than he was represented in fimilar colors. Never had the disciples of Weishaupt so well pracised that law laid down by their teacher, " Discredit by all " means possible every man of talents that you cannot " bring over to your party." Nicolai gave the fignal in his German Library, or in the Berlin Monathschrift. The Brethren of Jena, of Weimar, of Gotha, of Brunswick, and of Slewick, immediately obeyed the fignal, and repeated the fame calumnies. "Shortly there were no "means of screening oneself from a swarm of periodical " writers, who had leagued with the modern Lucian; "they praised what he had praised; they condemned what " he had condemned; the same turn in their phrases, even " the same terms are to be observed when they praise or " when they blame an author, and particularly the fame " farcasms and groffness of abuse." Scarcely could there be found in all Germany above two or three journals that were not in the hands of the united brethren, or persons of the same cast.

Meantime the adept writers, together with Bahrdt, Schultz, Riem, and even *Philo*-Knigge, who in abandoning the Illuminees had not renounced their plots, with hundreds of other writers of the Sect inundated the pub-

^{*} See his Apology, Page 52 to 59.

[†] Life of Zimmerman, by Tiffot. ‡ Ibid.

In § The ultimate fate of Masonry, Page 30; and News of an wisible Affociation, Appendix, No. 11.

lic with their libels in verse or prose, under the forms of comedies, romances, fongs, and differtations. All the tenets of religion, Catholic and Protestant, were attacked with the most bare-faced impudence. Now the scene began to change; it was no longer to defend the Protestants against the attacks of the Catholics; but the obliteration of every religious tenet became their obvious defign. The most pompous eulogiums were pronounced by the journalists of the Sect on all those productions of the brethren that openly diffeminated every principle of Impiety and Sedition.* But what must appear a still more aftonishing contradiction, though perfectly coinciding with the views of the Sect, is, that these very men who withed so despotically to sway the public opinion, and crush every writer that had not imbibed their principles, would pretend to persuade Sovereigns that their sole object was to obtain that right inherent to them from nature, 'to publish their opinions and systems without danger or constraint.' Bahrdt in particular vindicated this pretended right, in his publication On the Liberty of the Press. It contained the sentiments of a rank Atheist, who wished to imbue his reader with all the most abominable principles of Anarchy and Impiety; the author, nevertheless, was extolled by the hebdomadary adepts, and, notwithstanding Bahrdt's vindication of the liberty of the press, they united all their efforts to crush every writer that dared to affert an opinion contrary to theirs.

The use which the brotherhood made of this liberty at length roused the attention of some few sovereigns. Frederic William, King of Prussia, alarmed at the progress which these impious and seditious writings were making, thought it necessary to put a curb on them. He published some new regulations, called the Edicts for Religion. This was received by the Illuminees with an audacity which feemed to denote that they had acquired a strength sufficient to bid defiance to sovereigns, and both the Prince and the Edict became the object of their farcasms and most violent declamations. At length appeared a work attributed to Bahrdt, that was the acme of infolence, and, through derifion, was also called the Edict Its discofor Religion. The magistrates ordered to take cogni-ery,

zance of this infult seized on the person and papers of Bahrdt, and all the necessary proofs of this coalition and of its object were acquired. It might feem that the court of Berlin would have done well to have imitated the example of that of Bavaria by making them public; but the adepts had too powerful agents about the ministry; and numerous arguments were invented for condemning to oblivion these archives of a new species of conspiracy. All that transpired was, that the plan had been really formed, and that a number of authors, bookfellers, and perfons even who could fearcely have been suspected, had entered into the affociation. It is not known how far Weishaupt had contributed personally to it; but it appears that he twice attended at the head-quarters of the united brethren; that he ipent feveral days with Bahrdt; and that the most zealous and active of the united brethren were also disciples of Weithaupt. If we are to believe Bahrdt, his fecret was betrayed by two affociates well worthy of their mafter. These were two young libertines, nearly beggars, but who had the talents and meanness necessary to become the clerks of his impiety. Notwithstanding the proofs adduced against him, he got off with a slight imprisonment, and ipent the remainder of his existence in diffress, but without atoning for his vices. He was reduced to keep a coffee-house at Bassendorff near Halle, where he ended his days as miferably as he had lived.— The Illuminees have thought fit to abandon his memory to that contempt which his vicious life had entailed upon him; but though they affected to blush at his name, they nevertheless continued to prosecute his plans.

Its continits fucreffes.

Indeed, at the time of the discovery of this monstrous nation and conspiracy, it had gained too much ground to be crushed by the fall of its first contriver; and Prussia, and all Germany, foon became infected with those literary focieties. which were nothing more than a modification of Weifnaupt's Minerval schools. Nor was there in a short time a town or a large village more free from this species of literary focieties that from the Illuminized Lodges; and they were all under the direction of the followers of the modern Spartacus.

> Bahrdt's great object was, to place the affociates and other readers under a fort of impossibility of procuring any other writings, or of applying to any other studies, than those of the Sect; and the precaution it had taken

to initiate fo many bookfellers proved a powerful support. The conspiracy might have assumed a new form; but it still continued active, and its effects became more perceptible after its discovery. It was then that the coalition appeared between the bookfellers and the journalists of the Sect to suppress all books that counteracted the progress of Sedition and Impiety. It was in vain for virtuous and pious men to attempt to open the eyes of the people; they could scarcely find a bookseller or a printer who would fell or print their works; or if any had confented they would endeavor to difgust the author by delays, and a hundred other pretexts. Did the author undertake to print it at his own expense, the work was then thrown by in some obscure corner of the shop and never exposed to sale, nor would any bookseller attempt to fell it; and the whole work would be fent back to the author under pretence that nobody would buy it. The very existence of such works was not mentioned at the fairs held in Germany for the fale of books. At other times the author was strangely betraved, the printer giving up his manuscript to the writers of the Sect, and the refutation (if the most scurrilous abuse can deserve that name) was advertised on the back of the book as soon as the first edition made its appearance. Many authors might have brought actions against their printers of a similar nature to that which Doctor Stark was obliged to bring, and demonstrate a fimilar connivance with the Sect and breach of trust. " At least it is an undeniable fact, that "many learned writers made fruitless applications to "different bookfellers for publications that had been " suppressed folely because they gave umbrage to the "Illuminees. Their letters were never fo much as an-" fwered; and the very bookfellers who refused to fend " these books to those who applied for them, affected to " defer the fale till the next fairs, as no buyers were to be "found." Many others of these works had scarcely been a delivered to the bookfellers when they were fent back under the most opprobrious pretences; and what may furprife the reader is, that no perfons were lo certain of rectiving fuch refufals as those who most openly defended their Princes. In the very states of the King of Prussia it was found impossible to get this fovereign's Apology and his Edict for Religion fold in the common way. --Scarcely had the author fent a few copies to the bookfellers when they were all returned to him. But did the

writers of the Sect wish to publish the most scandalous disputations and the most scurrilous abuse against sovereigns and religion, or against men in office or of high respectability, the booksellers were alert in selling them, the journalists extolled their excellence, and sought numerous readers for the author.*

On one hand, the great trade in these productions carried on by the Sect, with the certainty of felling them to the literary clubs; and on the other the great pecuniary contributions made by the rich brethren, formed large funds for the coalition. To these if we add the sums contributed by the brethren whom the Sect had stationed at different courts, in the church and the councils, either out of their own cmoluments, or the revenues of the church and state, the reader will easily conceive how well these funds fufficed for indemnifying those booksellers who had fuffered loffes by restraining their commerce to works approved of by the Areopage. A particular fund was established for this purpose. At the appointed time the bookfeller had but to produce the lift of the works he had supprefied or refused to fell with the proper proofs, and he received a fum of money fusficient to indemnify him for fuch losses. The memorials which I have received from Germany, as well as feveral letters, inform me that this fund still exists in that country; and the French Revolution has only furnished it with many others means of enriching itself.

Among the great advantages reaped by the Sect from this plan which had been so well concerted, we may first observe the impossibility under which authors lay of warning the public against the artifices of Illuminism. In the next place it drew over to their interest that swarm of writers who, more hungry than honest, are regardless of truth or falsehood, provided they obtain a good price. In short, it emboldened that multitude of Sophisters, more numerous still in Germany than they were in France; Poets, Historians, and Dramatists, nearly all of whom courted the united brotherhood by assuming the tone of impiety and anarchy. The most dangerous device practised by the adepts against society was the great care with which

^{*} See Nachrichten von einem groffen aber unsichtbaren Bunde, the Appendix, Nos. 8 and 13, amd the Journal of Vienna, by Hoffman.

they initiated the different professors of the Protestant universities, the school-masters, and the tutors of princes.—
It is a painful truth, but we must declare it, and on the authority of those who are best acquainted with the history and progress of Illuminism, that the greater part of the universities of the north of Germany were at that time, and still continue to be, the haunts of Illuminism, whence its baneful poisons are circulated throughout the neighboring states by the writings and lectures of such men as the Professors Frederic Cramer, Ehlers, and Koppe.*

Let not the reader think that the writers of the Catholic states were exempt from the infection. Vienna was overrun with zealots who sought to diffuse the principles of the Sect. The Chevalier DE BORN, who should have contented himself with the high rank which he held in chymistry, degraded himself in that town by becoming a leader of the adepts; and when the Sect was discovered in Bavaria he was so zealous in the cause, that he sent back his letters of Associate of the Academy of Munich, protesting that he would have no intercourse with men who had been so little able to judge of Weishaupt's merits.

Next on the Vienna lift we find the Sieur Sonnen-Feld, one of those writers who in this age are called wits, though destitute of common sense. He also was one of the propagators of Illuminish under the mask of literary societies. I am informed by persons who attended his clubs, and whom he wished to initiate, that these meetings began and were held as common academies hold theirs: but at the time appointed the sittings broke up, when, only the adepts remaining behind, a secret council was held, in which every thing was concerted and planned according to the laws of the united brethren.

A man whose name would have given great weight to the united brethren, had he hearkened to the praises lavished on him by the Illuminees at that time, is the

^{*} See Hoffman's Admonition, Sect. XVI, XVII, and XVIII.

[†] It is really laughable to compare the contempt which the Illuminees affect for Mr. Hoffman at prefent, with the high encomiums which they pronounced on him before he undertook to lay open their imposture, or even with those letters (full of compliment on his wit, style, and talents) which they wrote to him so lately as the year 1790, in hopes of entiring him into their party.

Profesior Hostman, he who so nobly joined with Zimmerman to tear the malk from these impostors, and has ever fince, with his worthy co-adjutor, been the object of their most virulent declamations. In the account given by Mr. Hoffman himself, we find that the Illuminizing recruiters followed him as far as Peft in Hungary. the 26th of June, 1788, he received from the twenty-two chiefs an invitation to become a fellow of the literary fociety which they had already established in that town. " My answer (says he) was, that I hoped they would give " me some further information respecting these societies, " and then my duty and my prudence would dictate the "answer that I should make.... On divers occasions " afterward, they gave me distant hints as to the spirit of their fystem. They also fent me several times a list of " the new members; and the fignature of the twenty-two " authenticated these various documents; but it was this " very authentication which made me conceive the horrid " plot that was concealed under this affociation."

The reader will eafily conceive, that for a man of his merit and probity, this was more than fufficient to make him reject the offers of fuch a brotherhood. They had already inferibed his name on their registers, and they were obliged to erase it. As a proof that he had judged rightly of them, he quotes the letter of a virtuous and clearlighted statesman, who, after having officially examined the whole plan of the German Union and its mysteries, pronounces them to be abominations that would make one's hair stand on end! Such are his expressions!

These abominations, however, were far from making a similar impression on the other apostles of the Germanic Union. Meanwhile Weishaupt, a tranquil spectator of the progress of his Illuminism, seemed to take no part in it. The most active adepts lived round about him at Gotha, at Weimar, at Jena, and at Berlin; but one might have thought him quite indifferent as to their success. If we except the vints he received from the brethren, a few journies that he took, and particularly those which he had made to see the sounder of the Germanic Union, nothing could depose against him as the sounder or chief who continued to direct the plots of the Sect. But let the reader never lose sight of his precepts on the art of appearing perseasy idle in the midst of the greatest activity; let him reflect on those menaces which he issued fix months after

his flight from Munich: Let our enemics rejoice. Their joy shall soon be changed into forrow. Don't think that even in my banishment I shall remain idle.* After this, it is easy to judge of his supposed nullity in the progress of his conspiracy. However secret he may have been in the part he was acting, he could observe but too well the approaching accomplishment of the prediction he had made so early as the second year of his Illuminism, when he wrote to his first adepts, "The great obstacles are over-"come; you will now fee us proceed with gigantic strides." The Sect had not been in existence twelve years when Germany was overrun with an immense number of adepts and demi-adepts. It was affuming a menacing aspect in Holland, in Hungary, and in Italy. One of the adepts called ZIMMERMAN, who began by being the chief of a Lodge at Manheim, and who foon became as zealous for the propagation of the Sect, as the Famous ZIMMERMAN had been to counteract their dark defigns, would often brag that he had founded more than a hundred of those conspiring clubs known under the name of literary societies, or of Masonic Lodges, during his career thro' Italy, Hungary, and Switzerland. To give the fatal impulse to the world, it now only remained for the Sect to carry its mysteries into a nation powerful and active indeed, but unfortunately more susceptible of that effervescence which bereaves man of the power of thinking, than of that judgment which foresees disasters; to a nation which in its ardor and enthusiasm, too easily forgets that true greatness is not that courage which bids defiance to danger (for the vandals and barbarians can boast of such heroes;) to a nation, in short, that has ever been a prey to illusions, and which, before it would hearken to the councils of wisdom, might in its first fury overturn the altar and shiver the scepter, returning to reason only in time to weep over the ruins, and lament the devastation of which it had been the cause.

This description unfortunately was too applicable to France, which in many respects might claim the primacy among nations, but was too easily led away by illustions. The scrutinizing Areopage had fixed its eyes on her, and now judged it a convenient time for sending its emissaries to the banks of the Seine. This will be the proper

^{*} Letter to Fisher, 9th August, 1785.

commencement of the fourth Epoch of Illuminism.—Now let the reader prepare to contemplate states convulsed, citizens butchered, in a word, to ponder over all the
crimes and disasters inherent in the very nature of Revealutions.

CHAP. XI.

Fourth Epoch of Illuminism.

The Deputation from Weishaupt's Illuminees to the Free Majons of Paris .- State of French Majonry at that period .- Labors and Successes of the Deputies .- Coalition of the Conspiring Sophisters, Masons, and Illuminees, generating the facobins.

S early as the year 1782, Philo and Spartacus had Projects formed the plan of converting the French nation to their System of Illuminism; but the vivacity and capricious temper of the people, so difficult to be restrained, made it feem prudent for the two Chiefs at that time not to extend their attempts beyond Strasbourg. The explosion in France might be premature; its too volatile and impetuous people might be unwilling to wait till other nations were properly prepared for the grand object; and Weishaupt, in particular, was not a man to be satisfied with partial or local infurrections, which might only ferve to put other Sovereigns on their guard. The Reader has already feen him in fecret, preparing his Adepts, and contriving the concatenation of his correspondence, in such a manner, that he had but to give the fignal when the favorable moment should come. On the fatal day of revo-lution, and at the appointed hour, legions of brethren were to fpring forth on all fides from their fecret receffes, whether Lodges, Academies, or under what other denomination foever, from the North to the South, and from the East to the West. All Europe in short was to be revolutionized at the fame instant; all nations were to be hurried into a 14th of July; and all kings were, like Lewis the Sixteenth, to awake prisoners in the hands of their own fubjects. Altars and thrones were simultaneously to vanish from the earth. According to this plan, as has just been observed, the French were to be the last people initiated in the mysteries, as the Chiefs took it for granted, that with their natural impatience they would never

be brought to wait till the explosion could be univerfally

prepared.

hastened by Mirabeau.

Already, however, there existed some adepts in the very heart of the kingdom. Some few had been initiated by Knigge at the time of the meeting at Willemsbaden. During that very year, we find on the lift of brethren, DIETRICH, that Mayor of Strasbourg who has fince in Alface rivalled Robespierre by his cruelties.* Another adept of vast importance to the Sect was the Marquis DE MIRABEAU, who was afterwards to become so famous in the revolutionary annals of his country. What strange infatuation possessed the ministers of the most honest man that ever fwayed a sceptre, to entrust this Marquis with the interests of their master at the court of Berlin, wellknowing (as they did) the monstrous immorality of his private life, is more than I shall attempt to explain. One might be led to think that it was not deemed fufficient that Lewis XVI. had faved him from the scaffold, but his villany was to be recompenfed by a fecret mission which feemed to denote the utmost confidence of his fovereign. Mirabeau at Berlin conducted the King's affairs just as he had formerly done those of his father and mother, fully ready to facrifice all parties and to fell himfelf to the highest bidder. With fuch a disposition, he could not long avoid the notice of the Prussian Illuminees; and Nicolai Biefter, Gedike, and Leuchsenring soon became his constant companions. At Brunswick he metwith MAUVILLON, the worthy disciple of Knigge, and at that time a Professor in the Caroline College. This was the man who initiated the profligate Marquis in the last mysteries of Illuminism. +

Long before his initiation Mirabeau had been acquainted with all the revolutionary powers of the Masonic Lodges; nor did he, when initiated, undervalue those which slowed or might flow from Weishaupt's inventive genius. On his return to France he began to introduce the new mysterics among some of his Masonic brethren.—His first associate was the Abbe Talleyrand de Perricord, who had already begun to act the part of Judas

Welt un menschen Kentnis, P. 130.

[†] See the Discourse of a Master of a Lodge on the ultimate fate of Massory; Appendix to this Discourse—Important Admonition by Hoffman, Vol. II. Sect. VII. &c. &c.

in the first order of the church. But to have only introduced the mysteries was not sufficient for the Marquis; he would have teachers come from Germany, who were better versed than he was in the illuminizing arts. Well acquainted with the reasons that had induced the chiefs of the Order to defer the conversion of France, he found means to convince them, that the time was now come for the accomplishment of their views; that the whole nation only waited for their new revolutionary means, to burst into an open rebellion, for which they had been so long prepared by other conspirators; and that the Illuminees might most certainly turn the scales. A private correspondence then took place between him and Mauvillon;* but of this a fufficiency has not transpired to enable the historian to describe the intrigues that took place on the occasion; certain it is, however, that Mirabeau's plan was adopted by the Areopage; and by a plurality of votes it was decided, that France should be immediately illuminized. This was an undertaking of too great importance to be entrusted to a common adept.-The man who, fince the retreat of Spartacus, had been Deputalooked upon as the Chief of the Order, offered himself; tion of the and Amelius-Bops, the worthy successor of both Knigge Illuminees and Amelius-Bode, the worthy fuccessor of both Knigge from Gerand Weishaupt, was deputed to the French Lodges, in many, which the illuminization was to commence. Bode received as an affociate in this mission Bayard that other pupil of Knigge's whose real name was WILLIAM BA-RON DE BUSCHE, a Captain in the Dutch fervice, heir

* It is to this same Mauvillon that the German writers attribute the greater part of those two works published by Mirabeau, under the titles of The Prussian Monarchy, and An Esfay on the Illuminees. Hence the high encomiums passed on Weishaupt in the former, (Vol. V. Book VII.) and all the cunning artifice that is observable in the latter, which was written with no other view than to mislead the public, by professing to betray the fecrets of the Sect, without, in truth, faying a fingle word that could expose its views; and by leading aftray the reader's attention to far different objects. This device made the French believe that they were thoroughly acquainted with 11luminism, though they were so periedly ignorant on the subject as to have confounded Weishaupt's Illuminees with the Swedenborgians. The artifice also served as a cloak under which Mirabeau introduced Illuminion into France, at the time when he pretended to write against it. The very appellation of Philalete which he gave to his adepts was a trick, as it denoted the Theofophical Illuminees, quite another species.

to a large fortune, a man of talents, and well versed in all that artifice and low cunning which the Infinuators were wont to ftyle prudence and wisdom. This Baron hadbeen formerly employed to propagate the plots of the Sect in those very provinces which had a right to expect from him even the facrifice of his life in defence of its laws.* The zeal with which he had fulfilled his first mission feemed to give him an indisputable title to the honor of attending on the Chief of the Order in his journey to Paris.

State of Masonry in France at that period.

Circumstances could not have been more favorable than they were at that time for the deputies, nor more disastrous for France. The Philosophism of the age had operated on the Lodges as fully as could be expected, to prepare the reign of that Equality and Liberty taught by Voltaire and Rosseau, and which only needed the last mysteries of Weishaupt to convert them into the most abominable impiety and most absolute anarchy. A line had been drawn between the degrees of ancient and of modern Masonry. The former with the puerile pastimes. and obscure symbols, were left to the commonalty of the Brethren. The latter, styled philosophical, comprehended those which I have described under the titles of Knights of the Sun, the higher Rosicrucians, and the Knights Kadosch. At the head of all these societies (whether ancient or modern) were three Lodges at Paris, particularly remarkable for the authority which they exercised over the rest of the Order, and for the influence that they possessed over the opinions of the Brethren.

The GRAND ORIENT of Paris.

The first of these, The Grand Orient, was rather a re-union of all the regular Lodges of the kingdom (represented by their deputies) than a Lodge. It might be called a fort of Masonic Parliament subdivided into four Committees, which, when united, formed the Grand Council or Lodge, where all the affairs of the Order were definitively determined. The Committees were sub-divided into that of Administration of Paris, of the Provinces, and of the Degrees. Of all these, the latter was the mainspring and the most impenetrable; for no visitors were admitted to it, as they were to the three others, to the ordinary meetings of which all Masters or Venerables of Lodges had free access.

^{*} Original Writings, and Philo's Berichte, 6.

Three great Officers of the order were attached to this Masonic Parliament; to wit, the Grand Master, the General Administrator, and the Great Conservator. His most Serene Highness Brother-Philip of Orleans, first Prince of the blood, was Grand Master at the time when the Illuminees arrived in Paris. The two other offices were filled by persons of the first distinction; but their characters are such, that they will ever stand incontestable proofs of what I have already afferted, that even in the very highest degrees of the Order, there were modified mysteries for those who, by their rank, were to serve as a protection for its plots without even surmising their ten-

dency.*

Such, however, was not the case with Philip of Orleans. His rank of Grand Master, his impiety, and infatiable thirst for vengeance, sufficiently demonstrated to the Illuminizing Mithonaries how well he was qualified and how far prepared to second their designs in the multitude of Lodges that recognized him as Grand Master. So early as the year 1787 we find that France contained (as may be feen in the statement of its correspondence). two hundred and eighty-two towns, in which were to be found regular Lodges under the direction of the Grand Master. In Paris alone there existed eighty-one; sixteen at Lyons, feven at Bourdeaux, five at Nantes, fix at Marfeilles, ten at Montpellier, ten at Toulouse; in short, in almost every town the Lodges were in pretty just ratio to the population. Indeed it would feem that even this vaft empire over French Masonry was not sufficient for the Grand Orient, as by the fame statement we find the Grand Master issuing out his instructions to the Lodges of Chambery in Savoy, of Locle in Switzerland, of Bruxelles in Brabant, of Cologne, Liege and Spa in Westphalia, of Leopold and Warfaw in Poland, of Moscow in Russia, of Portsmouth in Virginia, of Fort Royal in Grenada, and in fhort to Lodges in all the French Colonies. Thus did Philip of Orleans and his Grand Orient ensure to the Illuminees as powerful an alliance as that formerly made by Knigge with the German Lodges under the direction of Weithaupt.+

^{*} See the Alphabetical Statement of the Correspondence of the Lodges of the G. O. of France.

[†] Ibid. Art. Fo eign States.

The Lodge of the Amis Reunis.

Subject to the Grand Orient we next find at Paris 2 Lodge called Les Amis Réunis (or United Friends). which was more particularly charged with all Foreign Correspondence. The famous Revolutionist SAVALETTE de Lange, was one of its leading members. This adept held under government the office of Garde du Trefor Royal; that is to fay, he enjoyed that confidence to which none but the most faithful subject could be entitled; yet at that very time was he engaged in the various plots and mysteries of all the different Sects. In order to form an union of them all, he had introduced into his Lodge the different systems of the Sophisters, of the Martinists and of the other Masons; and, the more to impose on the Public, he also introduced all the luxuries and amusements of the Great. Concerts and balls made Brethren of high rank flock to his Lodge, and they came with the most brilliant equipages. Soldiers stood fentry in the avenues, that the multitude of carriages might not occasion diforder; indeed a stanger might have thought that it was under the auspices of the King himself that these balls were given. The Lodge was resplendent, as the more wealthy Masons contributed to the expenses of the Orchestra, lights, refreshments, and, in short, of all those diversions which appeared to be the fole object of their union. But while the Brethren were dancing with their female adepts, or were chaunting in the common Lodge-room the fweets of Equality and Liberty, they little suspected that a Secret Committee held its fittings over their heads, and were employed in preparing the means for diffusing that Equality and Liberty over all ranks and conditions, from the palace to the cot.

It was actually over the common Lodge-room that the Committee held its fittings under the title of the Secret Committee of United Friends, whose grand adepts were two men equally famous in the mysteries at Lyons and at Paris.—I hese were Willermoz and Chappe dela Henriere. During the whole time of the sestivity two tylers, with drawn swords, stood, one at the bottom of the stair-case, the other near the upper door, to defend the entrance of the new Sanctuary, where were kept the archives of the Secret Correspondence. Even the man to whom all the packets from the Brethren of Germany or Italy were directed, was not permitted to pass beyond the threshold of the door. He was unacquainted with the cypher of the

Correspondence; his duty was merely to carry the packets to the door of the Committee; * Savalette de Lange came to receive them, and the secret never transpired beyond the walls of the Committee. The Reader may eafily conceive the nature of this Correspondence, and of the Councils held in consequence of it, when he is informed, that to gain admittance into this Secret Committee, it was not fufficient to have been initiated in all the degrees of ancient Masonry, but it was necessary to be a Master of all the Philosophical Degrees; that is to fay, to have fworn hatred to Christianity with the Knights of the Sun, and hatred to every worship, and to all Kings

with the Knights Kadosch.

There existed other lurking haunts of rebellion, less The known, but still more formidable; such as that in the Rue Lodge in the Rue de la Sourdiere, where the Brethen of Avignon purile the Rue de de la Sourdiere, where the Brethren of Avignon, pupils la Sourof Swedenborg and St. Martin, came to mingle their DIERE. mysteries with those of the Rosicrucians and other Mafons both ancient and fophisticated. In public, under the difguise of quacks and visionary ghost-raisers, these new adepts spoke of nothing but their powers of evoking spirits, raiting and interrogating the dead, and a hundred other phenomena of a fimilar nature. But in the dark receffes of their Lodges, theie new law-givers were fostering plots nearly of the same tendency as those of Weishaupt, but more atrocious in their construction. I have already exposed their disorganizing mysteries in treating of Swedenborg and St. Martin. I scarcely dared to credit the horrid trials and abominable oaths faid by feveral writers to be exacted from the adepts. I could wish to have spoken of them on the authority only of the adepts them-

* I was informed by one of the Brethren who for a long time was the carrier of these dispatches, that, after some time, wishing to become a Member of the Committee, he was induced to get himself initiated in these degrees; but that he forbore doing it, because an engagement for life was required, and also an annual contribution of fix hundred livres, (251.) He also informed me, that each Brother paid a similar contribution, and that the whole management of these Funds was left to the Brother Savalette, who never gave in any accounts. This was a Fund to be added to the many means of corruption already in the possession of the adepts of the Occult Lodges. Who can fay how far these resources were extended in the hands of a man who had the care of the Trefor Royal? The Conspirators very well knew how to chuse both their men and their places.

felves or of the Code; but those with whom I have as yet been acquainted, had only been initiated in part of the mysteries; yet by what they had learned, it will not be difficult for the reader to form a judgment of the remainder.

It is an incontestible fact to begin with, that Swedenborg's Illuminees, styled in France the Martinists, and also calling themselves the beneficent Knights, had their travelling adepts after the manner of the Illuminees of Weishaupt. It is also certain that the pretended Philaletes, or lovers of truth, had formed a code of laws for themselves, had organized societies, and, like Weishaupt, had intruded them into the Masonic Lodges, there to fearch after men who might be disposed to receive their mysteries, and adopt their new degrees. Among the latter was one called the Knights of the Phanix. A Knight of this degree giving himself out for a Saxon, and a Baron of the Holy Roman Empire, possessed of the most pompous certificates from feveral Princes of Germany. came to exercise his Apostleship in France a very few years before the late Revolution.* After having spent fome time in a central town, vifited the Lodges, and obferved the Brethren, he thought that he had discovered three worthy of being initiated in the higher sciences.-The Venerable or Mafter of the Lodge, in whose words we shall relate the story, was one of these worthies. "All "things agreed on, (faid the Venerable) we three waited " on our Illuminee, ardent to be initiated in the new mys-" ries which he had promifed.

"As he could not subject us to the ordinary trials, he dispensed with them as much as lay in his power. In the middle of his apartment he had prepared a chaffing-dish and a brasier full of fire; on his table were various fymbols, and among others a Phoenix encompassed by a Serpent with its tail in its mouth, forming a circle.—
"The explanation of the mysteries began by that of the brasier and other symbols. This brasier (said he) is here to teach you, that sire is the principle of all things; that it is the great agent of nature, and imparts action

^{*} I could have named this man, as he is mentioned in my manufcript Memoirs as a *Philalete* Illuminee very famous in Prussia. But the person whom the reader will observe so indignant at these mysteries is at present in France; prudence, therefore, on his account, forbids me to mention names.

" to bodies. That man receives from that agent life, " with the power of thinking and of acting.' Such was "the tenor of his first lesson. Our Illuminee then pro-"ceeded to explain the other fymbols.- This ferpent " forming a circle (fays he) is the emblem of the Eterni-" ty of the World, which, like this serpent, has neither " beginning nor end. The ferpent, you may also know, " has the property of annually renovating its skin; this " will figure to you the revolutions of the universe, and " of nature, which appears to weaken and even to perish " at certain epochs, but which, in the immensity of ages, " only grows old to become young again, and to prepare " for new revolutions. This Phoenix is a still more nast tural exposition of the succession and perpetuation of " these phenomena. Mythology has represented this bird " as re-vivifying from its own ashes, only to show how "the universe is reproduced, and will continue to be so, " from itself."

" Thus far the Illuminizing Baron had taught us, un-" der the common promise of secrecy, when on a sudden "he stopped and informed us, that he could not proceed " any farther without previously exacting an oath, the " formula of which he read to us to fee whether we were " disposed to take it. We all shuddered at hearing it.-" The exact words I do not pretend to flate; but it was "a promife, in the most execrable terms, to obey the " chiefs of his Illuminism, We endeavored to conceal our " indignation, that we might hear to what lengths he " would proceed; he then came to the promise of renoun-" cing and abjuring the most sacred ties, those of citizen, " of subject, of one's family, of father, mother, friend, chil-" dren, husband. At these words one of the three, unable " to endure it any longer, fallied forth from the room, re-"turned with a drawn fword in his hand, and ran at "the Illuminizing Baron in a most violent rage. We " were happy enough to stop and hold him until he had se recovered his fenses a little. Then, however, our col-" league burft into the most violent passion, abuting the "Baron for a rafcal, and telling him, that if he were not "out of the town in twenty-four hours he would have "him taken up and hanged." The reader will readily suppose that the Baron made the best of his way out of the

Another affair that will throw some light on this mon-

strous Sect took place at Vienna. A young man of high birth, and who has fignalized himself by his bravery during this war, felt an impulse, like many others of his age. to become a Free-mason. His Lodge, though he knew it not, was one of those under the direction of the same species of Illuminees. He had often been made the bearer of letters which he ilrongly suspected. At length he determined not to deliver them, under pretence that he had not found the persons at home to whom they were directed, but in fact because he did not wish to be made the inffrument of treason. Curiosity, however, getting the better of him, he still continued to solicit admission to the higher degrees. At length his initiation was fixed for the next day, when he received a letter demanding an immediate interview, and written in the most pressing style. When he came to the place appointed he found an adept the former friend of his father. "I am now taking fuch " a step (said he), that the least indiscretion on your part " will certainly cost me my life; but I thought myself " bound to it in consequence of the friendship which your " father always shewed me and the regard that I have per-" fonally for yourfelf. I am a loft man if you do not keep " my fecret; but on the other hand, you are forever un-"done if you prefent yourfelf at the Lodge to receive the " degree for which you have been foliciting. I know you " too well to think that you would take the oath which " will be proposed to you: You cannot dissemble; and " ftill less will you be able to think or act as they would "wish to make you. Horror will betray you, and then " all will be over with you. You are already on the BLACK "LIST as suspected. Knowing you as I do, I can assure " you that .ou will foon be on the Red, or BLOOD LIST " (blode lift); and then never flatter yourfelf with a hope " to escape the poisons or the affassins of the Sect." This youth's resolution was not to be subdued by fear. Before he would acquiesce, he wished at least to be made acquainted with some of those terrible engagements in which he was to bind himself, and which he would not be able to keep. His friend then explained the oath that would be required, and he found it to be no other than the utter renunciation of all the most facred ties of Religion, of fociety, and of nature; and a vow to recognize no other law than the commands of his Illuminizing Superiors. He shuddered at hearing of such bonds; he found means of

deferring his initiation, and abandoned the Lodges entire-Iv before it was too late. Since the Revolution, circum-Rances have induced this Gentleman to leave the Austrian service and engage in the English; but it was from his own mouth that I learned how much he feared that his friend had been put on the Red List for the friendly fervice he had rendered him. Certain it is, that he heard of his death a short time after this interview had taken place.

The reader will naturally wish to return to our Bavarian Illuminees; but that he may better understand what was and what ought to be the effect of their mission, I must first describe the composition of the Lodge in which they were to be received; and for that purpose, I must again infift on those Illuminees so well known in France under the name of Theosophes. Let us compare the above-mentioned black lift and BLOOD LIST with an anecdote that indeed I could never credit until I was at length informed of the circumstances by men who were perfectly well acquainted with them. Every body knew The that the large mansion of Ermenonville, belonging to Lodge at Mr. Gerardin, and fituated about thirty miles from Paris, villes was a principal haunt of Illuminism. It is also well known, that there, at the tomb of Jean Jaques Rousseau, under pretence of regenerating man and restoring him to the age of nature, the most horrible dissoluteness of morals was practifed. The famous impostor Saint Germain prefided over these mysteries; he was the God of them, and he also had his blood lift. The Chevalier de LES-CURE fell a fatal victim to it. He wished to withdraw from this horrid fociety; perhaps even to discover its abominations. Poifon was mingled with his drink, and he was not a stranger to the cause of his death. Before he expired he positively declared to the MARQUIS DE MONTROI, a general officer, that he fell a victim to this infamous crew of Illuminees.*

* Nothing can equal the profligacy of morals that raged among these inhabitants of Ermenonville. Every woman admitted to the mysteries became common to the Brotherhood .--That which St. Germain had chosen for himself was called the Virgin; she alone had the privilege of not being delivered over to chance, or to the commands of these true Adamites, unless St. Germain thought proper to confer the title of Virgin on fome other woman. This vile impostor, more adroit than Cag-

Having ascertained these facts, I shall no longer helia tate to confider as fo many historical truths, first, all the oaths and withes for the destruction of the Altar and the Throne; fecondly, all those doctrines so exactly coinciading with what has been already extracted from the works of the Sect; and, lastly, all those abominable oaths and horrid trials described by a multitude of authors. Nor shall I be guilty of any calumny when I declare, that the fole difference between this Sect and Weishaupt's lies in the ceremonial. Atheism is as precisely the ultimate object of their theolophy, as it is of Weishaupt's mysteries. Neither will allow, that a man of nature can be bound by the laws of fociety; both declare that fovereigns are nothing more than tyrants; and both agree, that all means of annihilating Priefts, Kings, Altars, and Laws, (howeever atrocious they may be in themselves) become meritorious and noble when directed to that end. But they excel even the modern Spartacus in their arts for kindling and inflaming the zeal of their affaffins and parricides. That the means of the former are not to be compared with those of the latter, let the reader decide on the following statement.

When one of those unfortunate men who have been led away by the Sect into all the illusions of their visions, wishes to be initiated into the art of prodigies, the science of sciences, in short into the last screets of the adepts, the proposition is made to him to consummate his devotion to the superiors who are entrusted with these sciences. This will be a new contract, and will make him

liostro, had actually persuaded his adepts that he was in posfession of an Elixir of Immortality; that he had gone through feveral changes by means of the metempfychofis; that he had already died three times, but that he would die no more; that fince his last change he had lived fifteen hundred years: - And there were dupes who, too wife to credit the eternal truths taught by a God-made-man, firmly believed in this metempfychosis and in the sifteen hundred years of their God St. Germain! !- Neither did they know that that period of time was no more than an allusion to the Masonic degrees. According to the Masonic siction, an Apprentice is three years old, a Fellow-Craft five, and a Mafter fever. This age goes on in fuch an increafing ratio in certain degrees, that a Scotch Knight is faid to be five hundred years old. When a Mason therefore comes and says, I am so many years old, it is no more than saying I am of fuch a degree. (See Geschickte der unbekanten on the Scotch Degrees.)

the blind inftrument of all the plots into which he will foon be plunged. On the day appointed for his initiation he is led through dark windings to the den of trials. In this cavern the image of death, the mechanism of spectres, potions of blood, sepulchral lamps, subterraneous voices, every thing, in short, that can affright the imagination, and successively hurry him from terror to enthusiasm, is put in action, until at length, worn out by fright, fatigue, hope, or enthusiasm, the candidate is so perfectly deprived of his reason, that he cannot help following any impulse that he may receive. Then it is that the voice of the invisible Hierophant bursts forth from this abys, makes the vaults resound with its menaces, and prescribes the following execrable oath, which the Candidate repeats after him:

"I here break all the ties of the flesh that bind me to father, mother, brothers, sisters, wife, relations, friends, mistresses, kings, chiefs, benefactors; in short, to every person to whom I have promised faith, obedience, gratude, or service."

"I fwear to reveal to the new chief whom I acknowledge every thing that I shall have seen, done, read, heard,
learned, or discovered; and even to seek after and spy
into things that might otherwise escape my notice. I
were swear to revere the Aqua Tophana, as a certain, prompt,
and necessary means of ridding the earth by the death or

"fupefaction of those who revile the truth, or feek to wrest it from my hands."*

Scarcely has the candidate pronounced this oath when the same voice informs him, that from that instant he is released from all other oaths that he had taken either to his country or to the laws. "Fly (it says) the temptation of ever revealing what you have just heard; for light-ining is not more instantaneous than the dagger that shall reach you in whatever part of the world you may be."

Thus did this atrocious Sect form its adepts. Springing from the delirious reveries of a Swedenborg, it travels from England to Avignon, Lyons, and Paris. In this latter town, and as early as the year 1781, a club of this species of Illuminees (to the number of 125 or 130)

^{*} See the Red Lodge unveiled, Page 11, and the History of the Affailination of Gustavus III. King of Sweden, Sect. 4.

had formed itself, holding its sittings in the above mentioned Rue de la Sourdiere. Savalette de Lange, the fame man whom we have feen so immersed in the correspondence of the Committee of the Amis Reunis, prefided over this club. The famous Count St. Germain often held meetings at this same Lodge. CAGLIOSTRO was invited to it by a special deputation for the purpose. Hitherto this man's mysteries had only been those of an impostor; but here he soon learned to be a conspirator. It was from this Lodge that he derived that knowledge of the revolution which he pretended to foretel in a fort of prophetic cant when he made his appearance in London after he had been liberated from the Bastille. It was thence that he received his missions for Rome, where he was to fow the feeds of Revolution. One of the Adepts that had been deputed to him was a Mr. RAYMOND, who had been the master of the Post-office at Besancon. He was an enthusiast, and his imagination was bewildered with Swedenborg's visions. From him the knowledge was derived of this Lodge having had a hundred and thirty refident members at Paris, and more than a hundred and fifty travelling members or correspondents in different parts of the Globe; that, after the example of Hol. bach's club, they had their compilers and printers who were circulating their revolutionary poisons among all classes of the people.* In the person of DIETRICH, Secretary to the Lodge, we find every species of Illuminism. CONDORCET also was a member; he who needed only to be made acquainted with Weishaupt's plots to belong to every conspiring Sect; though it is not certain, that Dietrich had not already put him in direct correspondence with the modern Spartacus.—Let the reader mark well of what persons this Lodge was composed. We shall have occasion to advert to it again for the illustration of many a fanguinary scene. In the mean time let us take a view of other masonic haunts, that we may discover all

^{*} I have been informed of all these circumstances by a man who was for a long time connected with the Postmaster Raymond, but who relisted all his arts of seduction. This same persons, on whom I can persectly rely, also informed me, that he had seen the minutes of the Lodge, which were regularly printed by Clouzier in the Rue de Sorbonne; but that they were so overloaded with signs and hieroglyphics, that it was impossible for any but the adepts to read them.

these different Sects, the harbingers of such horrors, uniting and combining into one hideous mass of conspirators

under the disastrous name of Jacobins.

Befide the lodges that I have already named, there existed two others in Paris, the more remarkable as they shew how the conspirators would as it were class themsolves according to the degree of error they had adopted, or the views that had prompted them to engage in the general conspiracy. One of these Lodges was called the Nine Sifters. This was the re-union of the Masonic brethren who styled themselves Philosophers. The other was named the Lodge of Candor, and was chiefly compofed of those Masons who in the world held a high rank and bore titles of nobility, while in the Lodges they traiteroufly conspired against Nobility, and more particularly

against the monarchy and against religion.

The unfortunate Duke de la Rochefoucault, at once the dupe and protector of the Sophisters, belonged to the Lodge of the Nine Sisters. Pastoret was the Master of The it, he who in public appeared to facrifice to rank and the Nine riches, and even to court religion; but whose revolu-Sisters. tionary career would have caused less surprize had the active part he had taken in the dark recesses of this Lodge been more generally known. The name of Condorcet alfo appears here, as it does in every haunt of rebellion.-Together with him we find a long lift of all the Sophisters of the day, such as Brigot, Garat, the commander Dolomieu, Lacepede, Bailly, Camille Desmoulins, Cerutti, Fourcroi, Danton, Millin, Lalande, Bonne, Chateau, Randon, Chenier, Mercier, Gudin, La Metherie, and the Marquis de la Salle, who not finding the Lodge of the Social Contract fufficiently philosophized, had come over to Condorcet. There was also Champfort, who never could think that the revolution of Equality and Liberty advanced with fufficient rapidity, till at length fettered in its chains, he could find no other resource in his Philosophism than fuicide. Among the apostate clergy that had flocked thither, we find Noel, Pingré, and Mulot. The two latter, together with Lalande, were also members of the Secret Committee of the Grand Orient. Dom Gerles, in company with Rahaud de St. Etienne and Petion, came and joined the Lodge of the Nine Sisters in the early time of the Revolution. Fauchet took his station at the Bouche de Fer, with Goupil de Prefeln and Bonneville.

As to Syeyes, the most zealous of this brotherhood and of the whole revolutionary crew, he had formed a new Lodgo at the Palais Royal, called the Club of the Twenty-two,

and composed of the chosen of the Elect.

Such persons as wish to form a more precise idea of the revolutionary spirit that predominated in this Lodge, need only to consult those works published by its members, when the court, at the inftigation of Necker, imprudently invited all the Sophisters to lay before the public their views on the composition of the States General. A work of this nature, written by La Metherie, being read at the hotel, and in presence of the Duke de la Rochesoucault. a French nobleman, who has fince mentioned it to me, ventured to fay, that the politions laid down in that work were derogatory to the rights of the fovereign and to religion. Well, (faid the duke, a mere dupe of his Sophisters), either the court will admit of these plans, and then we shall be able to arrange matters as we please; or else, the court will reject them, and in that case we must do without a king.' Such, indeed, was the opinion generally entertained and declared by the fophisticated Mafons, fuch as Bailly, Gudin, La Metherie, Dupont, &c.* They wished to establish a king subjected to all their theory of Equality, Liberty, and Sovereignty of the people; but it was only through them that the people were to dictate the laws; and some of these soi-disant sages wished to annihilate royalty entirely. Several of them, such as Brisfor and his faction, already shewed dispositions to reject all terms with the throne; and reviling it was only the prelude to its utter subversion. There was another fet of brethren, who frequented the

Loge de la Candeur; but, following other plans, they fought to combine their ambition with the Masonic Equality and Liberty. There did La Fayette, the disciple of Syeyes, lisping the Rights of Man, and already afferting that insurrection was a most facred duty, dream that he was the rival of the immortal Washington. The Brothers Lameth, surnamed the ungrateful, stocked thither to punish the court for the favors conferred on them; so did the Marquis de Montesquiou, Moreton de Chabrillant,

Lodge de la Candeur.

The

and Custines, in hopes of revenge for having been flight-

^{*} See the account given of their works in Vol. II. of thefe Memoirs.

ed by that same court. Here also were seated many agents of Philip D'Orleans, fuch as his counsellor La Clos, his chancellor La Touche, Sillery the vilest of slaves, and D' Aiguillon the most hideous of mummers.* Thither also had resorted the Marquis de Lusignan and the Prince of Broglio, whose youth was about to tarnish the glory of a name that deserved a better fate. The Physician Guillotin is the only brother that I can find in this Lodge who did not bear a title. He soon felt the effects of its power, when cited before the Parliament to answer for a seditious publication; he beheld thousands of adepts flocking in on all fides and threatening the magistrates, who might now plainly perceive that it was too late to contend against

the federated bands of Masonry.

Such was the state of the Lodges, and of the most remarkable Brethren at Paris, when the Deputies of Illuminism arrived from Germany. Most authors make them alight at the Lodge of the Contrat Social, Rue Coq-heron. Lodge of I fear that I have myself prepared my readers for a simi- the Con-lar error, when speaking (in Vol. II. Chap. XIII. of these trat So-Memoirs) of a Lodge established in that same street. I cial. recollect, however, that I particularly mentioned them to be the Sophisters adherent to the Duke de la Rochefoucault; and none of those belonged to the Contrat Social. Though I may have miltaken the street in which they affembled, I was not in any error with respect to the perfons of the Conspirators. The better to distinguish them, and that I might not confound them with another species of Masons, I made the strictest inquiries. Among other documents, I procured a very numerous list of the Brethren of the Social Contract. + I therein found men who are well known for their attachment to royalty, and not a fingle one who had diffinguished himself by his zeal for

All Paris was acquainted with his accourrements and remembers the hideous figure that he cut on the 5th and 6th of October, 1789, in the midft of the Poissards at Versailles.

⁺ I should have given this lift, but that I could not suppose that so many Dukes, Marquisses, and Barons, would like to see their names made public. Besides, I am not writing the history of the dupes, but of the conspiring Brethren .- I think it, however, proper to observe, that when the scederation, of which I am about to speak, was undertaken, they, (by the advice of the queen) admitted several members of a less aristocratic turn, lest their Lodge should be suspected of aristocracy.

the revolution. I also found that this error (so scandalizing to the Social Contract) originated in a work called Les Masques Arrachés published under the feigned name of Jaques Le Sueur, which is nothing but a scurrilous libel on perfons of the highest respectability. This author transforms men whom I have known to be the most violent enemies to the revolution into the most zealous abettors of it. He also makes the Duke de la Rochefoucault, the Abbé Fauchet, Bailly, and La Fayette, members of the Social Contract, though they never belonged to it. He places it under the direction of the Grand Master Philip of Orleans, whereas it never filiated from any Lodge but that of Edinburgh. He paints the ve nerable Cardinal of Malines in the falfest colors, as will evidently appear to every person who is acquainted with his high reputation for virtue and wifdom. On the whole I do not think that this supposed Le Sueur can be quoted as an authority in any thing, except in what he fays on the reception of the Philalete Illuminees; and even there he is most abominable in his personalities, and pretends to have been an actor in the scene when he is but the plagiary copyift of Mirabeau.

I have besides acquired a certainty that Weishaupt's emissaries could not have applied to men more inimical to his systems, whether Masonic or Anarchical, than the members of the Social Contract, as by their orders the famous work written by Bonneville, Bode's great friend, was burnt in open Lodge. In short, I have in my possession the original letter (or, in Masonic language, the planche tracee) written by a man with whom I was acquainted, and on the formal deliberation of the Social Contract transmitted to several other lodges, to engage them to join in a federation for the support of Louis XVI. against the Jacobins. It is true, that the royalist brethren of this Lodge were the complete dupes of this projected federation, for they invited the Lodges to form an union for the maintaining of the King according to the conftitution of 1789. Louis XVI. who really wished to keep the oath that had been forced from him to be true to the constitution, was very well pleased with the list of the federated Masons; but Mr. de La Porte, then minister, was of a different opinion. When he faw the circular letter, and the number of persons who had subscribed it, he faid, "It is impossible that these persons can be other

than constitutionalists, or that they can ever become "Raunch royalists."—" Let us begin (rejoined the agents " of the Social Contract) by maintaing the king in his " present state, and we will afterwards find means of re-"eltablishing the true Monarchy." This answer may serve as a vindication for the members of the Social Contract; but their good intentions did not make their delusion the less complete. In the first place, they might have feen, but they did not see, that the greater number of those who had figned the letter were men who wished to continue to enjoy their Equality and Liberty under a King reduced to the condition of a mere Doge to the fovereign and legislative people; and that La Fayette, Bailly, and many other revolutionists, would have figned this letter, without ceasing on that account to be jacobins and rebels. Neither did they reflect, that many of those constitutional brethren would have turned against the Social Contract, as foon as they perceived the plan for reinstating the Monarch in his ancient rights; nor that it was far more easy to entice these constitutionalists into the most outrageous democracy of the great club, than to bring them back to the principles of real monarchy. In thort they had overlooked the vast number of adepts of democracy who would infallibly denounce them as traitors to Equality and Liberty, which afterwards proved to be the case. It was to very little purpose that the abettors of this federation terminated their letter with the following words:—" This table is only for your chapter. " Make discreet use of it. We have two sacred interests "to manage, that of the French Monarchy and its King, and that of Masonry and its Members." The interests of Masonry carried the day; for, at the very time that the demi-adepts were subscribing the letter, the more profound adepts were from every quarter denouncing the federation to the great club, and the Social Contract was itself proscribed.

Certain of this fact, and observing that the brethren of the Social Contract positively declare, in the table tracee (which I have before me) that all political and deliberating clubs should be suppressed; being also assured, by several Masons, that it was from the Committee of the Amis Réunis that the invitations were sent to go and deliberate with the Geman deputies, I find myself obliged to differ with those writers who declare the Emissaries of Illuminism to have alighted at the Social Contract, and

who attribute to that Lodge the political committees effablished on their arrival. It may very possibly have happened, that some one of these committees may have taken its station in the same street; but certain it is, that such committee was not composed of members from the Social Contract. So likewise is it a mere fable that has been spread, with regard to the inscription supposed to have been written by Philip of Orleans on the door of this Lodge, Hither each brings his ray of light. Let it then be remembered; that it was to the Committee of the Amis réunis that Mirabeau had directed the illuminizing brethren from Germany.—Savalette and Bonneville had made this committee the central point of revolution and of the mysteries. There met in council, on the days appointed, not only the Parisian adepts, but those of all the provinces who were judged worthy of being admitted to the profound mysteries of the Sect. There were to be feen the Elect of the Philaletes, the profound Roficrucians and Knights Kadosch, the Elect of the Rue Sourdière, of the Nine Sifters, of the Lodge of Candour, and of the most fecret committees of the Grand Orient. This was the landing place of the travelling brethren from Lyons, Avignon and Bourdeaux. The emissaries from Germany could not find a central point better adapted to their new mysteries than this committee; and there it was that they unfolded all the importance of their mission. Weishaupt's code was ordered to lie on the table, and commisfioners were named to examine it and make their report.

But here the gates of this secret senate are shut against us. I do not pretend to penetrate the dark recess, and defcribe the deliberations that took place on this occasion. Many brethren have informed me, that they remember the deputation, but they scarcely recollect Amelius-Bode and Bayard-Busche under any other denomination than that of the German brethren. They have seen these deputies received in different Lodges with all the etiquette due to visitors of high importance; but it was not on such occasions that a coalition was debated on, between the ancient mysteries of Masonry and those of the modern Spartacus. All that my memorials fay on the fubject is, that negociations took place; that the deputies reported to their Arcopage; that the negociations lasted longer than was expected; and that it was at length decided, that the new mysteries shoulst be introduced into the French Lodges, but under a Masonic form; and that they should all be

illuminized without even knowing the name of the Sect whose mysteries they were adopting. Only such parts of Weithaupt's code were to be selected as the circumstances would require to haften the revolution. Had not the facts that immediately followed this negociation transpired to point out its effects, we should still have been in the dark as to its great success; the news of which Amelius and Bayard carried back to their illuminized brethren in Germany. But, happily for history, facts have spoken; and it will be easy to see how far this famous embasly influenced the French Revolution.

At the time of their arrival, Paris swarmed with impostors, all raising spirits or conjuring up the dead, in order to pick the pockets of the living; or magnetizing and throwing into a crifis certain knowing dupes, or knaves, who well knew the parts they had to act. Others again would work cures on healthy dupes, to swindle away the money of those who were really ill. In a word, Mesmer prefided there in all his glory. I make this observation, because the illuminizing deputies pretended that they had been attracted from Germany by the fame of Mesmer's science, which had spread throughout their country; it also serves to shew, that their arrival could not have been later than the year 1787, as in the very next year Mesmerism and its tubs were entirely abandoned, or confined to a few adepts, the object of public ridicule, who reforted to the hotel of the Dutchess of Bourbon. Such a pretext, therefore at that period would have been as much ridiculed as were Mesmer's dupes. The Notables, the Parliament, Brienne, and Necker, at that time furnished the Parilians with more important matter for confideration. Beside, my instructions, as well as many persons the best informed on the subject, even Masons at whose Lodges these German brethren attended as visitors, state their arrival to have taken place about the time of the convocation of the first assembly of the Notables, which opened on the 22d February 1787. And, in fact, it is from that very year that we may observe the code of Weishaupt influencing French Masonry.

In that year we see all the mysteries of the Amis réunis, The illuand of the other Lodges that had adopted the pretended minization mysticity of the Martinists, disappear. The very name of France demonstrated for the Martinists, disappear. New ex-strated by planations are given to the Masonic secrets; a new de-facts.

gree is introduced into the Lodges; and the brethren of Paris hasten to transmit it to those in the provinces. The adepts flock to the new mysteries. I have now before me a memorial written by an adept, who about the end of the year 1787 received the code at his Lodge, though he lived at eighty leagues diffance from Paris. According to the agreement made with the Deputies, all the forms of Masonry were preserved in this new degree; the ribbon was yellow, the badge was a ftar, and its festivals were kept at the Equinox; but the ground-work of its mysteries was a discourse entirely copied from that propounced by the illuminizing Hierophant in the degree of Epopt. The dawn of a great day begins to break upon us, when the secrets of Alasonry hitherto unknown, shall become the property of all free men. In short, it contained all the principles of Equality and Liberty, and of natural religion, detailed in the degree of Epopt; and even the enthulialm of ftyle was preferved. The discourses pronounced by the Knights of the Sun, or Knights Kadosch, on fimilar occasions were not to be compared to this.— The very Mason who has given me this information, though he had been admitted to all the other degrees, was so disgusted with this, that he refused it; but the greater part of the brethren of his Lodge were fo much electrified by it, that they became the most zealous sticklers for the revolution. Some have even held confpicuous, places in it, and one actually became minister. In this new degree, the reader must remark the very name of Illuminee was not mentioned; it was merely a farther explanation of the origin and secrets of Majonry. The French Masons were now ripe for such an explanation; they were in a state similar to that described by Knigge when speaking of the Brethren who inhabited the protestant parts of Germany; they needed no long trials; they were illuminized with the same facility; the name signified little; they received the degree, and ran wild with the fame enthusi-

It was difficult, however, as yet, to judge by the dispofitions of the different Lodges what turn the revolution would take. The Masons in general withed for a change in the constitution; but the chosen of the Elect alone were initiated in all the disorganizing plans of their Equality and Liberty. Their mysteries, it is true, were satisfied in the higher degrees; but it must be also remembered, that terror had there much more influence than conviction. I was acquainted with Masons who had sworn hatred to kings on their reception to the degree of Kadosch;—nevertheless I have seen them regardless of that oath become the staunch friends of Monarchy. That spirit, inherent to the French nation, got the better of the Masonic views; that was the spirit which was to be eradicated from the minds of the brethren; and all the sophistry and delusions of the illuminizing Hierophanes were to be practised for that purpose. It was in his degree of Epopt that the modern Spartacus had condensed all his posions by which he was to insufe into his adepts that frantic rage against kings, which he had himself imbibed. Such also was the intention and effect of the de-

gree of the Mafonic Epopt.

But Illuminism was not to be appealed by seeing the adepts of the ancient Lodges facrificing at its shrine. The Hierophant tells his disciples, that they are to acquire strength by gaining over the multitude. This is also the period (at the introduction of the new degree, and the return of the deputies to Germany) when the Lodges are multiplied beyond any former precedent, both in Paris and the provinces, and when the fystem for the reception of M. fons is changed. However low Majonry may have stooped in quest of candidates, it had not as yet been feen recruiting in the suburbs among the lowest rabble; all at once we see the suburbs of St. Antoine and St. Marceau filled with Lodges composed of porters and laborers, now decorated with the levelling badges of Mafonry. In the country towns and villages, Lodges are opened for affembling the workmen and peafantry, in hopes of heating their imaginations with the fophisticated ideas of Equality and Liberty and the Rights of Man.-At that same period does Philip of Orleans introduce to the Masonic mysteries those 'French' Guards, whom he destined to the subsequent attack of the Bastille and the forming of the palace of his royal mafter and kinfman. Let the officers of those legions be questioned why they abandoned the Lodges; and they will tell you, it was because they did not choose to be confounded with their common foldiers in this Masonic Equality.

At that same period is Paris over-run with an immense number of clubs and literary societies, on the plan of the Germanic union, and such as it had already established on II.

III.

IV.

the banks of the Rhine. They are no longer Lodges, but Clubs, regulating committees, and political committees. All these clubs deliberate. Their resolutions, as well as those of the committee of the Amis des Noirs, are all transmitted to the committee of correspondence of the Grand Orient, and thence are forwarded to the Venerables in the provinces. This is no more than that concatenation of revolt, invented by Weishaupt to revolutionize nations from the north to the south, and from the east to the west, at one and the same hour. The chief committee of these regulating committees is no other than the French Arcopage. In place of Spartacus-Weishaupt, Philo-Knigge, Marius-Hertel, &c. we find, wielding the sirebrands of revolution in the capital of France, a Philip of Orleans, a Mirabeau, a Syeyes, a Savalette de Lange, a Condorcet, &c.

Scarcely is the construction of this chain of rebellion made known to them, before they set about forming it throughout the state. Instructions are sent to the very extremities of the kingdom; all the Venerables are ordered to acknowledge the reception of them, and to subjoin to their answer the oath of faithfully and punctually executing all commands they may receive through the same channel. Those who might hesitate at such an oath are menaced with all the poignards and aqua tophana that await traitors to the Sect.*

Those Masters of Lodges who through fear or disgust were unwilling to engage in so awful an undertaking, had no other resource left but to abandon the Lodge and the mallet, under whatever pretence their fears could suggest. They were replaced by more zealous brethren, and the orders continued to be transmitted until the meeting of the States-General. The day of general insurrection is fixed for the 14th of July 1789. At the same hour, and in all parts of France, the cries of Equality and Liberty resound from the Lodges. Paris bristles up in a phalanx of pikes, hatchets, and bayonets; couriers are sent into the provinces, and they return with the news of a similar

* See Vol. II. of these Memoirs, Chap. XIII.

* These letters and menaces were transmitted during the string of the States of Brittany, that is to say, about June or July, 1788; at least it was at that time that a member of those States, a Mason and a Knight Kadosch, received his.—The new degree had been received at his Lodge about six months before.

Infurrection; towns, villages, nay, the very fields and cots, refound with the cries of Equality and Liberty, and are thus in unifon with the brethren of the capital. On this fatal day the Lodges are dissolved. The grand adepts are now feated in the town-houses in revolutionary committees. As they predominated in the Electoral Assemblies, fo are they now predominant in the affembly styling itself National. Their cut-throat bands have been trying their Arength, and the barriers of Paris are beaten to the ground; the country-houses of the nobility are in flames; the lantern posts are put in requisition; and heads are carried in favage triumph through the streets of Paris. The Monarch is attacked in his palace, and his faithful guards butchered; prodigies of valor alone could fave the life of his royal confort; and the King himself is dragged a prifoner to his capital. Good God! whither am I proceeding ?-all Europe is acquainted with the dreadful tale.-Let us return then to the hand that organizes this horrid

concatenation of villany.

The Lodges had thus been transformed into a vast corresponding society; and, through the means of that correspondence, France had in a single day been overwhelmed by a million of demoniacs, who with horrid yell proclaimed their Equality and Liberty, while they were committing the most abominable outrages. And who were the men that prefided over these primitive disasters?— History immediately points to a new den of conspirators, holding their meetings at Versailles, under the title of the Breton Club. And who are the members of it? Mirabeau, Syeyes, Barnave, Chapellier, the Marquis de la Coste, Glezen, Bouche, Petion; in short, an aggregate of the most profound adepts, both of the capital and of the provinces, who supply the place of the central committee, and by means of the established correspondence fix the time and manner of the infurrection. They are, however, but at the commencement of that long career of crime and iniquity which they are to run; they must concert new means, and gain over hands and numbers to accomplish the views which they were profecuting. The Origin of better to direct this horrid course, they impatiently wait the appelthe day when they may fally forth from their dark recess-lation of es; and it is to the temple of the living God, to the church Facobin. of religious men called Jacobins, that Mirabeau convokes the Parisian adepts; it is there that he establishes himself

with the very men who composes the Breton Club. The whole conspiring crew flock around him. From that infrant this temple is converted into a den of conspirators. and is only known by the name of Club, the name of these antient religious who heretofore made it refound with the praises of the living God, is given to this horde of blasphemers, the re-union of every class of conspirators. Soon does all Europe designate by the name of Facobin the authors and abettors of the French Revolution. The curse once pronounced on this name, it is but just and proper that the appellation of JACOBIN alone should carry with it the idea of a general coalition of the Sophisters of Impiety conspiring against their God and Christianity; of the Sophisters of Rebellion conspiring against their God and their King; and of the Sophisters of Impiety and Anarchy conspiring against their God, their King, and all civil fociety whatever.

Let us now enter this den of rebellion, which may be looked upon as the prototype of those numerous affociations which are foon spread under the same name thro'out the provinces. It is thither, it is to that monstrous union of every species of conspiring Sect, that the task which I undertook at the outset of these Memoirs leads both me and my réaders, to follow those different conspiring Sects from their origin to their terrible coalition in this den of conspirators under the name of Jacobins. Darkness may have hitherto encompassed the proceedings of those different Sects; and some readers may have been blind to conviction, and disbelieved the evidence I have adduced to prove that the commencement of this fatal union is to be dated from the intrusion of the Sophisters into the Mafonic Lodges, and the confummation of it from the coalition of the latter with the deputies of Illuminism. But broad day-light will now betray their actions; behold the Sophisters, the Rebels, the Adepts of every class affembled, all bound by the same oath, whether Rosicrucians, Knights Kadosch, or disciples of Voltaire and Jean Jaques. whether Knights Templar, Epopts of Illuminism, or disciples of Swedenborg and St. Martin; here, I fay, all are holding council and concerting ruin, devastation, and all that measureless chain of revolutionary crimes.

That impious man, who had first sworn to crush God and his Gospel, was no more; but his disciples were stillin life and vigor. We have feen them fpringing up

The Jacobins and Adepts identically the fame; in perions; from their academic meetings, retailing their blasphemies in those petty affemblies pretending to the bel esprit, under the auspices of the female adepts, such as the Dutchess D'Anville, the Marquise du Desfant, or the Geofrins, Espinaces, Neckers, and Staels. They then framed their conspiracies at the Hotel D'Holbach. To support the illusions of their Sophistry by the strength of Legions, they obtrude themselves on the Masonic Lodges; but now they have abandoned their pettifogging female adepts, their academies, nay, the Hotel D'Holbach and the Lodges themselves are deserted; the great revolutionary gulph has swallowed them all. Behold them muffled up in the red cap; the cloak of Philosophy has been cast aside; behold them all, Condorcet, Briffot, Bailly, Garat, Ceruty, Mercier, Rabaud, Cara, Gorsas, Dupui, Dupont, Lalande, Atheists, Deists, Encyclopedists, Œconomists, in fhort, felf-created Philosophers of every species and every kind. Here they appear foremost in the ranks of rebellion, as they formerly did in those of impiety. Behold them intermixed with the dregs of the Brigands and of the Lodges, as well as with the leaders of the bands and the heroes of the mysteries; with the banditti of Philip of Orleans, as well as with his worthy advocate Chabroud, or his rival La Fayette. Behold them in council with the traitors of ariftocracy, as well as with the apostates of the clergy; with the Duke of Chartres, the Marquis de Montesquieu, and de la Salle, the Counts Pardieu, de Latouche, Charles and Theodore Lameth, Victor Broglio, Alexander Beauharnois, St. Fargeau, as well as with Syeves, Perigord D'Autun, Noel, Chabot, Dom Gerles, Fauchet, and all the intruding tribe.

It is not by accident that we fee these ancient conspirators, whether literary or masonic, coalescing with the conspiring brethren of the Provinces, such as Barrere, Mendouze, Bonnecarrere, and Collot d'Herbois; it is not by chance that the Jacobin clubs both in Paris and the Provinces become the general receptacle for Rosicrucians, Knights Templars, Knights of the Sun, and Knights Kadosch; or of those in particular who, under the name of Philaletes, were enthusiastically wedded to the mysteries of Swedenborg, whether at Paris, Lyons, Avignon, Boardeaux, or Grenoble. The club having once sounded the trump of rebellion, where else should we go to search for those zealous Martinists, Savalette de Lange, Milanois, Willermoz, and men of their stamp? They had improved on the systems of their forerunners the Rosecucians; they will, now that they have entered the great club, out-strip them with gigantic strides. They had coalesced with the illuminizing Spartacus; and in unison with his adepts they are now become the most ardent Jacobins.*

But to whatever cause people may choose to ascribe this general reunion of so many conspirators, and of their systems, the sact certainly cannot be controverted. It had been first set on foot on the arrival of Bode; it was completed at the Club of the Jacobins. The list is public,

* See a List of the principal Jacobins in a work, entitled,

" Of the Causes and Effects of Jacobinism."

It is an observation that did not escape the notice of the German writers, and which I repeatedly find in the memorials fent to me, that the greatest visionaries of the Rosicrucian Masons and of the Philaletes are fince become the most zealous apos-tles of Weishaupt's Illuminism, and of his Revolution.—The Germans particularly mark out one Hülmer, a famous Martinift of Prusha, and a George Föster, who in his great zeal for the mysteries of Swedenborg would pass fifteen days in fast-ing and prayer to obtain the vision of a spirit, or to discover the Philosopher's Stone. Since that time, however, they have both turned out to be most outrageous Jacobins.—In France many examples of this kind may be adduced: Prunelle de Lierre, for instance, a man heretofore of most amiable character, and a very good naturalist. He first became a recluse Martinist, and Toon after as outrageous a Jacobin as Föster .- As for Perisse, the bookfeller, he acted the same part at Lyons for the correspendence of the Martinists, as Savalette de Lang did at Paris; but he did not take the same precautions. One might see him going to the Lodge followed by his port-folio, which a fervant could fearcely carry. Weishaupt's code gained admittance to this port-tolio; the revolution took place; and Perisse, together with his co-adept Milanois, became as outrageous Jacobins as the reft. - What is there that cannot be faid of the Martinists of Avignon? - Was there ever such atrocious ferocity shown as by the ringleaders of this Lodge?-All this tends to confirm the polition, that between the adepts of Swedenborg, and the adepts of Weishaupt, there was but a slight shade of separation. The supposed theosophy of the one differed but little from the atheism of the other. Weishaupt goes more directly to the point; but the annihilation of all religion is the real object of both their mysteries. It is even worthy of remark, that the modern Spartacus was on the eve of grounding all his mysteries on that very Theosophy where fire is the principle, and on the theology of the Persians, as did the Phila-letes and Martini's. — (See Knights of the Phanix, Original Writings, Vol. I. Let. 46.)

and it contains the names of all the profound adepts who had hitherto been dispersed among the Lodges. But let the reader never forget that it is not a mere local union, or an identity of persons; it is an identity of principles, of method, of oaths, and of means; it is the general concert of these conspirators that proves the coalition.

If we turn to the discourses delivered in the club (for in princithe brethren now have their journals and their public ar- ples; chives) we shall find that Voltaire and Rousseau are their oracles, just as they were of the Sophisters when in their Literary Societies. In that club do they repeat all the blasphemous sophistry against Christianity which they had formerly uttered at the Hotel D'Holbach; the same enthusiastic declamations in favor of Equality and Liberty, the grand fecret of those Sects that had hidden themselves in forms a in the occult Lodges. These adepts found themselves perfectly at home within this new den of conspirators; the costume and the symbols had changed, it is true; but in substituting the red, or rather the bloody, cap of liberty for the apron and level, they only adopted a more tvpical emblem of their antique mysteries. The President is now the Venerable; the brethren ask leave to speak, and he grants or refuses it with all the parade of Masonry. When deliberating, the votes are taken just as in the occult Lodges. The laws of the Free-masons for the admission or expulsion of brethren are the same. As in the Grand Orient, or at the Amis réunis, and in the Lodges in general, no candidate is received unless he be presented by two sponfors, who answer for his conduct and obedience; in oaths; just so is it in the club. Here the obedience sworn is precifely the same as that sworn in the occult mysteries of Masonry. To be received a Jacobin, as to become a Rosicrucian or an Illuminee, the candidate is obliged to fwear implicit obedience to the decisions of the brethren; and also to observe and cause to be observed all decrees passed by the National Assembly in consequence of the decisions of the club. He then binds himself to denounce to the club any man who shall to his knowledge counteract the decrees proposed by the club; and that he will make no exception in favor of his most intimate friends, in governe of his father, mother, or of any part of his family. In ment; thort he will, in common with the disciples of Illuminism, fwear to execute or cause to be executed all orders emanating from the privy council of the club, though they

should be repugnant to his sentiments and conscience; for the Jacobin club, like the Grand Orient, had its committees and privy counsellors. The brethren have not abandoned their Lodges, as renouncing all their means of hastening, fomenting, and propagating revolutions. They have established here, just as at the Grand Qrient, committees for the reports, for the finances, for the correspondence, and, lastly, the grand committee of all, the fecret committee; and nearly all the members of these different committees are the very persons whom we have feen flocking from the Lodges to the great club.+

in pro-

In this club of Jacobins too is to be found, in common scriptions; with the Occult Lodges of illuminized Masonry the laws of exclusion and proscription. They have the black life and the red lift, and this is a lift of blood. The name of a rejected brother is never inscribed on it without effect. Paris has more than once feen such lists posted up; it has also seen those devoted victims perish, or, at best, save

themselves by flight.

Thus, in this den of conspirators do we find every thing in perfect unifon with the Occult Lodges, to which it only succeeds. Adepts, object, principles, all are the fame; whether we turn our eyes toward the adepts of impiety, or rebellion, or of anarchy, they are now but one. conspiring Sect, under the disastrous name of Jacobin. We have hitherto denominated some by the name of Sophisters, others by that of Occult Masons, and, lastly, we have described those men styled Illuminees. Their very names will now disappear; they will in future all be fully described by the name of Facobin.

It has been an arduous task to collect the proofs of this monstrous affociation. When we look back to that day when Voltaire swore to crush the supposed wretch in support of his Equality and Liberty; to that day when Montesquieu dogmatically afferted, that all nations subject to a Monarch, and to laws that they had not made, were flaves; to that day, in short, when Rousseau points out as a public malefactor against mankind the man who had

* See Memoirs of the Club of the Jacobins.

⁺ See the lift of the committees in the Causes and Effects of the Revolution .- Montjoie on the Conspiracy of Orleans, Book

I Ibid. and Briffot to his Conflituents, when expelled from the Jacobins.

first enclosed a field and was presumptuous enough to declare that it was his property, and thus became the founder of civil fociety; from those days, I say, until the fatal period when the disciples of Voltaire, Montesquieu, and Rousseau, in the name of that same Equality and Liberty, flock to the club of the Jacobins, there to repeat their fophisms against Christ and his religion, to prosecute their masonic plots against kings, to propagate the blasphemies of the modern Spartacus against their God, their king, their country, and all focial order; what systems have we not been obliged to investigate, what artifices to unfold, and into what dark and loathsome recesses have we not been obliged to penetrate, in order to trace their progress! At length we have traced them to their general convention of iniquity and rebellion. History will have no further need of my refearches to demonstrate all the crimes and difasters of the French revolution that have issued from this haunt of conspirators. The historian needs only turn to the public records, to their own journals, and he will see what crimes of the French Revolution are to be attributed to them. I might, therefore, look upon my

task as accomplished.

There is, however, a certain order to be observed in the very growth and progrefs of these scourges. In this affociation appears a monstrous wisdom, that directs the course of the crimes that are successively committed and even at appropriate moments. This wisdom has taught them how to make their least criminal accomplices prepare the way for the blackest deeds; it has taught them how to discard or destroy those agents who, from disgust or any other cause, cease to be their instruments and only become obstacles. Thus, in the very club of the Jacobins, in the centre of iniquity, there exists a progression of wickedness. Each Sect has retained its ultimate object, each Conspirator his passions and his private views, just as in the Occult Lodges; yet they are all leagued in one common object, in one common measure, to overthrow the existing government, and erect their Equality and Liberty on the new order of things. But opinions will clath as to the choice of this new order. All detest and hate the God of the Gospel; but some will have a God according to their Philosophism, while the Philosophisin of others reject all ideas of a God. La Fayette will have a Doge for a king, subject to the laws and

will of a sovereign people. Philip of Orleans will have no king unless it be himself. Brissot will neither submit to Philip as king, nor affent to La Fayette's Doge; he wishes to exercise the magistracy of his own democracy. Mirabeau will be content with any plan, provided he be the prime minister. Dietrich, Condorcet, Babœuf, and the higher adepts of Spartacus, will assent to nothing but the man-king of Illuminism, every where his own master. Crimes then will be graduated by the mysteries. The grand adepts will be seen to make the mere novices act. Private passions will sometimes clog their progress; I shall, therefore, attempt to point out in what order the French revolution has brought these mysteries into action, and apply its successive progress to the different Sects that had so prosoundly meditated and conceived it.

CHAP. XII.

Application of the three Conspiracies to the French Revolution.

THILE I have been unfolding the object and means Identity of of fo many infidious plots, my reader has, no facts and doubt, made frequent applications to facts that have ta-plots; ken place under his own eyes. He will have faid to himfelf, what can be this long chain of crime, destruction, and horror, with which the French Revolution has aftonished all Europe, but the consequence of the principles and plans of these conspiring Sects! In darkness they were conceived, but in broad day are they executed. Such may be the fuccinct history of the Revolution, now that these plots have been laid open. It is so evidently demonstrated, that it would be a useless labor to descend to details; we will also pass over in our narrative those bloody scenes which might rather ferve to tear open wounds fcarcely closed, than convince my reader. I shall, therefore, confider the French Revolution in its preliminary steps, and in its successive attempts against Religion, against Monarchy, and against Society in general. But a cursory view of these attempts will suffice for the most complete demonstration.

Let us revert for a moment to that period when the in the Preconspirators of every class were still lurking in their hid-liminaries ing-places. The disciples of Montesquieu and Jean Ja- of the Reques had, so early as 1771, declared that men could on-volution: ly regain their primitive rights of Equality and Liberty, and the people their inprescriptible right of legislative sovereignty by means of a general affembly of national deputies. At that time also the sophisticated adepts had pronounced, that the grand obstacle to these pretended rights was to be found in the distinctions of the three estates, the Clergy, the Nobility, and the third Estate.* To obtain, therefore the convocation of the States General, and to annihilate the distinction of the three Estates, must ne-

* See Chap. IV. and VI. in Vol. II. of these Memoirs.

ceffarily have been and really were the first steps of the Revolution.

The deficit that Necker had left in the public treasury, the depredations and disorders of an age destitute of morals (because these Sophisters had transformed it into an age of impiety) had reduced a Monarch who shone forth unblemished in the midst of corruption, to summon the Notables of his kingdom, that they might confult for the happiness of his people, which seemed to be his only care. The tender with that he has shown is immediately seized on by the conspirators, and serves as a pretext for them to haften the convocation of that very affembly where all their horrid plots are to be confummated. Whatever might have been the wisdom of the Notables, their plans are rejected beforehand. Philip of Orleans and his political committees are likewise eager for the convocation of the States General. Even the tribunes of the nation will rife in judgment against, and discuss the rights of their Sovereign. Foremost among the conspirators, Philip of Orleans is also foremost in action. For the first time does he pretend to be zealous in the public cause; and the first act of his zeal is to enter a protest against the dispositions made by Lewis XVI. to provide for the wants of the state.* In these intrigues against his Sovereign, he combined with the different magistrates who were then noted for their factious behavior, fuch as DESPREMENIL. at that time infatuated with the visions of the Martinists and revolutionary principles; Monsabert and Saba-TIER de CAERES, the most ardent enemies of the Court; and FRETEAU, who, in the first affembly, was to become the worthy affeciate of the Constitutionalist CAMUS .-Philip fo completely mifleads this first Parliament of the kingdom, that they at length give the example of a lawful and formal demand for the convocation of the States General. Lewis XVI. feeing the general ferment, hefitates; Philip instigates the people; pays brigands; and mobs are affembled in Paris. The King at length thinks proper to grant the convocation of the States General. That Sect which was headed by Orleans, now only wants a Minister who shall direct the convocation according to the views of their conspiracy; and they turn their eyes on that very man who had hollowed out the abyss, that

^{*} See the Sceance Royale for the Land and Stamp-Tax.

Necker, whose perfidious policy had been the ruin of the national treasury. He was the man of the ambitious courtiers, who led him toward the throne that they themselves might be drawn nearer to it; the man supported by the Princes de Beauveau and de Poix, by the Mareschal Castries, by the Duc D'Ayen, by Messrs. Besenval and Guibert; the man of the conspiring courtiers, such as La Fayette and the Lameths; the man of the Sophisters of Impiety, whose plots had been contrived in his own house and at the hotel D'Holbach; the man, in short, whose bust was to be carried in bloody and revolutionary triumph by the side of that of his worthy co-operator Philip of Orleans.

Lewis XVI. might have known this perfidious minister; the whole plan of the conspiracy contrived by Necker and his adepts of Philosophism had been laid before the King; but, alas! he could not be made to believe that fuch wickedness and hypocrify was to be found in man. The day came, however, when he forrowfully exclaimed, Why did I not believe it? Eleven years ago was every thing foretold that now befalls me. It was to Necker that he alluded; for during his first ministry, was that man and the plots contrived in his house, and at the hotel D'Holbach, formally denounced in a memorial presented to Mr. de Maurepas and to Lewis XVI. But fince that time, the Conspirators had sounded all their trumpets to his fame, and celebrated the supposed virtues and talents of the Genevese traitor. Overpowered by such intrigue, the King was misled to think that this man would prove the Saviour of the state, and he entrusted him with the convocation of the States General. He was precifely the man to throw the whole of these states into the hands of the Conspirators.* He knew that their hopes were in the

multitude, and that the distinction of, and voting by estates, would prove an obstacle to their views against the Sovereign. He farther faw, that the spirit of sedition predominated in the third estate, that they were becoming the revolutionary organs of the Conspirators; and, to ensure the majority of votes to them, he doubled the number of the deputies to be fent to the third estate. Confident in their numbers, they immediately declare themselves, though alone, to constitute the National Affembly. In vain did the clergy and the nobility infift on that right (of far more confequence to the state than to themselves) of deliberating feparately, and thus counterpoifing the deliberations that might have been too hastily entered upon or guided by passion, interest, or the factious pretensions of party men: In vain did the clergy and nobility facrifice all exclusive privileges or pecuniary advantages in taxation which they enjoyed, in hopes of preserving their rights in deliberation; for the privilege that Necker* and the other Con-

held this monftrous language, and I will begin by naming the person who received the hundred thousand crowns for having procured him the post of Controller General; I will in the next place tell him, that he held fuch language to the Lady who had the courage to upbraid him with it to his face, and in the midft of all his glory; to her whom he reproached with shedding tears over her murdered brother, while she taxed him with his murder, because he feared her brother would betray his fecret; to that person who refused to enroll herself in that cohort of flatterers that were to open the way for him, by thoufands of calumnious accufations, invented by himfelf and by his emissaries, against persons holding stations that he coveted for himself or his adherents, and which his partizans forwarded to the infortunate Lewis XVI; to that person thro' whose medium he wished to persuade the King that M. de Sartine had stolen twenty-two millions out of fifty-three entrusted to him, though the minister needed only to be informed of the plot to show the fallity of the imputation: in fine, to that person whom he courted as necessary for his intrigues, who discovered him to be a monster, and who laid open all his plots and iniquities to M. de Maurepas and Lewis XVI. Let him learn, that if his fecret crimes are to have a place in history, the proofs of all these are not vet lost.

* In order to second the views of her worthy father in this warfate on the distinction of estates, while he was intriguing at the palace, Madam de Stael was playing the same part in Paris. She had established at her house a fort of Office of Infeription. La Payette and the Lameths would bring the traitors to her table; and the names of those dastards, who would pro-

spirators aimed at, was that power of counteracting all refolutions detrimental to religion or monarchy. It was in vain that Lewis XVI. with the tenderness rather of a father than of a king, made those sacrifices (which of themfelves might be called a revolution, so much did they curtail his royal prerogative) in his Declaration of the 231 of June. But this was not the species of revolution sought by the Conspirators. The sophisters had determined, that, to make their Equality and Liberty triumph, it was neceffary to deliberate by persons and not by estates; that the Nobility and Clergy should be confounded among the multitude; and that the majority, when deliberating by estates, should prove a minority when united with the great numbers of the third estate. Lewis XVI. orders. that in virtue of the ancient constitution of the kingdom, the ancient form of deliberating by estates should be preferved; but his orders are vain; the Conspirators protest against them; their president, BAILLY, calls them to a tennis-court, and there they swear to impose a constitution on France congenial to their views. They immediately fet their brigands in motion; the venerable Archbishop of Paris is nearly stoned to death; the life of the Monarch is threatened; the fatal union of the three estates at length takes place, which subjects the two first estates to the will of the multitude; for the Conspirators were certain of the support of all those apostates and dastards, who, by their intrigues, had been returned among the deputies of the Nobility and Clergy, because Necker had doubled the number of the deputies of the third estate, to ensure the majority of the votes in favor of the decrees which the party were to propose. He had organized the States General according to the views and withes of the fophisters; he may, it is true, whimper and weep over the difafters and crimes of the Revolution; but the hand of time shall engrave on his tomb, that he was the grand agent of them all.

Having no farther opposition to fear, and certain of pasfing whatever decrees they chose, these Conspirators proceed to declare themselves a National Assembly. They arrogate to themselves the right of making and of pronouncing the law. The secrets of the Lodges constitute the basis of the Revolution under the title of the Rights

mife to abandon their Order and pass over to the Third Estate, were immediately inscribed on her list.

ef Man. The first article declares man to be equal and free; that the principle of all sovereignty essentially resides in the people; and that law is nothing more than the expression of the general will. Such had been for nearly half a century the doctrines of Argenson, Montesquieu, Rousseau, and Voltaire. These principles of pride and revolt had long since been the ground-work of the mysteries of every class of Sophister, Occult Mason, or Illuminee; and now they decorate the title-page of the re-

volutionary code.

This equal, free, fovereign, and legislative people, may will that their religion should be preserved in all its integrity; and that its monarch should be entrusted with the necessary power to crush sedition and rebellion. Veneration for the altar and affection for their prince still glowed in the heart of the French. But the Conspirators wanted an armed force, drawn from the body of that fame people, docile, and subservient to the views of the Sect, and that would oppose the will of the people whenever it did not coincide with theirs. This force was entirely to overpower the army of the fovereign. Every thing had been foreseen; for the sophisters had long since said,--" Oh that we could but once get rid of these foreign mi-" litary hirelings! An army of natives might be gained " to the fide of Liberty, at least a part of them; but fo-" reign troops are kept on foot for this very reason."*-Their army of natives is immediately formed, and it is again from the dark recesses of Masonry that the signal is

See the letter attributed to Montesquieu. - In Vol. II. P. 94, on the testimony of the Abbé Pointe, I quoted a letter attributed to Montesquieu by an English journalist, but could not name the paper. It has fince been discovered in the Courier, or Evening Gazette, of August 4, 1795. It is there said that Montesquieu wrote it, a few years before his death, to a president of one of the Parliaments of France. I could wish to have feen the person named to whom it was written, or in whose peffession it is at present, for it is of a complexion to change our ideas very much as to the moderation of that writer. It would immediately class him among the conspiring sophisters; and, to pass such a sentence on this author, the clearest proofs should be required. But it appears, whoever was the author of that letter, that he was far advanced in the plots of the Sect, for he very accurately describes the conduct of the Jacobins with respect to the foreign troops in the French service: neither does he appear to be ignorant of the plan for separating Ireland from England.

given. That same Savalette de Lange who presided over the secret committee of the Amis réunis, and over the correspondence, appeared before the Municipality of Paris, and spoke to the following effect: " Gentlemen, I am a " Corporal. Here are citizens to whom I have taught the " use of arms, that they might defend the country. I did " not create myfelf a major or a general, we are all equal, "I am fimply a Corporal; but I also gave the example; " command that every citizen should follow it.—Let the " nation take arms, and Liberty will be invincible." Savalette, in pronouncing this discourse, presented seven or eight brigands accoutred as foldiers. The fight of these few men, and the repeated cries of Let us fave the nation! excited enthusiasm:-An immense mob surrounded the Town-hall, and Savalette's motion was instantaneously decreed. The very next day the Parisian army is set on foot, and millions are formed into Native Battalions throughout the empire.* They are the fworn agents of the Conspirators; and it is now time that the unfortunate Lewis XVI. should feel their power. He had driven from his person the treacherous Necker; but the Sect still wanted his services, and it forces the Monarch to recal him. The King hesitates at fanctioning the Rights of Man. and the force of the people is immediately put in action.

In support of these rights all the Conspirators combine; and it is agreed, that immediately on his return, Necker shall starve the people into rebellion; that the brethren

^{*} Many authors have fallen into an error with respect to the first formation of the National Guards; and they ground their affertions on a resolution of the Committee of Electors, sent from the town-hall to all the Sections of Paris, ordering the tormation of this guard, and figned Flesselles, Tassin, De Leutre, Fauchet, the Marquis de la Salle; but it is a certain fact, and within the knowledge of every body, 1st, That this National Guard was formed only two days after the taking of the Bastille; and adly, That Mr. Flesselles was murdered on the day of the taking of the Bastille. But a fact little known is. that the minutes of this resolution, as also the minutes of all transactions that took place at the town-hall during the first year of the revolution, were not compiled, till the fecond year. by a man of the name of Verrier, and by the orders of La Fayette, who, notwithstanding many observations made on the Subject, would not allow any change to be made in what had been inferted by his orders, and would have been particularly grieved to lee the real origin of that National Guard made public, in the command of which he fo much gloried.

shall collect all the harpies of the suburbs to go and demand bread of Lewis XVI; that Bailly and his affelfors, feated at the Municipality, shall order the legions of natives to follow and support them; that La Fayette at the head of these legions should march to Versailles; that he should surround Lewis XVI. with these bands under pretence of watching for his fafety, and then retire to fleep. Mirabeau, Petion, and Chapellier, Montesquieu, and Duport, Charles Lameth, and Laclos, Sillery, and D'Aiguillon, will then inform the Affembly that victims must be thrown to the people,* and they avail themselves of the darkness of the night to inflame the populace and excite the foldiery. Their hearts were already as hideous as the furies: They now assume their costume, to lead their harpies on to the commission of crime. + D'Orleans will ply his monsters with the beverage of rage and frenzy, and will point out the Queen as the first victim to be immolated. Syeyes, Gregoire, and a multitude of other Conspirators, stand spectators of the contest; but, should the Monarch fall in the affray, they will tender the crown to Orleans, as they may be certain of parcelling out its prerogative according to their Equality and Liberty. Necker absconds, but his virtuous spouse, decorated with her nofegays, and accompanied by her infeparable companion the Mareschale de Beauveau, will appear in the galleries of Verfailles, in the midst of the carnage, and virtuously exclaim, Let the good people act, there is no danger: and, in fact, she had none to fear; she had already written to her brother Germani, " Patience; every thing will go " well; we can neither speak nor write." I

The night from the 5th to the 6th of October reveals the fecrets which this worthy confidant dared to write.— History needs not our labors to paint the horrors of that awful night; they are described in the juridical depositions taken by the magistrates of the Chatelet. Orleans lost courage at the sight of a few faithful Life-guards, the only adherents of the King that La Fayette had permitted to remain near his person; and never was a more heroic phalanx formed than by these brave men round their roy-

^{*} See the Sitting of the 5th October, 1789.

[†] See the juridical depolitions of witnesses, 157, 226, 230, and 373.

I See her letter of the 5th October, 1789.

al master and his confort. Though their courage was apballed by the orders of their Sovereign, they were still prodigal of their own blood; they refilted a forest of pikes,* and Orleans could not confummate his premeditated crime. Day-light arrives to expose the horrors of this night; the brigands, his instruments, are feen to blush, and the National Guards at length reflect that they are Frenchmen. They emit no other wish than to see Lewis XVI. living in the midst of them at Paris in the palace of his forefathers. The unfortunate Monarch knows not what men had profited of the natural effusions of loyalty of his people to make them emit this wish. He thought that he was entrusting himself to the affections of his people, when he was only obeying the dictates of the Conspirators. He knows not that it is the last shift of the Conspirators, that the crimes of this horrid night might not be entirely fruitless. The great difficulty they had found in making the Monarch fanction the rights of man, made them perceive that they would frequently stand in need of the fame brigands to force his acquiescence to

Ιi

The 6th of October, 1789, was the last day of the French Monarchy.—Should it ever rise again, let a monument be erected in memory of those brave Knights who would have so gloriously contributed to save it, had not their courage been chained down by the commands of their King. May their names be at least preserved by the historian! I could wish to insert the names of the fixty heroes who so well deserved the appellation of Lise-guards on this awful occasion; but I have only been able to obtain the following:

OFFICERS.
Duke de Guiche, Captain.
Marquis de Savonnière, Chef
de Brigade.
Vicomte D'Agoult.
Vicomte de Sesmaisons.
Comte de Mauleon.
Chev. Dampierre.
— St. George.

LIFE GUARDS.
Meffrs. de Berard, two Brothers.
Chev. de Huilliers.
Marquis de Varicourt, killed.
Chev. Defhutes, killed.

— de Moimandre.
Baron Durepaire.
— Demiers.
— Moucheron.
Chev. de la Tranchade.
— de Duret.
— de Valory.
Comte de Mouthier.
— Bernady.
Meffrs. Horric, three Brothers.
Meff. Malderet, three Brothers.
Chev. Renaldy.
— de Lamotte.
— de Montaut.
— de Puget.

those future decrees which were to be grounded on them, All the decrees that were in succession to annihilate religion and monarchy were to be enforced by an infurreca tion, and the pikes and lantern-posts were to be in perpetual requisition, to constrain the votes, to intimidate the Monarch, and diffeard all reclamation. In future a captive in Paris, Lewis XVI. will be perpetually menaced by the brigands iffuing from the fuburbs or from the quarries, and paid by Necker or Orleans. La Fayette will proclaim, that insurrection is a most sacred duty, and inturrection will become the standing order of the day;-Mirabeau, Barnave, Chapellier, will point out the object and fix the hour: Orders will be sent from their antichambers to the Jacobins and the fuburbs, and daily, at the hour fixed, will the King, the Clergy, the Nobility, and all who may oppose the decrees in debate, find themfelves furrounded by a mob that will hoot or act exactly according to the instructions given by the conspirators,*

Though they reaped no farther benefit from all the horrid deeds of the fifth and fixth of October, yet the confpirators knew but too well how to appreciate their fucceffes.
Madame Necker writes again to her brother Germani:
"We are content, every thing went on well. The aristo"cracy would have had the uppermost, and we were oblig"ed to make use of the rabble." Here terminate what
may be called the preliminaries of the revolution. Necker had moulded the National Assembly according to the
views of the Sect, and had established it in the town that
was judged most proper for enabling him to work the
premeditated revolution. We next proceed to the plan
traced by the Sophisters for crushing the pretended wretch;
and here begins the war waged against the God of Christianity.

^{*} Some of the brigands who were in confant pay for the purpose of these insurrections were retiring home between ten and eleven at night, and I heard them take leave of each other in the following terms: "It has gone on pretty well to-day; "good byc; we shall expect you to-morrow. What, to-mor- row at what o'clock?—at the opening of the assembly.—"Where do we go for orders? To Mirabeau's, Chapellier's, or "Barnave's, as usual."—I own, that till I was present at this discourse I never could believe that those legislators had daily interviews with these brigands to six the hour and object of such insurrections.

† Letter 8th of October.

To destroy religious orders; to deprive the ministers In the deof the church of their subfiftence under pretence of the crees awants of the state; filently to sap the edifice, then to empliy sign by ploy superior force, and at length to call in the Hercule-the first asfes and the Bellerophons: Such (it has been shown) were fembly. the means combined by the Sophisters to overturn and annihilate the altars of Christianity. To substitute the worship of the great architect of the universe to that of Christ; the light of the lodges to the doctrines of the gospel; the god of their pretended reason to the God of reyelation: Such were the most moderate of the mysteries of the occult Lodges of Masonry. To invent and substitute new religions in place of Christianity, and to impose them on the people till every religious principle could be eradicated: In the name of Equality and Liberty to render themselves powerful and formidable; then to tie the hands, subjugate, and smother in the germ, every thing that could counteract the empire of impiety and atheism: Such were the views and plots of the Epopt, Regent, and Magus' of Illuminism. This code and their oaths have been laid open to our readers; and of all these horrid plots what particle has the revolution left incomplete?

Religious vows were immediately sufpended and foon abolished; the clergy were pillaged of their property, and all the pollessions of the church were converted into a fund for the security of the assignats; the sacred vessels were stolen and prophaned; the churches were not only robbed of their gold and filver, but the very brass and metal of the bells were carried away.* All this however is but a first essay of that war which the revolution is to wage against the Church. Still had the Church preserved its faith, its real treasure, pure and untarnished; but it is at that very treasure that Mirabeau will aim his blows. He declared, that if the Catholic religion were not destroyed in France, the revolution could never be confolidated. Immediately after this decision a code is formed for the clergy, of a long fuite of decrees, and it is stiled the civil constitution of the clergy. But it was merely a constitution of schissm and apostacy. This was no more than the first religion, invented as the stepping-stone that should lead the people to a nullity of all religion. Grounded on

^{*} Decrees of Ostober 13, November 1, December 19, 1789; and February 13, 1790.

the principles of Revolutionary Equality and Liberty, it constitutes the people sovereigns in the functuary, just as these same principles had constituted them sovereigns a round the throne; it endows the people with rights that the gospel has reserved to the ministry; it was no more than a repetition of those errors of Camus, of the apostate of Ypres, and of the schism of Utrecht, long since anathematized. Notwithstanding the disguise it had assumed. the clergy of France foon discovered its real tendency, and at the peril of their lives they refused to take the oath of apostacy. The faithful pastors were expelled from their fees and churches, perfecuted, calumniated, and reviled in the groffest manner; for the legislating committee had faid to the people, Dare every thing against the Glergy; you shall be supported. Soon is the national worship converted into that of perjury and intrusion, for the true priefts of Christ are driven from his altars; at Nismes and Avignon they are flaughtered; and the man who had fworn to crush Christ and his altars, who had declared his gospel to be a gospel of flaves, together with him who had begun the revolution by declaring that France must be discatholized, (decatholisee) are carried in triumph to one of the most magnificent temples of the Lord, now converted into a den of thieves, into the pantheon of the gods of the revolution, in thort, into the burial place of a Voltaire, a Jean Jaques, Rouffeau, or a Mirabeau.* Such were the labors of the first revolutionary legislators.

by the fecond asfembly;

A new fet of legislators succeed to the first, and prosecute similar plots against the pricsthood. New oaths are decreed, which show in a still clearer light that apostacy is their object. The constancy of the clergy exasperates them. The apostates represent their brethren as refractory to the laws, and decrees of banishment are passed against those who would not swear to their abominations. But these decrees are only a signal given for the brigands to execute that which these conspiring legislators dared not publicly ordain. Their municipalities had taken the precaution to stow into different churches vast numbers of these valiant consessors of their faith, these clergy who

^{*} See the fittings of April 10, August 24, 1790; and January 4, April 4, May 30, August 27, 1791.

[†] Decrees November 29, 1791; and April 6, May 26, Au-guit 26, 1792.

were to be banished. The brigands are then let loofe, armed with pikes and hatchets, and the Herculefes and Bellerophons of the bloody September make their appear ance: this is also the day on which those avengers of Abiram came forward, those men who in the occult Lodges had been taught to strike the victims, to tear out the heart, and bear away in triumph the heads of those proscribed persons styled prophane. When the historian shall proceed to paint the horrors of those bloody days, let him not forget the oaths of the Knights Kadolch, and at whom they were aimed. Let him follow into the Lodges those brigands that Philip of Orleans had initiated, and his astonishment will be greatly abated at the fight of fo many pontiffs and priests immolated on the same day, to the hatred of the adepts, and to the manes of their premier chief.*

Contrary to the expectations of the conspirators, the people of the provinces refused to imitate the brigands of Paris; and thus did whole hecatombs of victims escape the fate to which they had been devoted. It was in vain that the municipality of Paris invited all France to seek its safety in the death of so many priests alledged to be refractory.† In vain did Lasitte, and the other commissaries

^{*} I am forry to fay it, but it is a fact that cannot be hidden; honest masons will shudder at it, but they must be informed of what monsters have iffued from their Lodges. During the whole of the riots, whether at the Town-hall or at the Carmes, the real figns for rallying and fraternizing with the brigands were masonic. During the time of the butchery the movederers offered the masonic grip to the standers-by, and fraternized with or drove them off according as they answered or milapprehended it. I myself faw a man of the lowest rabble who explained to me how they had offered him their hands, and that not knowing how to answer the grip he was driven away with contempt, while others who were not strangers to the science were admitted in the midst of the carnage, with a smile. I am even acquainted with a clergyman, who, by means of the figns of masonry, escaped from the brigands at the Town-hall. It is true, that had he not been difguifed, his science would have been hut of little avail; for no sooner were those same brigands informed that he was an ecclesiastic, than they purfued him. Neither could the science be of any service to the aristocratic brethren; and this preclusion will suffice to demonstrate to the ecclesiastic and aristocratic members, that they were but the mere dupes of the occult Lodges of the fra-* The address of the 2d September, 1792.

of the conspiring legislators, range throughout the towns, and the country, declaring that the true spirit of the decrees meant the death and not the banishment of these priests; the people were not yet ripe for such atrocities. It was executioners that were wanting to the conspirators, and not the good will of the second assembly; but it is also true, that from that instant they no longer had it in their power to consummate that which the first assembly had begun. The former legislators had ruined and driven the clergy from the altar; the latter had made a hecatomb of them; and it was in vociferating curses on those who sled to other nations, that they beheld them bassling their rage, and submitting to exile rather than deny the faith of their divine master.

by the third astembly;

Hitherto, however, different pretences had concealed the real motives of their perfecutions against the pastors of the church. The Roman Catholics, indeed, could no longer exercise their religion in France; but the constitutional intifuders, and the disciples of Luther and Calvin, still continued to pronounce the name of Christ in their teniples: The third affembly now throws off the mask. The Hierophants of Illuminism had declared in their mysteries, that a day would come when reason would be the sole code The adept HEBERT appears with this code, and France recognifes no other worship but that of reafon. It is at once the religion of the Sophister, whose reafon tells him that there is a God, as well as of him whose reason tells him that there is no God; it is the religion of the Sophister adoring himself, his own reason, or his supposed wisdom; as it is that of the vain mortal in delirium; nevertheless, this is the only worship tolerated by the Jacobin equal and free. The wanton devotees of Venus appear; one is immediately fet up on the altar and adored as the Goddels of Reason; and the sumes of incense no longer rife but in her worship. The insatiable Guillotine will now devour whatever part of the clergy had hitherto escaped: The time is now come for slifting in the germ every thing that can recal to mind the gospel, the God of Christians, his feasts, or those of his faints. They are now profcribed, and are no longer to be feen on the calendars published for the people; thus assimilating them to those that had long fince been in use with the Sect. The very order of the weeks, the months, the year, is overturned. The great day of the Lord, the Sunday,

is abolished, for it recalled to the minds of the people the existence of a God and of a Creator; but least the people should still fear the power of an avenging God after death, they will read engraved on the tombs of their fore-fathers, and on those even into which they are to descend themselves, that death is only an eternal steep; and this was one of the grand mysteries. The few priests who remained, and who still adored an avenging God and a Creator, were either to abjure the very character of the ancient priesthood, or perish, stowed up in loathsome dungeons, beneath the satal axe of the guillotine, or immersed in the waters of the Loire, or of the ocean. Such was the reign of the conspirators Hebert and Robespierre.

The tyrants quarrel among themselves and devour each other; and even the revolution may be faid to have its revolutions. Impiety, for a time, affumes a different shape, but does not relent in its perfecution against the gospel and the priefthood. One might have been tempted to think that it was returning on its own footsteps, for the people would fill adore a God, notwithstanding this new reign of Reason; and Robespierre allows them, for a time, a supreme being. Next comes Reveillere-Lepaux with his Theophilanthropic worship. This was the fourth religion invented by the Sect. It is another tyrant of 1srael erecting a golden calf, to hinder the people from adoring the true God. It is the Magi of Illuminism inventing religion after religion, and god after god, in hopes of difgusting the people with every idea of a god. They, indeed, allow this unfortunate people to pronounce his name again; but let us proceed to this Theophilanthropic meeting. There every person who still believes in God is treated as a man imbued with vulgar prejudices, as a fool or a madman. There they make no farther mystery of their defigns, that if ever they can infuse their philosophic spirit into the people, all this new worship shall be banished as was the former.* It is always the worship of cunning and impious rage against the priesthood of the Lord. The Sect appears for a time to have cast aside the instruments of death; but it is only to condemn its victims to a more flow and cruel end. It never ceases to pro-

^{*} This is the exact statement of an account that I received from a gentleman who procured initiation into the mysteries of the present Theophilanthropists of Paris.

claim its oaths of Equality and Liberty; † those two blesfings of the revolution, however, can only be acquired for the priestheod by perjury and apostacy. But wo be to those who refuse it; in vain does the citizen offer them an asylum in his house, domiciliary visits will soon discover them. -Do they retire into the forests, into caverns, they are hunted down and banished to the wildernesses of Guyana; and pilots more to be feared than the tempest are sent

to convey them.

Thus do all the different plots of the Sophisters of Impiety, which had been fo long a time contriving in darkness, burst forth into broad day-light, the object of their mysteries is accomplished; that wish, that oath of crushing Christ and his religion, with its ministers, is consummated. But the reader has not forgotten, that the Sophis-Iters of Rebellion coalesced with those of Impiety. adepts had also sworn to crush the monarch and his throne; here again my reader must have got the start of me, and will immediately fay, " but the revolution has also con-" fummated their plots against the throne, as it has those " against Christ and his altars."

In the decrees anarchy;

Here again must the historian wade through scenes of blood and horror, and his fight will be blafted by the most gainst mo- atrocious crimes. If he has the strength and patience he may enumerate them; but, at the fame time, let him never lose fight of the Sect that has fostered them. Let him follow its progress; agents may vary, conspirators may fucceed each other in the legislative hall, but they will all proceed from one common den wherein the adepts have contrived their plots. The thread of this horrid catastrophe will always be the fame, though held in fuccession by different hands. Equality and Liberty will always be the principle, and the confequences will always strike at the monarch and monarchy, as they have done against Christ and his religion. In this revolution of Equality and Liberty, crimes against the church, and crimes against the state are entwined together; to-day the church, to-morrow the fovereign, the day after proprietors are attacked, and this continues in a long concatenation which always takes its rife, as from its centre, in the club of the Tacobins, in the reunion of every species of conspiring adept. Their first conspiring legislators, such as Mirabeau,

[†] Decree January 10, 1796.

Syeyes, Barnave, Orleans, La Fayette, Lameth, Chabroud, Gregoire, Petion, Bailly, Rabaud, Chapellier, and all the deputies of the Mountain, habitually pass from the tribune of the Jacobins to that of the manege. There a first constitution was prepared, that was to overwhelm the throne as it had done the altar; that was to weaken Lewis XVI. and strip him not only of his authority, but also of the affection of his subjects; that was to take from him the command of the army, and deprive him of the support of his nobility; that was, in fhort, to rob him daily of some part of that authority which constitutes the monarch. Two years were frent in diffeminating calumnies, in ftirring up the people, or in paffing decrees as derogatory to royalty as they were injurious to religion. This legislative rout had formed a code of laws against the church, that was to leave but the name of religion to the French nation; from the same clamorous multitude are issued laws against monarchy, that reduced the unfortunate Lewis XVI. to a mere cypher; a captive in his palace, furrounded by brigands, he is forced, as the clergy had been, to fanction those very decrees that despoiled him; the clergy had pleaded the duties of the priefthood in opposition to the decrees; the king fets forth the duties of the monarch; he claims, as they had done, his liberty, and for a moment thinks he has obtained it by his flight to Varennes. But the traitor* La Fayette soon dispelled the

Kk

^{*} Lest public documents should not be sufficiently explanatory of the conduct of La Fayette on this occasion, and as feveral persons have wished to persuade the public that he was pertectly ignorant of the intended flight of the king, I here publish a true statement of facts.—A German woman, married to a French man of the name of Rochereuil, was employed in the queen's service under the title of Porte chaise d'affaires .--This woman had shown so much in lignation, and had wept so bitterly on the 5th and 6th of October, that the queen, affected at feeing fuch proofs of attachment in this woman, entrufted her with the care of preparing her broth, and lodged her in a room on the ground floor of her own apartment, which com. municated to the apartment that had been occupied by the Duke of Villequier. In the beginning of June, the queen, who began to prepare for her intended evalion, lodged this Mrs. Rochereuil in another room. She immediately harbored sufficions of some intended plan, and watched the king and queen. The great confidence they both had in her gave her the opportunity of knowing the whole scheme of the king's flight. On

illusion, and only permitted him to enjoy it for an instant, that he might drag his royal master back to the capital exposed to every outrage, there to keep him a closer prisoner. Lewis, a prisoner, at length sanctions this constitution of Equality and Liberty; he still bears the title of king, when a new band of russians or legislative adepts make their appearance to form the second National Assembly.

by the fecond asfembly; The second assembly finds Lewis a captive in his palace; and they proceed in the wicked career of their predecessors. Each sitting gave birth to new decrees more and more derogatory to the authority of the monarch; daily were the people stirred up to insurrection against the altar and the throne. At length the day drew near when both were to fall beneath their blows. The long list of clergy that were to be immolated had been already formed by the Jacobin municipality, and the Jacobin legislators surround the palace of Lewis with legions of brigands. He is reduced to seek an asylum in the midst of that very assembly that had sent this mob of miscreants a

the roth of June she informed Mess. La Fayette and Gouvion of what she had observed, and lodged an information at the Comité des Recherches of the National Assembly. She had eleven conserences with them in the space of nine days. In confequence of these denunciations, M. de la Fayette charged thirteen officers on whom he could depend, to patrole every night within the interior of the Thuilleries, but with secret orders to favor the evalion. His orders had been given in a similar manner along the road. Drouet had been instructed in the part he was to act. The remaining part of that fatal journey to Varennes, and the arrestation of the king, may be all easily conceived, excepting that excess of insolence with which La Fayette used his victory, and the outrages he heaped on the unfortunate Lewis, when dragging him back to his prison of the Thuilleries.

Another anecdote that may surprize the reader is, that when the queen had been informed of the treacherous behavior of this woman, Rocherenil, and had dismissed the traitor from her service, this wretch had the insolence to present a memorial, that a deputy had penned for her, to the queen, requesting that she might be admitted again into her service, and stating that in her opinion she could not have given her majesty a greater proof of her gratitude and sidelity than by depriving her of the possibility of heatkening to the evil councils of the royalists.—The queen gave the memorial to Mr. Prieur, the historiographer of France for the foreign department. The denunciation of this woman is carefully preserved in what are-styled the National Archives.

gainst him; they pronounce his suspension, as according to the new forms they would have encroached on the fovereignty of the people in pronouncing the abolition of royalty; but left he should mistake the nature of his crime, they proclaim the new æra and the new oath of Equality and Liberty; both of which are to date from this day. They then decree the convocation of a new affembly which is to pronounce definitively on the fate of the monarch. All these decrees are passed in his presence; for they had barbaroufly shut up him and his family in a tribune appropriated to the writers of a Newspaper, lest he should lofe a fingle word of the outrages and calumnies vented against his person, or of the laws pronounced for the annihilation of the throne. But his death had been already resolved; meanwhile he is sent to the towers of the Temple to await his cruel destiny.*

I should be little inclined to insist on the atrocious feats Conspirathat fignalized these horrid triumphs of the second assem- cy of the bly, or on the arts employed to prepare them, were it not roth of that the true thread of such a multitude of crimes has not August. been properly discovered. The whole was contrived by Brissot. The Sect, it is true, furnished him with agents. but he was constantly the chief of the conspiracy of the 10th of August. During a whole year he was employed in preparing it; he had conceived it even before he was named a legislator. Initiated in all the mysteries of Holbach's club, and even contending with Condorcet for the precedency among the Voltairian Sophisters, no sooner was he deputed to the grand affembly, than he thought himself called to fulfil the decree which he had long fince pronounced, That the sceptre of the Bourbons should be shivered, and France be transformed into a republic.

+ Lewis XVI. was but a child when Sir Horace Walpole, (fince Lord Orford,) after a fhort stay at Paris, wrote the following letter to Mareschal Conway on the views and plans of the Sophisters. It is dated October 28, 1765.

"The Dauphin (father to Lewis XVI.) will probably hold "out very few days. His death, that is, the near profpect of " it, fills the Philosophers with the greatest joy, as it was fear-"ed he would endeavor the restoration of the Jesuits. You "will think the sentiments of the Philosophers very odd state-" news .- But do you know what the Philosophers are, or what "the term means here? In the first place, it comprehends al-" most every body; and in the next means men, who, avowing

^{*} Sittings of August 10, 11, and 12, 1792.

Scarcely was he feated among these new legislators when he cast his eyes around him in quest of adepts who might co-operate in hurling from his throne that unfortunate monarch, whose power the preceding affembly had reducted to a mere phantom. He soon perceived that same hatred to royalty raging in the breasts of a Petion, a Buzot, a Vergniaux, a Gaudet, a Gensonné, or a Louvet, and

to them he opened his plans. According to the plan contrived by the conspirators, we shall see that France was in the first place to be inundated with journals, all stimulating the people to complete the grand work of their liberty. By dint of libels and most odious calumnies against Lewis XVI. and his queen; they were to eradicate every fentiment of affection from the heart of the subject. They next bethought themselves of stirring up the foreign powers, that Lewis XVI. being engaged in war without, might fall an easier prey to intrigue within. We next hear the club refounding with that very fentence which Briffot afterwards writes to the generals of his revolution: Europe must be set on fire at the four corners; in that our safety lies.* By means of their adepts and clubs they were perpetually exciting the people to insurrection, in order to cast the odium on the king and queen. Under pretence of taking measures against these frequent insurrections, and to ward off the danger to which they exposed France, they formed in the National Assembly a secret committee under the title of extraordinary commission, and which was the head of the faction since called the Girondins, from the department

^{*} See Mallet Du Pan's Confiderations on the Nature of the Revolution, P. 37.

of the Gironde, in Gascony. It was there that Brissot, at the head of the Elect, and prefiding in the commission, prepared, in filence, those decrees that were to consummate the plots against monarchy. He wished to give this revolution an appearance of philosophy, solicited by an enlightened people tired of its kings, and willing to recognize no other sovereign than itself. He sent his emissaries into the provinces; but they all returned, declaring that the French nation was unwilling to facrifice its king. He then founded the legislative affembly, and the opinions of the majority also coincided with the wishes of the people.—What he could not accomplish by his fophistry, he now determined to effectuate by means of pikes and his blood-thirsty legions of brigands.—He calls those legions from the South known by the name of Marseillois; from the West the Jacobins send up the brigands of Brest; Barbaroux and Panis, Carra and Beaujois the intruded vicar of Blois, Beffe from the Drome, Galliffet from Langres, Fournier the West-Indian, General Westermann, Kieulin from Strasbourg, Santerre the brewer, Antoine from Metz, and Gorsas the journalist, combined with the Girondins. They hold their councils fometimes at Robespierre's, at others at the Soleil d'Or, (the golden Sun,) a tavern near the Bastille. Syeyes and his club of twentytwo, or the occult Lodge of the Jacobins, fecond them with all their might. - Marat, Prudhomme, and Millin, with all the Journalists of the Party, daily invent new calumnies against Lewis and his royal Consort. Alexandre and the renegado Chabot stir up the suburbs of St. Antoine and St. Marceau. Philip of Orleans contributes his money and his party, because he is in hopes of being himfelf exalted to the throne, as foon as Lewis XVI. shall be driven from it; and even though he were not to fucceed in obtaining the throne, he will at least have gratified his vengeance.

Every thing is agreed on; the Legions are arrived; at ten minutes before one in the morning the alarm bells ring the prelude to the terrible 10th of August. The second Assembly has now suffilled its task; Lewis XVI. is declared to be deprived of all right to the crown. He is torn from the palace of his foresathers, and immured within the towers of t'? Temple. It is there that the third Assembly of Legislators is to find him, and are to lead him from thence to the scaffold to sulfil the oaths of the

Occult Lodges.

Should the historian hesitate at recognizing this progression of the Sect, to conduct us to the terrible catastrophe of the 10th of August, let him turn to the avowals of the adepts themselves .- The day is come when they envy each other the commission of such crimes; they had installed Brissot the leader of the Jacobins; but Robespierre, Marat, and Danton snatch the sceptre from him; he wishes to wrest it from them again; and he publishes an address to all the Jacobins of France to substantiate his rights. His apology, as well as that of his co-adept Louvet are in substance no more than the history of the very conspiracy I have just been describing. Should it be neceffary, for the conviction of the reader, to turn to any part of it, let him hearken to Briffot, when faying, the Triumvirs Robespierre, Marat, and Danton, have accused me " of being the author of the war, and had it not been " for the war, Royalty would have still subsisted! Had it " not been for the war, thousands of talents, thousands of " virtues would never have burst forth from obscurity! "—And had it not been for the war, Savoy and fo many " other states whose fetters are about to fall, would ne-"ver have acquired their Liberty.-They were fearful " of a war conducted by a King-Oh! shallow politi-"cians! It was precifely because this perjured King " was to conduct the war, because he could only con-"duct it as a traitor, because this treason alone would in-" fallibly lead him to his ruin; it was for fuch reasons, "that it was necessary to have a war conducted by the "King,-It was the abolition of Royalty that I had in " view when I caused war to be declared-Men who " were enlightened understood me, when on the 30th of "December 1791, they heard me answer Robespierre, " who was always talking to me of treasons to be feared, " I have but one fear, which is, that we shall not be be-" trayed; we stand in need of treachery, for our whole " safety depends on our being betrayed—For treasons' " would foon make that which thwarts the greatness of "the French nation disappear, I mean Royalty."

But while this Sophister is declaiming so much on treasons, and glorying in that which he had for so long a time premeditated against this unfortunate Sovereign, which he makes his title of pre-eminence in the eyes of the sacobins, he takes care not to mention that he would have betrayed the traitors themselves, had Lewis XVI.

had money fufficient to supply his extravagant demands. On the 9th of August, the eve of the day when all the Conspirators were to be put in action, he sent to ask the King for twelve millions (500,000l.) as a price for withdrawing from the Conspiracy and for rendering it abortive.*-What extraordinary men are these Sophisters, and what ideas do they form of their own virtues! But truth imposes on us the disgusting task of hearkening to this man, while narrating his own crimes. He will boaft of the time that he employed in meditating and preparing them, and will represent the callous indifference with which he viewed the canibal scenes of that bloody day as greatness of soul. "They accuse me (he continues) of " having prelided over the extraordinary commission; and " if the able heads of that commission had not prepared, " and that a long while previous to the 10th of August, " those decrees that saved France, such as the suspension « of the King, the convocation of the Convention, the or-" ganization of a Republican Ministry; if these decrees " had not been wifely combined, fo as to banish every " idea of force or terror; had they not borne the stamp of " grandeur and of cool deliberation, the Revolution of " the 10th of August would have appeared to the eyes of " all Europe to have been a Revolution of canibals .--"But at the fight of wildom preliding in the midst of " these storms, and staying even the arm of carnage, Eu-"rope then believed that France was faved. Let who " will calumniate the 10th of August, the valor of the 66 federated bands and the deliberate decrees of the Na-" tional Assemby, which had been prepared by the Com-" mission, will forever immortalize that day."+

Let us follow this strange Sophister; for, after showing how he betrayed Lewis XVI. he will now explain the manner in which he betrayed both the Nation and the Assembly; how he and his adherents gradually led the people, and the majority of the Assembly to the commission of crimes, of which neither approved. "My opinion (of the 9th of July) on the deposition of the King has been much cavilled at. The same has happened to "Vergniaux—I here call to witness my Colleagues, all those who were acquainted with the state of our Assembly.

^{*} See the Memoirs of Mr. Bertrand, Vol. III. Chap. XXII. † Briffot's Letter to the Jacobins, October 24, 1792.

" bly, with the weakness and minority of the patriots, the " corruption of terror, the aversion in which the enthusi-" afts held the court party. Doubtlefs, it needed no small " share of courage to risk that eloquent hypothesis on the "crimes of the King in the midit of such an affembly as "Vergniaux did. And the day after that coalition, which " so much weakened the party of the Patriots, was it not " a talk that required courage which I undertook, to give " a lively description of the crimes of the King, and to " propose his being brought to trial. This was blasphe-" my in the eyes of the majority, nevertheless I dared to

" Speak it."

When describing the Girondins, his chief support, he fays, "perpetually occupied in repairing their faults, in " union with other enlightened patriots, they were prepa-" ring the minds to pronounce the suspension of the King. " - They were far from conceiving fuch a step; and this " was my reason for risking that famous discourse of the 4 26th July on the deposition, a discourse that in the con-"ception of ordinary minds was a dereliction of princi-" ple, but in the eyes of the enlightened, was only a prudent and necessary manœuvre. I well knew that the "Ariftocratical party wished nothing so much as to meet "the question on the deposition, because they tho't them-" felves certain of success, and because the minds were not " yet ripe in the Departments—the defeat of the Patri-" ots was therefore inevitable. It was necessary then to " tack, in order to gain time, to enlighten the public opi-" nion, or to ripen it for insurrection; for the deposition " of the King could be effected but by one of these two " means.—Such were my motives for pronouncing my " discourse on the 26th of July, which exposed me to so "much reproach, and even ranked me among the fecret "Royalists, while the Patriote François (the newspaper " that he published) never ceased to prepare the minds in sthe Departments for these extraordinary measures."

Amidst the multitude of reflections that must naturally arise on the perusal of these ayowals, the words it was therefore necessary to tack, in order to gain time, to enlighten the public opinion, or to ripen it for insurrection, present us with a great axiom in the theory of Revolutions. They show us, that those insurrections represented as the grand movements of a people, as the act of the majority of a nation, are merely the efforts of an united faction against the majority of a nation; that had the opinions of the majority of the nation coincided with the views of the Conspirators, they would not have been obliged to feek the aid of brigands, in order to triumph by arms and terror over an unarmed and unsuspecting people. It may be objected, that France had its National Guards; most certainly it had; but Briffot carefully avoid d calling on them for fuccor. He had feen them flocking from all parts of France to the federation on the 14th of July; but these truly federated bands had shown the greatest marks of attachment to Lewis and his Royal Confort; and it was not to such men that the Conspirators dared propose the deposition of the King. What plan do the Conspirators adopt? They affemble all those brigands called Marfeillois, (not because they were inhabitants of Marfeilles or Provence, but because the greater part of them had been condemned to the gallies at Marfeilles), and furname these brigands of all countries The Federated Bands. They oblige the inhabitants of the suburbs to fall into the ranks with them; they cause the commander of the National Guard to be murdered, that, being without a chief, it might have no unity of action, and that those who had been seduced might join the brigands. They then represent as a general insurrection of the people, as the will of the nation, that which they have themselves demonstrated to have been no other than an insurrection of their own cut-throat bands against their King and the nation at large. Such has been the whole progress of the Revolution; all has been done by mobs and infurrections, or, as the chiefs style it, by means of force and terror, which have enflaved a nation that had relifted every means of seduction.

Similar proofs relating to that atrocious Revolution of the 10th of August are to be found in Louvet's discourse; he also boasts of his cunning in preparing the plots. "We Jacobins wished for war, (he says) because peace must have undoubtedly killed the Republic—be—cause, undertaken in time, the missortunes inevitable at the first outset could be repaired, and would at once purify the Senate, the Armies and the Throne—Every man worthy of being a Republican loudly called for war. They dured aspire to strike a mortal blow at Roy—alty itself; to exterminate it for ever, in France sirst, AND THEN THROUGHOUT THE UNIVERSE." He

then alludes to the parts acted by his accomplices. "Those whom you call my friends (he says to Robes-" pierre) were Roland, who had denounced Lewis XVI. "to all France-Servan, who was involved in the hon-" orable retreat of the Minister of the Interior, and only " returned into office with him, and that to fave France " - Petion, whose conduct at once vigorous and wise, was " wearing out Royalty-Briffot, he was writing against "Monarchy," (Condorcet was also writing in the same cause)—" Vergniaux, Gensonne, and many others, were copreparing before hand the plan for the suspension-Gau-" det was feated in the chair when the cannon began to " roar.—Barbaroux was advancing at the head of the " Marseillois for the 10th of August; and lucky it is for " you that he headed them—I (Louvet) was writing the " Sentinelle; and your eternal vaporings oblige me to fay, that my journal contributed much more to the Revolu-" tion of the 10th of August, than your Defenseur de la " Constitution (written by Robespierre)."*

By the third astembly.

France declared a Republic.

Thus have these sanguinary Legislators furnished the Historian with the proofs of their own guilt, and of their crimes against their Sovereign. Let this Republic then appear, this Republic of Equality and Liberty, follong cherished by the Sophisters, and nurtured by the adepts in their Occult Lodges! Lewis is no longer feated on the throne! Let not Lewis, nor any Bourbon, nor any living creature aspire to it in suture. Royalty is abolished, and France is proclaimed a Republic. This is the first decree of those Conspirators styling themselves a Convention, and fucceeding to those who had called themselves the second National Assembly (September 21, 1792). The better to establish Equality, every mark of rank, even the common marks of civility as well as the title of King are proferibed; and Citizen is in future the fole appellation allowed (October 29). Left the very fight of a faithful subject should recal the idea of a King, death is pro-

^{*} See Louvet's Address to Robespierre. Should the reader with for any more of these avowals and vapourings of a multi-tude of adepts on the art with which they prepared the sanguinary scenes of that day, let them read Robespierre's Letter to his Constituents; Petion's Observations on that Letter; the Annales Patriotiques, by Carra and Mercier, 30th Nov. 1792; the Chronique de Paris, by Millin, and his threats on the 5th of August, 1792, &c. &c.

nounced against every Emigrant who shall dare to set foot on the territories of the Republic (November 10). The same punishment is pronounced against any man who should dare propose the re-establishment of Royalty

in France (December 4).

The Sect now proceeds towards the completion of Lewis its mysteries. Lewis, who had been seated on the throne, XVI. is still exists; and it was not in vain that the adepts had ed to been taught in the caverns of the Knights Kadosch to death. trample on crowns and stab Kings. To the atrocious games reality must succeed; Robespierre advances; but let him and his hangman range for a time on the field; he is no more than a wild beaft that the Sect have let loofe. He is not the wretch that devours the captive Monarch; it is the Sect. Even in Lewis are two distinct persons in the eyes of the Jacobins. They would perhaps have loved and revered him in private life; but he was King, and they foam with rage at the very idea; his head falls on the scaffold; their relentless vengeance even strikes the statue of the beloved and great Henry IV.; every monument that can recal the idea of a King falls beneath their blows. It was not at Lewis, it was at Royalty, that these modern Vandals aimed. They declared Lewis XVI. to be a tyrant; they continue to proclaim it; but they have their own interpretation; they style him 10, just as the Sophisters styled every King a Tyrant. They knew well, that Lewis XVI. had during a reign of nineteen years figned many a pardon, but had never figned a fingle death-warrant; and that certainly is not the character of a tyrant. They knew well, that the first act of Lewis on his coming to the throne was to release his subjects from the tax customary on such an occasion; he abolished the custom of the Corvées (or bind days); neither the accused nor even the guilty, could be put to the torture during his reign; and do fuch edicts bespeak the tyrant? They also saw him relinquish in favor of his subjects all the feudal rights in his own domains, that he might ob. tain by example that alleviation for his people, which he could not establish by authority without making an attack upon private property. They knew well that Lewis XVI. was entirely free from those vices which are either odious or burdensome to nations; he was religious, an enemy to oftentation, compaffionate and generous to the poor; they had feen him lavishing his privy purse to

warm, to cloath, to feed the indigent; feen him even carry in person succor to the friendless cottager; they had feen the poor raifing the fnow into a pyramid, and fhaping it out into a monument of gratitude to Lewis XVI. mitigating the rigors of the winter. They knew well, that the gratitude of the poor is not fo industrious to shew attachment to a tyrant. In vain they will upbraid him as a despot or a tyrant; for they cannot deny, that never a Prince was feated on a throne more zealous in his application to his duty, or less jealous of his rights than Lewis XVI.; confidence and love feem to be his leading features; and if ever he spoke in that peremptory way which denotes the determination of being obeyed, it was, when furrounded by affaffins, he so often repeated to his guards, If it be necessary to shed but one single drop of blood for my safety, I forbid it to be shed; and such are the orders of a tyrant!!! Should calumny obstinately perist, let it read these last sentiments of Lewis: "I pray all " those whom I may have offended through inadv rtency " (for I do not remember to have offended any person "knowingly), or those to whom I may have given bad "example, or scandal, to pardon whatever injury they " may think I can have done them." Let the regicide judges read (for it is to them he speaks and says) "I " pardon with all my heart those who have constituted "themselves my enemies without my giving them cause, "and I pray God that he will pardon them." Let them follow him to the scaffold, and there contemplate if they dare, that ferenity of his countenance, in the midst of his executioners, which so well denotes the tranquillity of his foul: and they dare not hear his last words: Drums are beaten and trumpets founded to drown his voice; for they are conscious that he has neither lived nor is about to die the death of a tyrant.

Real mo-

These conspiring legislators, however, knew it long tives of his before they fat in judgment on their King; for if you ask condemn. them, when in the very act of regicide, of what crime Lewis XVI. has been guilty? They will answer, Lewis was a King, and our with is the death of every King.-Hearken to the Jacobin Robert: when he comes to vote he fays, "I condemn the tyrant to death; and in pronoun-" cing this fentence, I have but one regret, which is, that " my power does not extend over all the tyrants, to con-" demn them all to the same fate:" Hear, again, the Jacobin Carra; "For the instruction of nations, in all times, "and in all places, and for the coniternation of tyrants, I "vite for death:"—Or the Jacobin Boilean; "Nations" accussomed to consider their Kings as facred objects will necessarily say, the heads of Kings, however, cannot be so sacred, since the axe can strike them, and that they fall beneath the avenging arm of justice.' It is thus you are launching nations into the career of Liberty; I "vote for death."*

Should the real cause of the death of Lewis XVI. not fufficiently appear in fuch language, let the reader revert to that club of the Sophisters where Condorcet was learning that a day would come when the Sun would shine on none but free men, and when Kings and Priests should have no existence but in history or on the stage. Turn back to those conspiring dens haunted by the Occult Mafons, and doubt for a moment, if you can, of this historical truth, that Lewis perished upon the scaffold because he was King; that the daughter of the Cezars perished because she was Queen; and never was the more deferving of that exalted station, than when she showed such undaunted courage and greatness of soul in the midst of her murderers. Madame Elizabeth perished, because neither virtue, innocence, nor magnanimity, could efface the stain, indelible in the eyes of the Jacobins, of being the daughter and fifter of a King. Philip of Orleans crouched into wickedness and infamy, and facrificed his immense fortune to the Sect; he cowardly and basely votes for the death of his royal relation to please the Sect; he takes the name of Equality, abandoning rank and birth, and even denies his father to court the Sect; but no sooner are his crimes unnecessary for the progress of that Sect, than he is dragged away to the scaffold because he is of royal defcent. But the conspirators are fearful, that if they struck at that model of virtue and goodness the Dutchess of Orleans, the axe would fall from the hands of the executioners. The numerous facrifices made by the Dutchefs of Bourbon and the Prince of Conti proved to the conspirators that these remnants of blood-royal were little to be feared; nevertheless they are obliged, with every person of royal extraction, to fly the territories of the new Republic. To cement this hatred for Kings, the day on

^{*} See the Moniteur, Sittings of Jan. 2, and following, 1793.

which Lewis XVI. was murdered on the scaffold is declared a perpetual sestival for this people equal and free; on this day the oath of hatred to Royalty is to be solemnly sworn by all the Magistrates; and this oath is to be in successful future a necessary qualification for the enjoyment of the rights of Citizen in this new Republic; such are the regulations decreed; and death is pronounced, as we have already seen, against whoever dares propose the re-esta-

blishment of Monarchy.

The atrocities of the Revolution derived from the Sect.

Notwithstanding the rivers of blood that slowed in France, to consummate these plots against Royalty, the Sect and its agents behold these horrid scenes with all the brutal exultation of cannibals. The guillotine is declared permanent in Paris, and ambulant in the Provinces in quest of Royalists and Priests. New words are even invented to denote the butcheries that now take place, for our foresathers had not even formed an idea of cruelties to such an extent. Whole hecatombs of victims are shot in mass, and this was styled Fusillades; hecatombs also were drowned, and that species of murder they called Noyades.* Is it the Sect then that thus hardens and brutalizes the hearts of the Jacobins? Are we to turn back to their lessons to explain both the number and the choice

* Another species of cruelty not mentioned, is that which the canniba's of Nantes called Des Marriages Patriotiques .-The reader will scarcely believe me when I tell him, that women were comprehended in these abominable butcheries. Neverthelefs, as a refinement of cruelty, when any young royalift was supposed to have an attachment for any young woman, they were tied together, hand and foot, previous to their being thrown into the Loire, that they might pass in Charon's Bark together; or they would tie some venerable old clergyman to a young woman, that he might be provided with a young wife in the next world. Such were their Patriotic Marriages; fuch the cruelties that must surprise the reader, were he not acquainted with the school whence they proceed. At Arras Le Bon would guillotine by freets; and one night returning home, a little drunk, he thought an execution by torch-light would have a Patriotic effect. The Count de Bethune, who had been brought to trial in the morning and acquitted, was immediately named as the victim; but Le Bon was informed that he had heen tried and acquitted; no matter, we will try him again, (fays the Commissary); and the poor Count was condemned and executed because he was soupconné d'etre suspect. This, perhaps, is the most extraordinary crime on record, fuspected of being a suspicious character for Aristocracy; nevertheless, many hundreds perished on the scaffold for this crime. Trans.

of victims, the cool wickedness of the adepts, the atrocious joy of the executioners? Yes, all you who feek the cause elsewhere, forget the mysteries; I am obliged to call you back to the true parent of this fanguinary tribe; yes, it was the principles of the Sect that made Barnave at the fight of heads carried on pikes, ferociously smile and exclaim, Was that blood then so pure that one might not even spill one drop of it? Yes, it was those principles that made Chapellier, Mirabeau, and Gregoire, when they beheld the brigands furrounding the palace of Verfailles in languinary rage, thirsting after murder, and particularly after the blood of the Queen, exclaim, The People must have victims. It was those principles that even smothered the affection of Brother for Brother, when the adept Chenier, feeing his own Brother delivered over to the hands of the public executioner, coolly faid, If my Brother be not in the true sense of the Revolution, let him: be facrificed; that eradicated the feeling of the child for his parents, when the adept Philip brought in triumph to the club of the Jacobins the heads of his father and mother!! This infatiable Sect calls out by the mouth of the bloody Marat, for two hundred and seventy thousand heads, declaring that before long it will count only by millions. They know well, that their systems and last mysteries of Equality can only be accomplished in its full extent by depopulating the world; and, by the mouth of Le Bo, it answers the inhabitants of Montauban, terrified with the want of provisions, " Fear not; France has a " sufficiency for twelve millions of inhabitants: All the " rest (that is the other twelve millions) must be put to " death, and then there will be no scarcity of bread."*

We wish to cast the odium of such horrors on a Marat, a Robespierre, or some such wretches; but Barnave preceded Robespierre; and the oath of the Sect to denounce father, mother, friends, brothers, and sisters, and to look upon every person as proscribed who should not adopt the revolutionary principles, did not originate with them. Such was the oath of the Lodges long before the existence of the Jacobins. It was not from Robespierre, but in Holbach's club, that Condorcet learned to exclaim as he did in the legislative assembly, Let the world perish, rather than sacrifice our principles of Equality!

^{*} Report of the Comité du Salut Publique, August 8, 1795.

It would not be the brigands alone, but Syeyes, Garat, the elect of the Sophisters, and the club of the twenty-two, that would smile at the horror we had conceived at such deeds. Thus did Syeyes answer Mallet du Pan, when he expressed his detestation of the means employed in the revolution; You are ala ays talking to us of the means employed; but, Sir, it is the End, it is the Object, the Ultimate View, that you must learn to consider: And this very principle, that consoles such men as Syeyes for such a multitude of atrocities, is to be discovered in the Code of the Illuminized Lodges, whence it found its way into the Jacobin club.*

A day may come when history will be more accurately informed bow and in what haunts this blood-thirsty Sect pointed out its victims, and taught its adepts not to be startled at the number of them. Meantime I have promised to lead my reader back to that which held its sittings in the Rue Sourdiere, where Savalette de Lange presided; where the Illuminees were received; and where Dietrich, who was one of the first that brought the mysteries into France, was seated. The following anecdote may guide the historian in his researches on that subject.

At the time when the brigands were put into requifition, when the castles of the Nobility were being consumed by fire in the provinces, when the heads of the Nobility were being carried in triumph on pikes, the Abbé
Royou, well known for his zeal against the Sophisters,
was obliged to sly from Paris to escape the sury of the
Palais Royal mob. He had wandered for some time from
village to village, when he privately returned to Paris,
and called upon me about sour o'clock in the morning.
On my questioning him how he had passed his time during his slight, "I lived, (said he) chiesly with the cu"rates, and was very well received by them, but could
"not make any long stay with them, less I should expose
"them to similar danger with mysels. I soon began to
"fuspect the last curate with whom I took refuge when

^{*} I leave to Mr. Mallet du Pan himfelf, the task of revealing what he heard in that club, and the horror he conceived on the occasion. He may also inform the reader with what indignation he received the invitation of the twenty-two to become a member of their club. But it was from the mouth of that justily celeptrated author that I learned the answer which Syeyes made to his reproaches.

"I saw him receive a letter from Paris. He opened and read it with such an air, that my suspicions were greatsly increased. Strongly suspecting that I was the object of this letter, I watched the opportunity when he was gone to the church, to enter his room, where I sound the epistle couched in the following terms: Your letter, my dear friend, was read in presence of the whole club. They were surprized to find so much philosophy in a village curate. Be tranquil, my dear curate; we are three hundred; we mark the heads and the fall; only keep your people ready; dispose your parishioners to execute the orders, and they shall be given to you in time. (Signed)

To the many reflections that must naturally arise on the reading of such a letter, I shall only add, that the club to which these three hundred belonged had transferred the place of its sittings to the suburbs of St. Honoré, and that it assembled there for a long time without being observed by the court; when a scene of drunkenness apprifed the king of the sate that awaited him. At the conclusion of one of those banquets sacred to fraternity, all the brethren made a puncture in their arm and received their blood in their glasses; they then drank the toast Death to kings, and thus concluded the fraternal repast. This anecdote will easily suggest of what species of men the legion of twelve hundred, proposed by Jean de Brie to the Convention, was to be composed, who were to be dispersed over the whole globe to murder all the kings of the earth.

Thus did the Sect, under the name of Fraternity, by the frenzy of its Equality, by the very nature of its principles, and by the horrid rites of its Lodges, so degenerate the hearts of its adepts, as to form (like the old man of the mountain) clubs of three hundred affassins at a time. Thus do the mysteries explain the ferocious joy of a Marat, of a St. Just, of a Le Bon, of a Carrier, of a Collot D'Herbois, and the still more ferocious ferenity of the Sophisters of the revolution in the midst of massacres and rivers of blood.

But the vengeance of that God who has permitted fo heavy a fcourge to befall France, now appears to have taken another turn. In that country the altar of Christ is overturned, and the throne of its kings annihilated.

Those who had conspired against the altar and the throne now conspire against each other. The intruded clergy. the Deifts, and the Atheifts, butchered the Catholics. The Intruders, the Deifts, and the Atheifts now begin to cut each other's throats. The Constitutionalists drove out the Royalists, and are in their turn put to flight by the Republicans. The Democrats of the Republic one and indivisible, murder the Democrats of the federative Republic; the faction of the mountain, guillotines the Girondin faction, and then split into the faction of Hebert and Marat, of Danton and Chabot, of Cloots and Chaumette, and in fine into the faction of Robespierre. who devours them all, and is in his turn devoured by the faction of Tallien and Freron. Briffot and Gensonné. Gaudet and Fauchet, Rabaud and Barbaroux, with thirty more, are condemned to death by Fouquier Tinville, just as they had condemned their King; Fouquier is himself fent to the scaffold, just as he had sent Briffot and Co. Petion and Buzot perish with hunger in the forests, and are devoured by the wild beafts; Perrin dies in prison; Valazé and Labat stab themselves; Marat falls beneath the arm of Charlotte Corday; Robefpierre dies on the feaffold, and Syeves alone furvives, because the cup of vengeance is not yet exhausted on miserable France.-Pentarques (or the government of five), with a two-fold fenate, are now become a new curse on this unhappy country. A Rewbel, Carnot, Barras, Le Tourneur, and a Reveillière Lepaux, assume the command of its armies, drive away its deputies equal and free, fulminate its Sections, and rule it with a rod of iron. Every thing trembles before them: when they grow jealous of each other, they plot destruction and drive each other into banishment; but new tyrants succeed and unite together; and at this present time the ruling Deities in France are banishment, stupor, fear, and the Pentarques. Terror has imposed silence throughout the Empire, and this vast prifon contains twenty millions of flaves, all skulking into obscurity at the very name of a Merlin or a Rewbel, or at the threat of a journey to Cayenne; fuch is the Majesty of that people so frequently declared Equal, Free, and Sovereion.

The Sect pursues its plots a massacres, factions, tyrants, and terror, the Sect must have gainst Pro-tost the thread of all its plots; but it has never lost fight

of them for a moment. The Pentarques are more than perty and ever stimulated by it against the Clergy and the Nobility; Society;

while the ultimate mysteries threaten the Pentarques themselves. In vain shall they attempt to preserve a sufficiency of the Social Order to keep them in possession of that authority which they have erected on the ruins of the throne. The Sect has thus far proceeded fuccefsfully toward the accomplishment of its mysteries; but it will not stop here; has it not sworn to annihilate Property as well as the throne? During the first assembly, did not those conspirators, now calling themselves Constitutionalists, annihilate the property of the clergy; and the next affembly that of the nobility, under the pretence of emigration, while those who remained in France were pillaged under pretence of confication? Then come the adepts Bruissart, Robespierre, and the two Juliens; and they write that the favorable moment is now come to extirpate the MERCANTILE ARISTOCRACY, as well as that of the Nobles. In their fecret correspondence, just as Weishaupt does in his mysteries, they declare that merchantism (negotiantism) must be crushed. That wherever a large number of rich merchants were to be found, there were fure to be found as many cheats, and Liberty could not establish its empire there.* Accordingly, spoliations and requifitions have robbed the merchants and citizens of their property, just as the Clergy and Nobility had been robbed before them. But even this is not the accomplishment of the grand end, of the ultimate views of the Sect, against all property, against all society whatever. Even under the iron reign of the Pentarques, let us attend to the addresses published by the adepts Drouet, Babauf, and Langelot:

Extract from the Address to the French People, found in Babouf's papers.

"People of France,—During fifteen centuries you lived in flavery, therefore unhappy. It is fearcely fix years fince you began to breathe in expectation of independence, of happiness, and of Equality. At all times and in all places men have been fulled with fine words; never, and in no place, did they obtain the thing with the word. From time immemorial has it been hypo-

^{*} See Papers found at Robespierre's, and printed by order of the Convention, Nos. 43, 75, 89, 107, &c.

"critically repeated, that men are equal; and from time immemorial the most monstrous inequality has insometed inently pressed on mankind. Ever since the existence of Civil Societies, the finest appendage of man has undoubtedly been recognized, but has never been once realized. Equality has never been any thing but a noble and sterile sistion of the law. Now that it is called for with a louder voice, they answer us, Wretches hold your peace! Equality in deed is a mere chimera; be contented with a conditional equality. You are all equal before the law, ye rascals! What more do you want? What more do we want!—Ye Legislators, ye Gowernors, ye Rich, ye Proprietors, now hearken in your turn:

"We are all equal.—That principle is incontestable.

"-- Very well! We mean in future to live and die as

"we are born. We will have real Equality, or death.—

"That is what we want, and we will have that real equa
"lity, cost what it will. Wo be to those whom we shall

"meet between it and us! Wo to the man who shall

"dare oppose so positive a determination! The French

"revolution is but the forerunner of a revolution greater

"by far and much more solemn; and which will be the

"last. --

"What do we ask more than the Equality of rights? "Why, we will not only have that Equality transcribed in the declaration of the rights of man and of the citizen; we will have it in the midst of us, under the roofs our houses. We consent to every thing for the acquisition of it, even to clear decks, that we may posses it alone; Perish the arts, if requisite, provided we do

" but preserve real Equality!

"Legislators and Governors, Proprietors, rich and bowel-less, in vain do you attempt to paralize our facred "enterprize, by saying, we are only re-producing the A-" grarian law that has been so often asked for before.

"Calumniators! hold your peace in your turn, and in the filence of confusion hearken to our pretentions, dic-

"tated by nature, and grounded on justice.

"The Agrarian law, or the equal partition of lands, was the momentary wish of a few soldiers without principles, of a few clans actuated rather by instinct than by reason. We aim at something far more sublime, far more equitable; GOODS IN COMMON, or THE COM-

" MUNITY OF ESTATES! No more individual proper-" ties in land, for the earth belongs to nobody. We demand and will enjoy the goods of the earth in common. The 66 fruits belong to all.

" Disappear now, ye disgusting distinctions of rich and " poor, of higher and lower, of master and servant, of "GOVERNING and GOVERNED! for no other distinction " shall exist among mankind, than those of AGE and SEX."*

The authors of this address were certainly too hasty in their publication; but every reader will fee that their language perfectly coincides with the Man-king of Illuminism. France, it is true, was not yet sufficiently prepared for this last plot; but it is necessary sometimes to detach certain adepts to found the way, tho' afterwards the Sect should find it necessary to disavow and sacrifice its offfpring. Though Babceuf may have been facrificed to the mysteries, his accomplices still live; their legions imposed upon the judges and on the Pentarques themselves, and they dared not condemn Drouet. Is it to be supposed, that after completely pillaging the Clergy and the Nobility, after fuccessfully despoiling many merchants, tradesmen, and citizens, in the same manner as the Sect had pillaged the two first Orders of the State, a single defeat should suffice to check its views? or can we say, that it will not one day proclaim that Equality in deed which which shall banish from the earth all those diffinctions of rich and poor, of higher and lower, of master and servant, and ultimately of GOVERNING and GOVERNED?

Some persons may flatter themselves that our sciences against may protract the day of barbarism, when men are to roam Aris and in clans without laws or magistrates; but have we not Sciences: feen in the mysteries, that our sciences, in the eyes of the Sect, are no other than the prime cause of our misfortunes, of the alledged flavery of fociety? + And if facts did not speak clearly enough, if the monuments of art falling beneath the blows of the Jacobins did not fufficiently denote the veneration it bears to the productions of genius; if any apparent respect should still be shown to the fathers of letters, let not the reader conceive that the adepts have really blushed at the fight of these modern; vandals: Fire and fword have only haftened that progress

^{*} See the Papers seized at Babœus's. + See the Degree of Regent.

which they so much extol; it was not Babœuf alone that would exclaim, Perish the arts, if requisite, provided we do but preserve real Equality! The Jacobin Philosophist, if sincere, will have no difficulty in saying what the legislators have so often proclaimed from the tribune, "What need have we of all your colleges, academies, and libraries! Needs there so much study and so many books for learning the only true science! Let the nations know the rights

of man, and they will know enough."*

I know that a museum and a national institute are held out as objects of magnificence, in which the revolution would appear to infuse new vigor into the arts and sciences; but let the fage in the midst of this vast museum reflect for a moment. Thunderstruck at this immense affemblage of theft, pillage, and robbery erected into trophies, will he not exclaim, Do these men then barefacedly scoff at every idea of property who thus display the fruits of their rapine and extortion? After having pillaged and destroyed every thing within their own country, they set off to despoil the neighboring States tranquilly reposing on the banks of the Scheldt, the Meufe, or the Tiber.— They divide the gold they have stolen among themselves, and they exalt to public view what they have robbed for the State. Within this temple of the arts, therefore, the idea of property is as much blafted as within the Occult Lodges of those adepts who had sworn to annihilate the focial compact.

And what is this national Lyceum, where we find the Geometrician La Place, the Aftronomer La Lande, the Poetaffer Chenier, the Commentator of the Zodiac Dupuis, the Historian of the mountains La Metherie, all confecrating their studies and their science to prove that God does not exist? Behold the Sect smiling at their labors; for it is aware, that Atheism will soon annihilate arts and sciences, as well as property and society. Little does it concern itself whether the greater part of the literati stop

^{*} I do not exactly remember the particular na so of the Deputies who would hold forth fuch language at the tribune; I can affirm, however, that the fophisticated Legislator Rabaud de St. Etienne frequently held fuch language in company, which has more than once given rife to a good deal of debate. Once, in particular, he and Mr. Defilet, a man of letters, almost quarrelled on the subject; and that was quite at the beginning of the Revolution.

thort in the career of the mysteries; for they are forwarding the views of the Sect without knowing it, even where they have made their stand. Its degrees are progressive, and it well knows that the fophisticated and atheistical Jacobin will beget the diforganizing Jacobin. In the Lyceum, or adhering to Babœuf and Drouet, it beholds its offspring laborious Atheilts professing its principles, and, in short, true Jacobins; and though this name should for a time be rejected with contempt, it will not forget that the principles, and not the name, constitutes the disciple. Some are difgusted with the first consequences flowing from these principles, and they stop; while others complacently proceed to the laft. The Sect will therefore fix the former in its first degrees; the latter are initiated in its ultimate mysteries; and whether its agents are literati or brutes, it is of no confequence to the Sect. In the French revolution it has always had the art to distribute the different parts as it does its degrees, and to vary them without ever losing fight of its ultimate object.

In its attack upon God, we have feen its intruded Cler- Progresgy, its Deifts, and its Atheifts. The first overturned the sion obser-altars of the Catholic religion; the second, of the Luthe-the plots, ran and Calvinist church, and of every religion adoring and parts Christ; and the third blasphemously proclaimed the non- acted in

existence of a God.

In the attack on monarchy the Sect has had successive lution. ly its Neckerists, its Fayetists, its Constitutionalists, its Girondins, its Conventionists. Herein it is that the reader may observe the Sect varying and gradually distributing its parts to wind up the horrid scene to the bloody catastrophe. Here we see those different actors faithfully fulfilling the parts that had been distributed to them. Syeves pronounces that the tyrant shall die: this tyrant is Lewis XVI. Necker feizes on him and, delivers him over to the legislative conspirators of the third order; La Fayette and Bailly, with the Constituent Assembly, leave him but the shadow of a sceptre and his royal robes rent afunder. They then deliver him up, after having taught the people to drag him ignominiously from Versailles to the Town-hall of Paris, from Varennes to the Thuilleries. The unfortunate monarch is now furrounded by banditti armed with pikes. Briffot and his Girondins proceed in that career begun by Necker and La Fayette, and find that with a mere breath the throne can be overturned;

Lewis is then dragged from the Thuilleries to the Towers of the Temple. Robespierre, Petion, and Marat, are the next that seize on his royal person; and from the Temple they hurry him to the scaffold. In this long concatenation of seditions, rebellions, and treasons, to the very consummation of the regicide, I see various actors; but the guilt of all and each is equal. They are all agents in the conspiracy of Equality and Liberty; all proceed from

the fame tenebrous recesses; all are Jacobins.

In the conspiracy against property and all society the fame gradation and principles are to be observed; and with a fimilar constancy does the Sect tend toward the grand ultimatum, The irreligious Sophisters of every class despoil the Clergy; the Sophisters commoners plunder the Nobility; next comes the sophisticated banditti, who lay violent hands on the riches of the merchant or the wealth of the commoner. Meanwhile the conquering Sophisters display the spoils of foreign nations; and the atheistical Sophisters at length break the last tie of fociety. The former had only admitted one part of the mysteries; the latter are willing to consummate them all, They will that property shall not exist, either in the church, the nobility, the commoner, or in any mortal whatever. In virtue of their Equality, the earth is to be the property of none, the produce the property of all. In virtue of their Liberty, Condorcet refules to obey a God, Briffot to recognize a king, and Babæuf to submit to a republic, to magistrates, or to any governing power. And whence do all these men come? All proceed from the Jacobin club; they are the offspring of Holbach's club, of the Masonic Lodges, and of the Illuminizing Mysteries. Their natural parents are Voltaire, Jean Jaques Rouffeau, the Knights Kadosch, and the Bavarian Spartacus.

Thus do we trace the disciples of the Sect perpetually aiming at the accomplishment of its mysteries; whether in their crimes and success against their God or against their king, whether in their estays against republics or the last vestiges of society; every step in the French revolution demonstrates the activity of its adepts, brigands of every degree, pursuing its ultimate views. Indeed it has not yet accomplished all its defigns; and may God grant that they may be soiled in the attempt! But let the mind of man calculate, if it be able, the crimes committed by the

Sect, and the difasters that have already befallen France; and when it shall have succeeded in this calculation, will it dare venture to explore those entailed on suturity? Let the father of every family contemplate, and inscribe on the threshold of his house, that threat of the adepts contained in the following sentence: The French Revolution is but the forerunner of a Revolution greater by far, and much

more folemn.

That nations may be awakened to their danger, let us show them that they are all without exception, menaced with similar missortunes to those that have befallen France. Such is their fate decreed by the Sect in its Mysteries; for their views are not confined to any particular people, but aim at all nations whatever. To facts therefore, I will once more appeal; and my reader shall see how perfectly they coincide with the Code of the Sect on the extent and universality of its conspiracies.

N n

CHAP. XIII.

Universality of the Success of the Sett explained by the Universality of its Plots.

Success
of the Jacobins;

Fall the phoenomena of the French Revolution. perhaps, the most astonishing, and, unfortunately, the most incontestable, is, the rapidity of those conquests that have already revolutionized a confiderable part of Europe, and menace the remainder of the universe. Nothing can be more furprizing than to fee the facility with which Jacobinism has erected its standards, or planted the tree of Equality and diforganizing Liberty in Savoy, Belgium, Holland, on the Banks of the Rhine, in Switzerland, on the other fide of the Alps, in Piedmont, in the Milanois, and even at Rome. When I come to explain these phoenomena, I shall not allow myself to be carried away by system or by prejudice. I will confess, that genius, bravery and talents, have frequently wrested the palm of victory. I candidly confess, that many of their triumphs are due to men who by their courage and talents were entitled to serve a better cause. I will not dispute their glory with them; let them entwine their laurels with the red cap; let their glory mingle with remorfe at the fight of those vile Jacobins, and tyrannic Pentarques, in whose defence they have rivalled their ancestors, who shone in the days of Henry IV. or Lewis XIV. Nevertheless, in the career of their conquests many points, and a large thare of their successes, are to be attributed to other causes than to their valor. We have seen chiefs destirute of experience or merit bassling the wisdom and talents of heroes confummate in the military art. We have feen the Carmagnole Bands, foldiers of a day, make their triumphant entry into whole provinces, while all the discipline of the combined legions of Austria, Hungary, and Prussia, could not impede their progress. The military science acquired by those veteran bands in camps and under the tuition of the greatest captains, appears to have been uselets. In spite of the arts of a Cohorn or a Vauban, citadels have fallen at the fight of the new conquer-

its fingu-

ers; and if a battle is fought, one only victory, or even a defeat, will acquire whole provinces to their new dominion, that would have cost long and painful compaigns to a Marlborough or a Turenne. Another prodigy preffes on our notice. These Jacobin conquerors are received like brethren by the vanquished nations, and their legions are swoln in the very places where those of any other power would dwindle into nothing. They impose the harshest of yokes on their new subjects, are guilty of every species of extortion, devastation, and facrilege, overturning all laws human and divine, yet are nevertheless received with as loud acclamations by the multitude, as if it was their Saviour that approached. These certainly are phenomena that the historian would in vain attempt to illustrate were he only acquainted with the visible armies of the Sect. To unfold these mysteries, let us bold- its general ly declare it; the Sect and its plots, its legions of fecret cause. emissaries, have every where preceded the armies and their thunderbolts of war. It had infested states with its principles long before it fent either its Pichegru's or Buonaparte's to attack them. Its means once prepared, traitors were to be found in the fortresses to open the gates; they were to be found in the armies, and in the councils of Princes, to render the plans of attack or defence abortive. Its subterraneous Clubs, Lodges, Corresponding Societies, Journals, and Propagandists, had already disposed the populace and prepared the way. The day will come when nations shall have written the history of this age. Does it not already appear, that each of them will have to dedicate many pages of that history to unfold the treafons of which it has fallen a victim, to enumerate the traitors that it has been obliged to punish, or to describe the means employed to avert the threatening from. In order to point out the main-spring of all these machinations, I shall turn back to these days when the French Revolution was first rising into existence.

The adepts of revolutionary Equality and Liberty had Manifesburied themselves in the Lodges of Masonry. At the to of the commencement of the Revolution a manifesto is slived Grand Orient of to all the Majonic Lodges, and to all the Directories (who Paris; are to make the proper use of it among all the brethren of Europe), by the central Lodge of France, the Grand Orient of Paris, the second Areopage of Illuminism. By this manifesto, and in virtue of fraternity, " all the Lodges

"are summoned to confederate together; to unite their efforts to maintain the revolution; to gain over to it, in all parts, friends, partizans, and protectors; to propagate the flame, to vivify the spirit, to excite zeal and ardor for it, in every state, and by every means in their power." This is an indisputable fact; it was sent even into England, where the Lodges were least disposed to second it. It was dispersed throughout the Lodges in Germany, and Joseph II. got possession of one signed Philip of Orleans.*

its effect, and union of the Jacobin Writers.

Never did any government publish an edict so efficacious. Immediately all the adepts in their public prints begin to cry up the revolution and its principles. In Holland Paulus publishes his Treatise on Equality; Paine, in England, his Rights of Man; Campe, in Germany, his French Citizen; and Philo-Knigge even outdoes himself in his Profession of Political Faith. + In Italy Gorani appears; in thort, every nation has its apostle of Equality, Liberty, and Sovereignty of the People. Thefe incendiary productions, with thousands of others, are distributed among the people, and are even thrown by stealth into the cottages. These were but the general means of the Sect. Men who despise the powers of opinion, or of public error, may finile at fuch revolutionary means; but great conspirators knew too well how to appreciate them. The title of French Citizen now becomes their fole title of Nobility, and Campe, Paine, and Cramer, with many others who diffinguished themselves by their incendiary writings, are thus rewarded for their villany. Obscure writers, but fanatic Illuminees, are called from the bottom of Germany, such as Nimis, Dorsch, Blau, to compile in Paris periodical papers, that are to spread the revolutionary enthusiasm beyond the Rhine. They are furrounded by a Leuchsenring, a Rebbmann, a Hoffman, with many other adepts, who flocked to contrive the treasons that were to extend their conquests in those

* See Hoffman's Avis Important, Vol. I. Sect. XIX.

† This work alone might suffice to prove, that if Philo-Knigge did really abandon the Order of the Illuminees, he continued at least to propagate their principles. Should the reader wish for a more striking proof, he will find it in the historical Eulogium upon him, written by the Jacobin George Frederic Rebbmann, who also wrote the Eulogy of Robespierre. (See his Schildvachte, Vol. I. Art. Knigge, and France, page 89.)

countries where the other adepts were preparing the opinions. So well did they know the importance of being mafters of the public opinion, that to conquer it by means of their Propagandists, Journalists, and other writers, they spent no less than thirty millions of Livres during the first year of their incurtions and during 1797; they lavished twenty-one millions for the same purpose.*

Let us then follow the army, and combine its marches Plots that with the progress of the Sect and the motions of its apos- prepare tles. Let us follow them into Germany, into Belgium, the fuccefs Holland, Spain, in short, wherever its arms have triumph- arms in ed; and we shall then see whether the revolution does Germany. not owe the progress of its arms as much to the occult

adepts, as to the courage of its victorious bands.

Of all the French Generals no one, perhaps, was more inflated with his fucceffes than Custine; and certainly he had little reason to expect them, as he was destitute of those talents and that intrepidity which denotes the great General. Nevertheless, Europe with attonishment beheld him in one campaign making himfelf matter of Worms, Spire, and even Mayence. But when Europe shall know how these conquests were prepared, its astonishment will subside, and its indignation will arise against the treacherous offspring of Spartacus-Weishaust.

Condorcet, Bonneville, and Fauchet, had marked out each department of correspendence for their propagandiffs. Strafbourg was the center, or directory for the union and communication between the German and French adepts. The Chiefs of Illuminized Lodges, STAMM and Hyerophiles-HERMANN; who, together with the Illuminee DIETRICH, has justly obtained the furname of the Guillotiner of Alface, had diftinguished themselves in that province and at Strasbourg. Beyond the French frontiers the corresponding adepts for Worms and Spire are the Calvinist minister ENDEMAN, the Syndic Belisarius-PETERSON, the Canon Cyril (of Alexandria) SCHWEICKARD, Zeno (of Tharfes) KÖBLER, Lucius Apuleius-Janson, Virgilius-Hullen, the Canon

^{*} With respect to the 30,000,000 see Dumourier's Memoirs, and for the 21,000,000, that are included in the accounts of this year, the use to which they were put, was betrayed by one of those deputies whom the Pentarques wished to banish to Cayenne.

WINCKLEMANN, and particularly the professor BöhMIER at Worms. These adepts are in close connection
with the club at Mayence, headed by a man on whom
the defence of the town was chiefly to depend, the Lieutenant-Colonel of Engineers Eickenmayer, together
with Mettenich, Benzel, Kolborn, Vedekind
Biau, Hauser, Forster, Haupt, and Nimis: It is
with regret that I sully the page of history with such names;
but proofs a enecessary, and perhaps no one more apposite can be adduced, than to show that the very names of
the vilest traitors are known.*

Long before this had all these adepts been occupied with the plan of delivering up the left bank of the R line and the fortress of Mayence to the jacobins; they had been disposing the minds of the inhabitants of the towns and country towards the revolution by the encomiums which they were continually pronouncing on it. No fooner does Custine take the field, than his Aid-de-Camp, fince become his historian, describes him as placing all the confidence in Stamm, the famous adept of Strafbourg. Soon after a deputation of the principal Illuminees invite Custine to advance into the country, and affure him that by fo doing he will meet the wishes of the majority of the inhabitants. Theyadded, that should he be uneasy as to the means of furmounting certain apparent difficulties, they could affure him, that they and their friends had power enough to engage to remove them all; that they were the organs of a numerous society entirely devoted to him, and actuated by the greatest zeal for his success.+ At the head of this deputation is the adept Böhmer; and, together with Stamm, he is entrusted with the whole confidence of the General. These adepts, in conjunction with the subordinate deputies, now take the whole direction of the jacobin army; they lead it into Worms, and propose next to carry it against Mayence. Custine is in a tremor at the idea of fuch an enterprize; the adepts infift, and he at length refolves to let his army proceed against this bulwark of the empire. But at the very fight of its ramparts his fears seize him again; the brethren sooth him, and dictate the fummons that he is to fend General Ginnich. The anfwer he receives makes him prepare for his retreat even

^{*} See Hoffman Avis Important, Sect. XV.

[†] Cultine's Memoirs, Vol. I. Page 46, 47.

before he had thought of an attack, when, lo! during the night a letter from the brethren in Mayence to the adept Böhmer transforms his fears into hopes of fuccess. This letter stated, that the friend who enjoyed all the confidence of the commander was determined to employ all his influence to persuade him of the impossibility of defending the place; that the brethren had to worked upon the inhabitants, that it would only need to add a few more threats in the next summons that was made. Faithful to his instructions, Custine assumes the tone of a conqueror, who has prepared a general affault, and is on the eve of delivering Mayence over to pillage and all the fury of the foldiery in case of resistance. The illuminized friend, or the Lieutenant-Colonel of Engineers Eickenmayer, who enjoyed the whole confidence of the Commander, and the Baron Stein, the Prulfian Envoy, join in their efforts to prove to the Council of War that it was impossible to defend the place (and this against an enemy who had not the means to attack it, and who was actually determined to take to flight should he meet with refiltance). The other brethren spread the alarm among the inhabitants. The brave AUDUJAR and his eleven hundred Austrians are indignant, but in vain; the capitulation is figned, and Custine, with an army of 18,000 men, deflitute of heavy artillery, trembling left he thould not be able to make his retreat with fufficient speed should he but meet with reliftance, obtains possession, within the space of three days, and without firing a shot, of those very ramparts that had struck him with so much terror. In fuch a manner are towns taken in which the Sect predominates.*

Let the historian follow Custine and his successors to Frankfort, and he will find in the neighborhood of that town a principality of Isenbourg; he will there learn how the Sect can protect its adepts. Every part around this small principality had been ravaged; but this little town was the seat of the Council for the Illuminees, where Pitsch presided. It was from this place that all the necessary instructions were sent for the jacobin army, which in return revered the sanctuary of Isenbourg, and even the lure of pillage could not attract the soldiery. But

^{*} Ibid. Vol. I. Page 92, and Defodoard's Hiftory of the French Revolution, Vol. I. Book II. No. 24.

when Pitsch and his council disappear, the charm ceases, and the fertile plains of Isenbourg are ravaged.*

Conspiracy for the Cis Rhenane Republic.

The armies are overthrown and driven from Mayence; but the union of the brotherhood does not fuffer, and the Sect prepares new means of success for the revolutionary army. Some of these conspiring adepts disappear for a time, and then return to Mayence, while others are received in Paris, there, in conjunction with the Pentarques, to devise new means for retaking that town, which now appears to bid defiance to all the Custines of the revolution; and foon after Europe, with aftonishment, learns that Mayence with the whole left bank of the Rhine is once more subjected to the revolutionary power. At first it is the Cis-Rhenane Republic, then it becomes the simple department of the Parisian Republic. But the adepts are to be recompensed for having effected by their black arts of Illuminism, that which the Pentarques must have despaired of, notwithstanding the bravery of their troops. The professor Metternich had been employed as Directorial Commissary at Fribourg. Hoffman is now installed Receiver General on the Rhine. with a falary of fifty thousand livres. Rebbmann, the panegyrift of Robespierre, is created head of the Cis-Rhenane judicature. We next find acting in concert with the above-mentioned, the Privy Counsellor to the Elector of Cologn Kempis, and his co-illuminees the Profesfor Gerhard; the Advocate Watterfal, and the Artist Conrad; and that my reader may know by what men revolutions may be brought about, I will name the taylor Brizen, the cobler Theissen, the grocer Flügel, the hairdreffer Broches, and the alehouse-keeper Rhodius.+

Conspiracy in Belgium. Other plots of the Sect will bring us back to Germany again; but in the mean time Dumourier triumphs over the stationary hero of Verdun, and slies to take possistion of Belgium. Let eternal darkness hover round the machinations that gave this General more time to collect his scattered troops than was sufficient for a victorious army to proceed to Paris, and deliver the unfortunate Lewis. Let no reader pretend to associate the reigning Duke of Brunswick with the brotherhood of the mo-

^{*} Appendix to the Ultimate Fate of Masonry, Page 17, and Mamon s.

[†] Memoirs on Mayence.

dern Spartacus. I have positive proof that he detests them; I also know, that Frederic William III. has given various proofs, notwithstanding he may have been played upon by another species of Illuminees, that he hated and abhorred the diforganizing jacobins. But his councils are under the direction of other councils. Bischofswerder was at Berlin; Luchesini held correspondences; the adepts are in the Dicasteres (the Offices.)-Their influence is most formidable, and the Sect has already declared, that it will be far stronger when once in possession of the Offices and Councils under the Prince, than if they had initiated the Prince himself. The day may come that will explain the enigma of this famous retreat made at the time when all Europe was at the height of expectation, and daily awaited the last accounts of its triumphs; meanwhile I shall proceed to unfold mysteries that, hitherto unknown, have led us to view Dumourier as conquering Belgium in the fields of Jemappe. Here at least the laurels are to be divided, for the conspiring Sect has borne a larger share in this conquest than his armies; and it was in London, rather than at Jemappe, that the Austrian Netherlands were conquered.

The Sect had its Lodges in Brabant, and Vandernoot had brought over his party to them. He knew that the brethren fought to represent the French revolution in fuch colors as to make the people eager in its cause; he was also acquainted with those Lodges that had addressed the National Assembly, humbly petitioning for their revolutionary Equality and Liberty. Vandernoot was then in London, under the name of Gobelferoix. An emissary from the Parisian club, he was prosecuting his plots, together with Chauvelin, Perigord D' Autun, Noel, Bomet, and eight other adepts, fent to spread the revolutionary principles in England. Vandernoot entrusted himself to perfons with whose principles he was not sufficiently acquainted; but they knew him well; he betrayed his fecret, and thus the whole mystery is come to light. During the disputes, and even warfare, carried on between the Belgians and Joseph II. the greater part of them certainly had not the most distant idea of subjecting their country to the revolutionary principles of the Jacobins; but the Sect had its partizans, and these adepts left no means untried to perfuade the people that the fole refource

00

for recovering their liberty was to unite with the French. "I was well acquainted with these plans (said Vander-" noot to his confidant); no fooner were we informed of " what had passed between the Duke of Brunswick and Dumourier, than we immediately wrote to Paris and " to the army. The messenger brought us back the plan-" of the campaign, and a copy of the manifesto that Du-"mourier was to publish on his entry into the Low " Countries. I saw that the plan had been exactly copi-" ed from that followed by Custine in his extortions in "Germany. I foresaw that such a plan would appal all " the efforts of our people, and would only ferve to league "the inhabitants against the French, whereas if they " would but follow my ideas, derived from the know-" ledge I had of that people, and of their dispositions, I " would answer for their seconding the French invasion, " and that it would infallibly turn out fuccessful. At the " request of Chauvelin and Noel, I drew up the plan to " be followed, and wrote the manifesto that was to be " published, framing it according to the local knowledge " and experience I had acquired; and the whole was im-" mediately fent off to Paris. They were both adopted " on the spot. Dumourier did not change a syllable of "the manifesto that I had written in Portman Square. "The people, gained over by our agents, and by this " manifesto, threw themselves into our arms, and Flanders " was taken."

No reader can expect that I should name the persons to whom Vandernoot had thus opened his plans; of this much, however, I can assure the public, that the whole was laid before the ministry, who for a time suffered Noel, Vandernoot, and their accomplices to remain in London, but keeping a close watch over them until they were sent essewhere to conspire and prosecute their vile machinations, against nations that they dared not meet in the

open field.

In Holland. Next to the conquest of Belgium came that of Holland; and with equal astonishment has Europe seen the formidable bulwarks of that republic falling at the approach of the Jacobin armies. Here again we must refort for the cause to the dark recesses of the Sect. The apostles of Illuminism had been laboring in Holland ever since the year 1781.* The immense sums of money

^{*} Original Writings, and Philo's Report.

drawn from those countries were not the only successes of the Sect. The Stadtholder had already learned, to his cost, how much they could envenon faction and sedition; the French revolution then came to raise their expectations and stimulate their labors. The Low Countries had for a fecond time received their Jacobin conquerors. The English army fell back to the frontiers of its ancient ally to vindicate its liberties from the attempts of the enemy. Its efforts, however, are useless, for Holland no longer wills the liberty of the true patriot, it wills that of the Jacobin. Its wishes shall soon be complied with; the brethren of Paris shall dictate the law in Amsterdam, and shall seize on its riches; the commerce of Holland shall be annihilated; its colonies wrested from it; and foon shall it rank among the powers of Europe, only as the first slave of the Gallic Pentarques. No matter. Let Pichegru approach, for he is the object of their wifhes; and the defenders of their true liberty may feek their fafety in retreat; for the countries they with to defend are replete with plots against them and conspiracies in favor of the revolution. In Amsterdam alone the Sect has no less than forty clubs, and each club has the direction of two hundred revolutionists. The elect of these clubs form two committees, the central and the corresponding committees; and this latter holds correspondence with brethren both within and without the territories of the republic. These are subject to a supreme council, the true A reopagites, whose resolves are transmitted to the dispersed brethren. Persons who watched over the public welfare have acted the parts of affociates in hopes of diving into the mysteries; but the scrutators at Amsterdam were as crafty as those of Munich, and these adepts could never penetiate beyond the first mysteries, while other clubs were composed of men well known by the Sect to be the firmest advocates for Jacobin Equality and Liberty.

Deputies from Leyden are delegated to the central committee; and the brotherhood at Leyden had made a greater progress in proportion, both in numbers and sedition, than it had at Amsterdam. The adepts of Utrecht were still more ardent revolutionists than either. The vigilance of government, and the neighborhood of the armies, had put them to slight; the chiefs, however, affembled together in country-houses, and their deliberations were transmitted to the Areopage at Amsterdam.—

Rotterdam appeared to be neuter; but it held a neutrality that only waited the propitious moment for declaring in favor of Jacobinism. The minister and adept Mareux had made the conquest of three fourths of the inhabitants of Naarden. The commissary Aiglam would have been restless had he known of a single inhabitant of Haarlem that was not devoted to the adepts of Amsterdam.*

The better to conduct the proceedings of the faction. the French convention had fent a fecret agent of the name of Malabar to relide at Amsterdam; he had two acolytes, called l'Archeveque and Aiglam. At once enjoying the confidence of Pichegru (then advancing with his victorious army) and of the rebels in the interior, Malabar never apppeared but at the meetings of the Areopagites, where he dictated the resolves. L' Archéveque and Fresine were employed in carrying on the correspondence with Pichegru. In Amsterdam and Haarlem, Aiglam was infector-general of the fubterraneous arfenals whither the brethren were to flock for arms on the fignal given. -Should they stand in need of the protection of the magiftracy, the adept Dedelle was burgo-mafter. If funds were wanting, the counting-houses of Texier, Coudere, and Rottereau, are open to them, besides the treasures of the Jew Sportas, a most vehement revolutionist. Among the clubifts the adepts Gulcher and Lapeau distinguish themselves, as do Latour and Perisse among their armourers. Next in quest of enthusiaits who shall declaim to the populace, we meet the adepts Termache, Lekain, Müllner, Schneider, and many others. On their general roll-call they count 40,000 men ready to march out to meet the advancing Jacobins, or to charge in the rear the armies of the allies, and those legions that might still remain faithful to their duty. Nothing now was wanting but a general capable of directing their march; and Eustace was fent from Paris -On a sudden the vigilance of the English minister and of the Duke of York seemed to have counteracted this conspiracy, that had been so well concerted; and the government was informed of the whole plot. Malabar, the hero of the mysteries, La Tour, Frefine, and about thirty more conspirators, were arrested; even Eustace was among the prisoners, and all true citi-

^{*} Extract of a Secret Memorial, written a few months before the invalion of Holland.

zens thought themselves delivered from the Jacobin scourge. Proclamations were issued, forbidding any meetings of clubs under any pretext whatever; but, in defiance of the magistrates, the clubists publish a counterproclamation, inviting the brethren to take arms and rather to die than abancon their clubs. In vain does the English general demand that these persons should be delivered up to him, that he might fecure their persons; the Sect even succeeded in getting the American minister to reclaim Eustace, under pretence that he was a subject of the United States. The others are brought to trial, and are condemned to be exiled into those very towns by which the Jacobin army was to enter the republic, and Willemstadt, Breda, Berzenopzoom, Nimeguen, Gorcum, Utrecht, and Amsterdam, fall, just as Mayence had done before them. Most certainly, had Pichegru no other claims to military glory than this conquest, he might, with Dumourier and Custine, write, I came, I faw, and I conquered; but it was because, in place of enemies to combat, I found none but adepts to embrace.'*

Means of another species will explain the triumphs of In Spain, the Sect in Spain. The brave RICARDO had restored the Castilians to their ancient valor; he had threatened to retaliate on the captive Jacobins, for the cruelties exercifed on the French emigrants that fell into their hands. The Aqua Tophana immediately liberates the Sect from so fierce an enemy; he dies by poison. The bulwarks of Spain fall like those of Holland at the approach of the legions of Equality and Liberty. REDDELEON fells the fortress of Figueras for a million of livres. He values his treason too highly, and going to Paris he receives his million in affiguats, then only worth 48,000 livres. complains, and in compensation is fent to the guillotine, for the Sect need not buy traitors at fo exorbitant a price. His treachery, however, left Spain at the discretion of the Jacobins. That unhappy country fought to buy peace, and for a time it is suffered to enjoy a truce; but every thing feems to denote, that the brethren have made a sufficient progress to leave the task of establishing the reign of Equality and Liberty to the adepts of the interior, without reforting to arms.

In Portugal the adepts dare not as yet throw off the In Portugal.

^{*} Extract of a Secret Memorial.

mask; but at some future day the Court may judge proper to publish the correspondence sound among the papers of the Brabanter Segre. This propagandish had been thrown into the prisons of Lisbon. The brethren had not forgotten the doctrine of the patet exitus; they send a mattress to the prisoner, and a razor is concealed within it. The wretched Segre understands the meaning of the Sect, and the next morning is found weltering in his blood on this very mattress.

It transpired, however, that the conspiracy in which he had engaged aimed at nothing less than the destruction of the royal family, and the total overthrow of the state. It was further afferted that a correspondence between him and the Prince of Peace was found among his papers, and that the Spanish minister, informed of his arrest immediately claimed it; but the court of Portugal returned for answer, " That fince God had in his goodness preferved the state from the greatest misfortune with which it had ever been threatened, her Most Faithful Majesty would only treat of this butiness with his Catholic Majesty himself." But even should this fact be well authenticated, are we not sufficiently aware of the intrigues of the Sect? Does it not frequently procure fecret commisfions from ministers, and then, under pretence of transacting the business of that state, prosecute the most villanous plots? It is sufficient for us to have shewn the Sect conspiring in Portugal; the public papers describe it as conspiring in like manner at Turin and at Naples. .

At Naples.

Here again the secrecy of courts has debarred us from the details. At Naples attestations were taken respecting the guilty, and the proofs were acquired. By the orders of his Majesty, all the documents relating to the conspiracy had been collected and compiled by a magistrate of great merit and known integrity, Mr. REY, the fame person whom Lewis XVI. had intended for minister of the police of Paris. From these it appeared, that many noblemen had been led to join in a conspiracy against the royal family, while the occult adepts of this conspiracy were to make away with these same noblemen, immediately after the destruction of the royal family. The King and the Queen of Naples both chose to show their clemency to the chief confpirators, and rather let them preferve life in confinement, than fend them to the scaffold which must have been the inevitable consequence of a public trial.

The policy that has buried in darkness the details of this conspiracy, has not, however, deprived us of this proof of

the universality of the conspiracies of the Sect.

In pursuit of its plans, the Sect marches triumphantly in all itato Milan, Venice and Rome. Its armies entered Italy ly, and in with Buonaparte, even more destitute of every thing that the armies can ensure victory, than those which had entered Germa- of princes. ny under the command of Custine. But numerous legions flocked to their standards; and the banks of the Po. if we except Mantua, are as well prepared for the revolution as were those of the Rhine. This will cease to be a matter of of surprise to those who will reflect that Weifhaupt had fent his apostles thither, and that Knigge and Zimmerman had long fince boafted of the progress of the illuminizing recruiters in those parts. If we turn back to their reports, we shall find that the Masonic Lodges had, like those of Germany, been initiated into the last mysteries; and the triumphs of Buonaparte will be found to be not more aftonishing than those of Custine. Were it necessary to explain how the valor of the Archduke Charles, or of the veteran bands of Austria, was rendered fruitless when in presence of the Jacobin troops; whence it arose that the fastnesses of countries could scarcely serve the wisdom of a prince so worthy of being the leader of heroes; it would not be sufficient to fay, that the adjutant-general Fifher was accused of having received one thousand pounds a month from the Pentarques; or, that, to stifle all profecution, and bassle any attempt that might be made to induce him to discover the number or quality of his accomplices, he had recourse to that grand means of Illuminism the Patet exitus, and poisoned himself. No; the reader must restect, that the Sect had long fince been educating its adepts for the armies, procuring possession of the Dicasteres, and thus preparing for a future day, when they forefaw that treachery and cowardice would ferve them in the armies of princes.*

^{*} Just as this sheet was going to the press a publication, entitled, Les Nouveaux Interets de l'Europe, fell into my hands, and the following passage appeared to me so very applicable to our subject, that I have extracted it: " The Emperor has been " blamed for figning the preliminaries of Leoben, on the 18th " of April, 1798. This certainly appears to have been done " precipitately: but are those who blame him acquainted with

At Rome. Need we explain why the revolutionary legions proceeded to Rome? Certainly but little refistance could be made there. An aged pontiff raifing up his hands to heaven, offering up his prayers for the peace and welfare of the faithful, makes every facrifice that of his faith excepted, in hopes of mollifying the obdurate hearts of those barbarians. Buonaparte, no stranger to his virtues feigns a veneration for them. But Pius VI. is the chief of that religion of Christ which the Sect has sworn to crush, and Rome is the centre of it.* From the very first moment

> " the reasons that induced him to take that step? The Empe-" ror had been informed by his Brother, the Archduke Charles, " of the had disposition of a great part of the officers of his ar-" my of Italy. He knew that both at Verona and Padua they " offected to imitate the French in their discourse, manners, " und fentiments; it feemed as if they needed but the tri-colour-" ed cockade to make the semblance complete. He was aware " that they fled in the most critical moment of an action; so that, " in spite of excellent generals, of a well appointed slaff, and of " the bravest men, he was always obliged to retire. He may, " perhaps, have conceived that he was betrayed by these same officers: for it is well known, that Buonaparte, in an unguarded moment, declared, that the Austrian army cost him more " than bis own."

* When the Author published his First Volume, or Antichristian Conspiracy, in the beginning of 1797, and positively declared, " the total overthrow of Christianity to be the object " of the Sect," his affertion was much cavilled at by those who were eager that this nation should not give credit to an author who was about to lay open the tenebrous ramifications of this univerfal conspiracy; others again were made to believe, that the Sect only aimed at reforming what they chose to style the errors of the Church of Rome. I here call my reader's attention to an event that has just taken place, and he may then judge whether the author was correct when he faid, that the total overthrow of Christianity was the object of the Sect. In the Propagateur, 6 Brumaire, Tear 7 (or 15th October 1798), we read, "The following is the distribution of the edifices (of " worship) for the use of the citizens of Paris, as determined " by the central administration of the Seine." Paris is divided into twelve Wards, in lieu of parifhes, each having the following churches annexed to them, and which are in future to be called Temples: "Ift. Ward-The church of St. Philip du "Ronle consecrated to Concord. II. The church of St. Roche " to Genius. III. St. Eustache to Agriculture. IV. St. Germain "L'Auxerrois to Gratitude. V. St. Lawrance to Old Age. " VI. St. Nicholas in the Fields to Hymen. VII. St. Merry to " Commerce. VIII. St. Margaret to EQUALITY and LIBERTY. "IX. St. Gervais to Youth. X. St. Thomas of Aquin as to

of the revolution the adepts had made no fecret of their hatred against Rome and its pontiff. I was present when Cerrutti insolently accosted the Secretary of the Nuncio at Paris, faying with a fneer, " Take good care of your "Pope; take good care of this one, and embalm him af-"ter his death; for I tell you, and you may be certain of "the fact, that you will never have another." This pretender to prophecy little thought that he would be the first of the two to appear before the tribunal of that God who had promifed that the gates of hell should never prevail against his church. But the Knights-Kadosch, who had fworn the death of Kings and of the chief Pontiffs, still furvived; as also that multitude of adepts who had long fince been smoothing the way for the legions of impiety. Long fince had Rome been the object of their conspiracies; adepts of every species flock thither; and, in spite of every authority, the pupils of Cagliostro open their Masonic Lodges in that capital. The Illuminees of Sweden, Avignon, and Lyons, there unite in the most fecret and most monstrous of Lodges, and form the most terrible tribunal for Kings; that, in short, which pointed out the Sovereign that was to fall, named the affaffin, prepared the poilions, or sharpened the dagger.*

Many of Weishaupt's adepts were also to be found in Rome who had been initiated by Zimmerman; and the representative of a King seconds their efforts against the altar. The Spanish Monarch is tottering on the throne, at the very time when the public papers describe Dom Azara, his ambassador at Rome, selicitating the Jaco-

Pр

[&]quot;Peace. XI. St. Sulpice to Victory. XII. St. James-du-hautpas to Benevolence, St. Medard to Labor, and St. Stephen on
the Mount to filial Piety." This needs no comment, when
in the hands of a Christian reader.

TRANS.

^{*} Should the historian of the affassination of Gustavus of Sweden not be a sufficient voucher for the existence of this tribunal (Sea.IV.) it is, however, an undoubted sact, that the Seathad most powerful advocates at Rome; for the Nuncio at Avignon, having ordered the Illuminee Pernetti and his adepts to leave the country in the space of one month, they procured from Rome a counter-order (real or forged) permitting them to stay. This business was followed up at Rome by the arrestation of an adept, which threw the adepts of Avignon into sears that were only removed by the revolution.

bins on their coming to drive the Sovereign Pontiff from his capitai. Buonaparte may fend his Lieutenants; their triumph will be eafy, for shame alone could impede their progress; but they have stiffed every feeling, and scoff at the very idea of the rights of nations; as well as at the overwhelming with assistion an aged pastor turned of fourscore. The upright man and compassionate heart might shed tears at such a sight; but the Jacobin, callous to every feeling, will leap with joy, and the Pentarques will compare their ignominious conquest to the storming of ancient Rome by Brennus and his Gauls. Next in the series we shall turn our eyes to a conquest long since announced in the Lodges of the Templars, Rosicrucians and Knights Kadosch, who had all sworn vengeance against Maita; and the state day is now come.

At Malta.

Lest indignation might cause their secrets to be discovered, the cross of Malta had for a long time been a badge of exclusion for those bold Knights from the threshold of the Masonic Lodges. New arts will be now employed to render their courage useless. The adepts have made use of the same artifice against Malta which they had employed against the church. So far, said they, from breaking off all connection with these Knights, let our adepts. become members of the Order; through their means we shall become masters of that Island that would proudly bid defiance to our combined hostile efforts both by feat and land. Letters from the virtuous and honorable part of that community had already prepared us for the catastrophe that has fince befallen them; they had complained that false brethren, particularly of the Spanish and Italian tongues, had gained admittance among them. In the perfons of Dolomieu, Bofredon, and the cowardly Hompefeb, may the Sect be faid to have reigned. Buonaparte appears; and, as if the Sect wished to shew Europe how it can carry the most astonishing works of nature and art by treason alone, it did not even give the conspirators a cloak for their treachery by the femblance of a fiege. The adepts of the exterior fraternize with those of the interior, and thus do we learn that the fecret arms of the Sect are more terrible than the fire of the embattled legions. Let the hero of Malta set fail for Alexandria: There he will also find adepts that await his arrival: Then will the Sublime Porte learn how to value those rich presents sent by the revolutionary tribe, all stolen from the royal treafury of the crown; it will understand why such immense funs of money were fquandered in its capital, to buy the, neutrality of the Divan, and thus to enable the Sect to wrest from its dominion its more distant provinces: It will learn that the Apostles of the Sect were, during its political lethargy, stealing along the coasts of Africa, and pene-

trating even into Afia.

It was at Constantinople particularly that the Sect was At Conto be careful in the choice of its adepts and propagandifts, flantinoand to adapt each person's mission to his talents. To the East. fpread the doctrines of Equality and Liberty throughout the states that had long fince been subjected to the dominion of the Crefcent, it was necessary to find men well acquainted with the language, manners, interests, and the various intercourse of those different nations. In the perfon of the author of the Tableau de l'Empire Ottoman, or Mouradgea d'Hobson, a Greek by birth, formerly internuncio, and fince ambassador from Sweden to the Sublime Porte, the Sest found all the requisites for such an undertaking. At first, he did not appear to be sanguine in their cause; large sums of money, and pensions then at the disposition of the Committee of Public Sasety, (as we are informed by our Memoirs) at length dispel any further show of reluctance: On his return to Constantinople, Mouradgea places himfelf at the head of the Jacobin missionaries for the East. He was greatly indebted for the acquirements that had thus prepared him for this new revolutionary career to a Mr. Ruffin, who commenced his career as a teacher of languages in Paris; was afterwards an affociate with the Baron Tott in Crimea; then attached to the French embally at Constantinople; afterwards employed in the Admiralty at Verfailles; and finally become Professor of the Oriental Tongues at the College Royal. For a long time Mr. Ruffin refisted every temptation to betray the Royal cause; for he was indebted to the king for his education, and for his elevation to be Knight of the Order of St. Michael. Similar inducements, however, make him forget his obligations to his king, and he becomes the co-adept of Mouradgea at Constantinople. Lesseps a young man, and one of the few furvivors of La Perouse, was also animated by sentiments of gratitude for Lewis XVI.; but, feduced by the two apolites, he joins them, and, under the direction of this triumvirate, one part of the subaltern agents disseminate

their doctrines among the people of Constantinople, while others spread themselves throughout Asia, travel into Per-fia, and to the Indies. Others again preach their rights of man in the Levant, while the united forces of the Sect make their descent on the coast of Egypt, and teach the Ottoman court the statal effects of having neglected to

crush the first dawnings of the Sect.

But a very few years prior to the French revolution, the Turks abominated Masonry, as much as the inhabitants of the East did the Manichæans for many centuries. The Ottoman court would not have suffered any French Religious to have remained at Jerusalem, had it not known that it was their constant rule to refuse to admit any perfon known to be a Free-mason to visit the holy places that were under their care. There was even an agreement between the Sublime Porte and the Court of France, by which the Superior of these Religious might and was obliged to dismiss from the Levant any French Consul that should dare to erect a Masonic Lodge; and I have learned from a Religious who was on that mission for feven years, that the Superior had fometimes exercifed this authority. But the revolution has annihilated fuch precautions, as well as many others. The Propagandists have crossed the Mediterranean with their new-fangled doctrines; they have found brethren in the French merchants, who, under pretence of meeting with friends in all countries, had got themselves initiated in the mysteries, and hence they needed not Lodges to be recognized.

in Africa;

The successes of the brotherhood in France instanted the zeal of the brethren in Africa; and the very manner in which the Directory announced the progress of Buonaparte in Egypt sufficiently denotes the arts that had been employed by the emissaries of the Sect previous to his arrival. Should he not (like Pichegru) fall a victim to the jealousy of the Pentarques, or (more lucky than Brueys) escape the pursuits of a second Nelson, he will on the coast of India meet with other brethren, who, in the Malabar tongue are circulating the Rights of Man, Equal and Free, and those of the Sovereign and Legislative People. The English General who took Pondicherry seized both the types and presses employed in disleminating the principles of the Sect and their revolutionary productions.

As the plague flies on the wings of the wind, fo de.

their triumphant legions infect America. Their apostles have infused their principles into the submissive and laborious negroes; and St. Domingo and Guadaloupe have been converted into vast charnel houses for their inhabitants. So numerous were the brethren in North America, that Philadelphia and Boston trembled, lest their rifing constitution should be obliged to make way for that of the great club; and if for a time the brotherhood has been obliged to shrink back into their hiding places; they are Itill sufficiently numerous to raise collections and transmit them to the insurgents of Ireland; thus contributing towards that species of revolution which is the object of their ardent wishes in America.* God grant that the United States may not learn to their cost, that Republics are equally menaced with Monarchies; and that the immensity of the ocean is but a feeble barrier against the universal conspiracy of the Sect!

The triumphs of the brotherhood at Geneva, at Venice, in Holland, and at Genoa, are demonstrative proofs that it is not at Monarchs alone that the adepts of the Sect aim their blows. Nations must also learn, that, whether Monarchies or Republics, they are all to be comprehended within the revolutionary vortex; and that neither friendship, alliance, nor the most passive obedience,

can make the favage conspirators relent.

In vain did the Swifs Cantons in some fort forget the in Switzerdignity of their ancestors; they were silent under the hu-land; miliating treatment of their brethren at Aix, the butchery of their troops at Paris, and the violation of the most

^{*} See Irish Report, No. XIV.—At Quebec, July 7, 1797, a man of the name of David M'Lean was tried and condemned to suffer on the 2 tst of the same month, being convicted of having come into Canada, under the disguise of a merchant, with a view of raising the people against the Government, and to deliver over the colony to the French. He had taken all the necessary steps; the oath of secrecy, pikes, and other arms, were to be delivered to the people. The brethren at Montreal and Quebec were by the next spring to prepare the way for an army of 10,000 men that was to be brought over in a French sleet, and attack both these towns at the same time. Mr. Adet, the French minister at Philadelphia, was implicated in it; thus do the Pentarques convert their embassadors into the ringleaders of the conspiring bands wherever they are received; this may be said to be one of the marking features of Jacobin-ssm.

facred treaties even on their own territories. They bord with refignation the infults perpetually offered to them by the Jacobin dictators, who would fometimes deign to mingle affurances of fraternity and promifes of peace with their outrages. While the armies of the Sect were ravaging the neighboring countries, it would lull the credulous Swifs into a fatal fecurity by their cant of fraternity and affection; but in the mean time the adepts were laboring in the mountains. Weishaupt had made many converts in those parts; and a swarm of Illuminees flocked thither from the University of Gottingen, all ready to prosecute the views of the Sect. Fehr, curate of Nidau, and after him Bugg, corresponded with the brotherhood in Germany; and the moment was approaching when he was about to receive the price of his zeal by being elected chief of the revolutionized Canton of Argau.*-At Lucern Pfiffer, at Berne Weifs, at Basse Ochs, presided over the clubs of Equality and Liberty. By various artifices, the Jacobins had formed a party of ninety-two in the great council of Berne. The Pentarque Rewbel fent as auxiliaries from Paris, Maingaud, Mangourit, and Guyot; and in Switzerland (as in Holland and at Mayence) fecret correspondence and secret societies were preparing the way for the armies of the Sect. Thus was the fate of Switzerland to be fimilar, and an equal there of glory to redound to the victors.+

in Sweden;

Yet there are monarchies still in existence, notwith-standing all the efforts of the Sect. True; but, if we except Denmark, whose neutrality appears to be of too great service to the Sect, for it to think of destroying that kingdom at present, what other country is there in Europe that has not been exposed to the machinations of the Sect? Gustavus III. fell beneath the blows of an Ankarstroem; but this affassin had come from the great Parisian club. Those very persons who wish to isolate this murder tell us, that adepts had declared, that they knew of the projected murder of Gustavus beforehand, and that all Europe knew of it. Who are these men that were so well informed throughout Europe, if not those adepts to whom the Sect has made known their determinations against a Prince whose activity could give them little

^{*} Private Notes on Switzerland.

[†] See the History of this Revolution by Mallet du Pan.

hopes of retrograde movements when he was about to fight the enemies of monarchy? When those same writers cast suspicions on the Duke of Sudermania, they ground their attack on his being Grand Master of the Swedish Lodges, as Orleans was in France. They surther substantiate their charge on the multitude of illuminized Masons that are spread all over Sweden, and on the horror of their mysteries. Is not that telling us, that Ankarstroem was but a mere instrument of the Sect, which, in recompence for his regicide, erected statues to him in the Club of the Jacobins? I will hereafter show that the adepts had previous knowledge of this soul deed, and that it had even been clearly expressed in the public papers. But at present let us turn our eyes toward Russia.

On the death of Lewis XVI: the Empress of Russia or- In Russia; dered that all the French within her dominions should take the oath of fidelity to the lawful heir of the Bourbons; and renounce all connection with France until monarchy was restored; but this was a fruitless precaution. The Sect had many adepts in Russia, whom it had taught to fcoff at oaths; and they only took the oath of fidelity to the monarchy; that they might the more easily annihilate the Russian diadem. The conspirators were headed by Genet, heretofore the agent for the cabinet of Verfailles, but now become the agent of the Jacobins. The zeal with which he served his new masters had already filled Petersburg with clubs composed of that species of men. who, having no homes in their own country, travel to foreign parts in hopes of gaining a livelihood. Hair-drefsers, Cooks, Valets, Bankrupts, Teachers of the French Tongue, and Street-porters from Paris, all were combining together to prepare a pike revolution. The most artful and most violent of the conspirators daringly held their meetings in the Hotel of Sir Charles Whitworth, the English Ambassador at Petersburg. They met there once

^{*} Knigge's apostles in Courland and Livonia had, doubtless, extended their mission; and a Russian gentleman informed me, that one of the great adepts presided over an academy at Moscow where the young Nobility were educated. Every thing seemed to denote an excellent school, when by degrees it was observed, that the illuminized Rights of Man was the groundwork of the secret lessons of this great teacher. They were obliged to dismiss him, as the only means of restoring his pupils to the true principles of religion and society.

a month by means of three French fervants, who had been recommended to Sir Charles by foine of the party as most excellent characters. Public fame, and foon after the Ambaffador, informed the Police of this meeting. On making enquiries after the adepts, and on feizing their papers that had been carefully hidden, it was discovered, that their plot had been contrived according to the general plan and views of the Sect. At Rome, the brotherhood, had made use of an Ambassador of the King of Spain; in Russia, it is the Secretary of Embassy and Chargé d' Affaires from the Court of Sardinia, a Mr. Boffi, who is implicated in their foul projects. The adepts were banished, according to the laws of Russia. The diplomatic character of Mr. Boffi faved him for some time from a similar difgrace; but no fooner was the Czar Paul feated on the throne, than he received orders to quit Petersburg in twenty-four hours, and the territories of his Imperial Majesty with all possible speed.*

In Poland.

I shall not dwell long on the labors of the Sect in Poland. Among the number of its Apostles, I might name Bonneau, who was fent to Siberia; Duveyrier, who wrote the Proces Verbaux at Paris for La Fayette, and who was discovered at Copenhagen on a supposed mission for buying corn, while his real object was to visit the brethren of Poland and Ruffia, to stimulate them; and our Memoirs inform us, that on the road he was to make an attempt on the life of the Count Artois, just as the German adepts have fince done on that of Lewis XVIII. Duveyrier was accompanied by one Lamarre, and that Castella fince arrested in company with Semonville when proceeding to Constantinople with the plunder of the French crown, in hopes of bribing the ministers of that country. But to give my reader an idea of the multitude of missionaries, employed by the Sect in Poland, it will fuffice to advert to Cambon's report, where he owns that it has already cost France fixty millions of livres to support the brethren at Warfaw. This avowal flows how the Sect employs the public revenues, little caring whether the creditors of the interior are paid, and fending its visible legions to live on contributions levied on the exterior, while it largely pays that crowd of invisible adepts and secret emissaries who prepare the way for its triumphs.

^{*} Extract from a Memorial on Ruffia.

This also demonstrates what great stress the leaders of the Sect laid on the projected revolution in Poland; and, indeed, had they fucceeded in revolutionizing that country, the Jacobins might have made a strong diversion on the very territories of the most formidable powers that had entered into the coalition. Equality and Liberty would have infused itself throughout Russia with much greater facility. The Prussian and Austrian brethren began to show themselves more openly. Their hopes already feemed to be crowned with fuccess; Koskiusko had excited to revolt Warfaw, Wilna, and Lublin. The bishop of this latter place, with many other gentlemen, had been hanged; in vain had the unfortunate Poniatowski endeavored to allay the ferocity of the revolution; Poland was advancing rapidly towards its end, and it finished by losing both its king and its independence. My object is not even to hint an opinion on the conduct of the powers who have divided that country among themselves, but to point out the univerfal conspiracy of the Sect. Germany, which gave birth to the most profound adepts of the Sect, has already severely felt the effects of its treachery, but has not yet met the fate which the Sect is preparing for it.

Joseph II. lived long enough to deplore his miserable In Austria. policy. He was lamenting his philosophism, and that detestable policy that had induced him to trouble the inhabitants of the Low Countries in the enjoyment of their religion, thus breaking the most folemn treaties and driving to despair subjects who deserved a better sate, when the manifesto of the Grand Orient came to teach him, that his policy had been just as erroneous in protecting the Masonic Lodges. If credit is to be given to Kleiner's Report, or at least to the extract from it given me by a nobleman of undoubted veracity, it was in confequence of this manifesto that Joseph II. gave orders to Kleiner to get himself initiated into the illuminized Lodges, and by this means acquired certain knowledge of the Occult Mysteries of the Sect. He then learnt, that the Swedish adepts had precifely the same object in view as the offfpring of the modern Spartacus; and the Masonic Lodges were the cloaks for both of them. I have learned from a person who was frequently in company with the Emperor, that nothing could equal his vexation, when he faw that he had been fo strangely imposed upon by men whomhe had favored, or when he discovered that, so far from

Qq

baving himself named persons to the different charges of the state, he had only adopted the choices made by the Sect. He then openly declared, that the Free-masons were nothing more than a set of sharpers and jugglers; he went so far as to attribute all the thests that had been committed on the treasury of the state to the Occult Masons; he determined to exclude them from every employment civil and military; he was indignant at seeing an imperium in imperior rising in the state. He would have followed up his indignation too, had he not learnt that many of his most faithful subjects, and some even for whom he had the greatest regard, such as the Prince Lichtenstein, were Masons: The greater part of these, however, renounced Masonry. Joseph had undertaken to destroy the Lodges and repair the errors of his philosophism, when a premature death

put a period to his reign.

Leopold his fucceffor, withing to be informed of the nature and progress of the Sect in his new territories, applied to Professor Hoffman. No man was better able than he was to give the defired information, for he had been tampered with by the Sect, who, writing to him in the most high-flown phrases, endeavored to seduce him over to the cause of the revolution; but, on the other side, feveral Masons, ashamed of having fallen a prey to the seduction of the Illuminees, had discovered most important fecrets to him, and joined with him in baffling the views of the Sect. He had learned from them, " that Mirabeau " himself had declared to his confidants, that he carried " on a most extensive correspondence with Germany, but " in no part so extensive as at Vienna. He knew that the " revolutionary system was to be extended throughout the " universe; that France had only been chosen as the scene " of a first explosion; that the propagandists were busied " in diffeminating their principles throughout every clim-" ate; that emissaries were dispersed through the four " quarters of the globe, and particularly in the capitals; "that they had their adherents, and were particularly ac-" tive in strengthening their party at Vienna and in the " Austrian dominions.—In 1791 he had read, as several "other persons also did, two letters, the one from Paris, " the other from Strasbourg, describing in cypher the names " of seven commissaries of the Propaganda then resident " at Vienna, and to whom the new commissaries were to " apply, as well for the wages of their labors, as for in-

a structions how to proceed.—He had also seen several of "those manuscript news-papers that were fent weekly " from Vienna, replete with the most abominable anec-" dotes against the court, and with arguments and prin-" ciples impugning the government.—These papers were "to contribute toward the diffemination of Jacobinism "throughout the towns and villages of the empire, and even " in foreign countries, as they were fent post free, and with-" out even the subscription being asked for. He had even "transmitted some of these letters to government. He had " discovered the object of the frequent journeys of the Il-"luminee Campe to Paris, and his correspondence with "Mirabeau and Orleans. He had acquired certain know-" ledge of the plans of the German Mirabeau," that is to fay, of Mauvillon, who had been Mirabeau's Infinuator, and the fame person who had written thus to the Illuminee Cubn [the letter is preserved in the archives at Brunswick:] " The affairs of the revolution go on better and " better in France; I hope that in a few years this flame " will be lit up every where, and that the conflagration will become universal. THEN OUR ORDER may do " great things."* Mr. Hoffman also knew that this very Mauvillon "had drawn up a very explicit plan for the " revolutionizing of all Germany; that this plan had been " transmitted to the greater part of the Masonic Lodges, " and to the clubs of the Illuminees; and that it was cir-" culated among the Propagandists and emissaries, who " were already employed in exciting to revolt the people "on the out-posts and frontiers of Germany." † While this zealous citizen was thus unfolding to Leopold the intrigues of the Sect, he corresponded with the Great ZIMMERMAN of Bern, who was ever revered by the learned, beloved by all good citizens, and only hated by the illuminizing Jacobins, because he no sooner became acquainted with their mysteries than he warned the Society of their dangerous tendency. This learned man was also employed in composing a memorial for the use of the emperor, on the means of curbing the progress of the revolution; t but the Jacobins were aware of the hatred that Leopold had conceived for them. They knew that the

^{*} June 1791.

⁺ Important notice by Hoffman, Vol. I. Sect. 19.

[#] Hoffman's Letter in the Eudemonia, Vol. VI. No. 2.

chief instigator of the treaty of Pilnitz was as much to be feared as Gustavus; and they were determined to show that even an Emperor should not oppose their plots with

impunity.*

Just at the time when the two sovereigns were making their preparations, the King of Prussia had recalled from Vienna his ambassador, the Baron Facobi Kloeft, who, as the Sect supposed, was favorable to their cause.—The Count Haugwits, who was more decidedly a friend to the measure of the treaty, was sent in his stead. The journalifts of Strasbourg announced this news with the following comment: "Hence politicians pretend, that the uni-" on between the two courts will be consolidated. They " are certainly in the right to make the French believe fo; "but in despotic countries, in those countries where the " fate of several millions of men hangs on a bit of paste, " or on the rupture of a little vein, one can calculate on " nothing. Let us suppose that the court of Prussia is act-" ing honestly in concert with the court of Austria (which " is difficult to be believed), or that the court of Austria " is acting fo with that of Prussia (which is still more in-" credible), a fingle indigestion, or a drop of blood forced " from its proper vessels, will be sufficient to dissolve this "brilliant union." This comment in the Courier of Strasbourg, No. 53, was dated from Vienna, the 26th of February, 1792. Leopold died (poisoned) on the 1st of March following, and Gustavus was affassinated in the night between the 15th and 16th of the same month.+

The first precaution taken by his young successor was to dismiss all the Italian cooks, that he might not be exposed to the same sate as his father, and fall a victim to what is called the Naples broth. More zealous in the cause, Francis II. not only opposed the Sect by force of arms, but, in order to attack illuminism in its dark recesses, he applied to the diet of Ratisbon in 1794, for a decree to suppress all secret societies, whether Masons, Rosicrucians, or Illuminees, of every sort. They had powerful supporters in this first council of the Empire, and they intrigued against the proposition of the Emperor. They pretended that these bodies of Illuminees were nothing more than little associations of school-boys, that were very common

^{*} Important notice by Hoffman.

[†] Travels of two Frenchmen in the North, Vol. V. ch. 13.

in the Protestant universities.—Through the organs of the Prussian, Hanoverian, and Brunswick ministers it was objected, that the Emperor was at liberty to forbid these different lodges within his own states; but that, with respect to all others, they could not attempt to curtail the Germanic liberty. All that the Emperor could obtain was a decree for the abolition of those associations of schoolboys. This decree not only left the great adepts in full possession of their lodges, but was also unattended to in most of the colleges, where Illuminism continued to make the most awful progress.*

* So late as February last (1798) the magistrates of Jena, were obliged to punish about a dozen scholars, who, formed into an affociation calling themselves Amicists, were under the direction of the adepts. To prepare these youths for the mys-teries of Illuminism, their secret superiors represented the oath appropriated to this affociation as the most facred engagement that could be taken and the least violation of it as being immediately followed by the most terrible punishments .- They were then questioned, whether they were sufficiently enlightened to believe that they could, without scruple, break the oath which they had fworn to the superior of the college, never to engage in any fecret fociety; -whether they believed themselves sufficiently virtuous to accuse themselves alone, and no other perfon, in case the magistrates should punish them for a breach of that oath; -whether they thought themselves sufficiently courageous to continue in the affociation, though they should be compelled to abjure it .- The Illuminee who had questioned them, if fatisfied with their answers, gave them the Code of the Amiciffs, and therein they learned that they and their affociates formed a state within the state; that they had laws of their own according to which they judged of affairs that were beyond their sphere; and this required the most profound secrecy; that should several of them hereaster meet in the same town, they should establish a lodge, and do all that lay in their power to propagate the fociety; that if they were perchance to change their place of habitation (which should be only done in some extraordinary case), they thould then correspond with their own lodge, while the fecretary was to hold correspondence with the other lodges, making his return of the name, quality, and country of every new candidate; that they would obey the superiors of the Order, succor their brethren, and procure advancement for them; in short, they were to be ready to facrifice their lives and fortunes for the Order.

Several of these young Anicists, which of all the different associations was supposed to be the most innocent, resuled to give the list of the brethren, lest they might be inculpated.—
They however, declared that the Order comprehended many men of quality and of high honor, magistrates and persons in of-

While the young Emperor was thus endeavoring to counteract the plots of the Sect, it was conspiring in the very heart of the Austrian states to overturn the government. By the death of the Chevalier de Born the Sect had lost at Vienna one of its chief adepts; this gentleman was powerfully rich, yet at his death nothing but immense debts appeared, in consequence of the sums he had spent on the propagandists. Two other adepts, as zealous at the least, and far more enterprizing, had succeeded him. Hebenstreit the Lieutenant de place at Vienna de seasons are the seasons and seasons are the seasons and seasons are the s

fice. (See the Minutes of the Judgment, or the Staats un gelehrte zeitung of Hamburgh, No. 45, 13th of March.

Supposing that the reader may wish to know in what state young men came from these Lodges and Colleges, I will here quote an an example from the notes I have received from Germany. "At the time I am writing this (July 13th 1794) at the Baths, four leagues from Hanover, there resides here a " young man who arrived a few days fince from the university " of Jena, where he was educated. It is the reigning Count " Plattenberg, one of the richest noblemen of Germany, aged " 24, of Catholic parents, and a nephew of Prince Kaunitz, "the minister. In consequence of the principles imbibed by this young Count at the university of Jena, he dresses in the " complete style of a democrat, and affects the uncouthness of "their manners. He would have his servant fit next to him " at the table d'hote but it was not permitted. This young " Egalité goes about finging the Cu-ira and Marfeilleis Hymn, with other youths whom he gathers together. Don't let " this be taken in the light of an anecdote only relating to a "thoughtless individual. His soly is the reigning folly of slu-dents in all the universities of Germany; and this solly is the " produce of those doctrines taught by the professors, while go-

The fame notes (and they are written by a Protestant) represent the university of Halle in Saxony, where the greater part of the King of Prussia's subjects go to finish their educations, as in a state similar to that of Jena. In April 1794 the chiefs of the commission of religion of Berlin, M. M. Hermes and Hilmer, went, by order of the King of Pruffia, to visit the Lutheran college at Halle, and they disapproved of many things that were going on. The students received them with the cry of Pereant (let them perish), and obliged them to feek their fafety in flight. Their ministers of religion are exposed to similar infults. Dogs are fet at them when preaching, and indecencies take place in the churches that would not be fuffered in the streets. " The Illuminees themselves publish these abomina-"tions, that their pupils the Amicists may be induced to act " in a fimilar manner." Such is the education of youth where the Sect predominates.

capuchin of Croatia, whom Joseph II. had imprudently taken from the cloifters, and had given him a living in Hungary, in recompence for the dispositions he had shown to second the Emperor in his pretended reforms in the church. A number of other adepts had joined these two conspirators, among whom we may distinguish the Captain Billeck, mathematical professor at the Academy of Neustadt, the Lieutenant Riedel, the professor of philosophy Branstäter, the stupid, but rich merchant, Hackel, and sinally Wolstein, one of those adepts whom the Sect had contrived to send on a revolutionary mission throughout Europe at the Emperor's expense, under pretence of acquiring knowledge in the veterinary art, of which he

has fince been created professor.

The reader may judge of the number and importance of the conspirators by the plan that was agreed upon in 1795. Thro' their influence at court, they found means of forming a garrison in Vienna of substantial and honest citizens little accustomed to bear arms. They had selected them from this class, and had got an order to compel them into this fort of duty, under pretence of the imminent danger of the State. Always pretending that they had the orders of the Emperor, they treated these newraifed corps with unheard of feverity, in hopes of indispoling them against the court by the time that their revolutionary plots should be ready for execution. The populace was in their hands, and daily became more attached to their cause, in consequence of their being excluded from the new-raifed corps, and by making them partake of the large fums distributed among a banditti who were to be put in possession of the arsenal on the day of insurrection. On that day the infurrection was to be general, during which Hebenstreit, followed by a banditti, was to fecure the person of the Emperor; other detachments of the banditti were to take possession of the arfenal, and post themselves on the ramparts. The person of the Emperor being in their hands, the conspirators were to oblige him to fign the Code of the Rights of Man; that is to fay, certain edicts ready prepared, by which the rights of all nobility and great proprietors were to be annulled; all were to be declared equal and free; and the fovereignty of the people proclaimed. These edicts were to be sent into the Provinces in the name of the Emperor, just as if he had enjoyed his liberty. Every outward appearance of respect for his person was to be preserved; in short, he was to have been treated just as the gaoler La Fayette had treated the unfortunate Lewis XVI. It is not known. whether the Aqua Tophana was to be administered in such a dose as to kill, or to stupify; it even appears, that the young prince was to be kept as a hostage; but in all cases, he was only to be reftored to his freedom after the people had been well accustomed to the new reign of Equality and Liberty, and had acquired possession of the estates of the Nobility in fuch a manner that all restitution of property, or revival of the ancient constitution, would be rendered impossible. All the preparatory steps had been taken; the Catechisms of the Rights of Man, and the most incendiary performances, had been profusely dispersed in the villages and cottages. Female adepts in the style of the adepts Necker and Stael made their appearance. The Countess of Marchowich distinguished herself by the zeal the showed in distributing the new Catechism. The fatal day was drawing near, when a most fingular circumstance led to the discovery of the whole plot.

While the ex-capuchin Mehalovich was out one day, a domestic playing with one of his fellow-fervants, took into his head to put on the capuchin habit which his master had preferved among his cloaths, when all on a fudden Mehalovich knocked at the house-door. The servant, who did not understand the nature of the habit, could not get it off again, so fent his comrade to open the door, and hid himself under the bed. Mehalovich came in with Hebenstreit and Hackel; they thought themselves fecure; the fervant overheard their whole conversation; it related entirely to the conspiracy that was to break out in three days. Hebenstreit renewed the conspirator's oath, on his fword. Mehalovich took five hundred thousand florins, which were hidden in a harpfichord, and gave them to him for the execution of the plan; and no fooner did they leave the room, than the fervant got from under the bed, and discovered the whole plot to the Ministers of the

State.

The councils were immediately called in confequence of so important a discovery, and the chief conspirators were arrested on the day preceding the intended explosion.—Hebenstreit was hanged at Vienna; Mehalovich, with seven Hungarian gentlemen, his accomplices were behead-

ed at Presburg; and many others were condemned to ex-

ile, or to perpetual imprisonment.

The King of Prussia had similar conspiracies to guard In Prussia. against at Berlin, The papers of Leveller-Leuchsering, which had been feized, had already warned William III, of the conspiracy that was brewing in the Lodges; but in the mouth of November, 1792, a new plot was contriving. The fignal agreed upon for the general insurrec, tion was, the fetting fire to two houses in different quarters of the town. On the day appointed the two houses were really fet on fire. The brethren expected that the troops in garrifon would be immediately fent, as was customary, to extinguish the flames and keep order. While absent from their posts the rebels were to seize on them, and let their banditti loose. Happily the Governor General Möllendorff had been informed of the plot. He commanded the troops to remain at their posts; the conspirators, finding their plans had been discovered, did not dare to show themselves. The incendiaries were arrested,

the plot failed, and William III. preferred his Crown. Having acquired certain knowledge of the views of the conspirators, and of their connection with the French Jacobins, this Prince, as every reader would suppose, ought to have shewn more constancy in the cause of Royalty against Jacobinism. Court jealousies, and differing interests, that perpetually keep the cabinets of Vienna and Berlin at variance, may have led him to agree to a pacification with the fworn enemies of every power; but, on the other hand, it is difficult to account for the great fway which those very men must have had in his decisions, whose disorganizing principles he fo much detefted. The reader has feen the adepts of the modern Spartacus concealing themselves in the Lodges of Masonry; he has observed Philo-Knigge promising discoveries that would give the Sect fovereign fway over credulous minds. Unfortunately for Frederic William III. he had become a member of one of those Lodges which the Illuminees, under the cloak of Rosicrucians, had converted into one of their theatres of imposture; and the following is an account given me by a learned Protestant Minister, who had had frequent conversations with his Prussian Majesty on the subject of Freemasonry. He informs me, that to divest his Majesty of any respect he might have for the Scripture, these Roficrucians fucceeded in making him believe that the Bible

and Gospel of the Christians were deficient; that a far superior doctrine was to be found in the sacred books of Enoch and of Seth, supposed to be lost, but which they pretended to have exclusively in their possession. Had it been possible to undeceive the king, the demonstrations adduced by our learned correspondent must have done so fince he invited his Majesty to read those pretended books of Enoch and Seth, or those apocryphal rhapsodies which these impostors offered to him as so precious, so secret, and so rare, but which had long since been printed in Fabricius's Collection. His Majesty seemed to be convinced of the imposture of these empirical mystifiers; but curiosity is weak, and the Rosicrucians regain their ascendency under the pretence of apparitions. So notorious was the credulity of the Prussian Monarch on this score, that in 1792, at the fair of Leipfic, were fold waiftcoats called the Beriin Jesus waistcoats (Berlinische Jesus westen), in memory of the brethren having on a fudden announced the apparition of Christ; and the King asking how he was dressed, they answered, in a searlet waistcoat, with black facings, and golden treffes. If I am to credit what I have learnt through the fame channel, William III. deferved to be imposed upon in so humiliating a manner; for the great influence these impostors had acquired over his mind, not only proceeding from their magic arts, but from their flattering his passions and propensity for the fair sex. They carried their impudence so far, as to tell him, that Christ had granted him permission to have twelve wives at once.

The most famous of his mistresses was a Madame de-Reiz, afterwards created Countess of Lichtenau. Hadthe matters that appeared on her trial been made public, fome light might have been thrown on her supposed understanding with the French Jacobins, from whom she isfaid to have received rich prefents, and with Bischofswerder, who is now occupied, as we are told, in very different projects. We might then have learned how to reconcile that real hatred which William had conceived for the Jacobins, and the personal courage he has shown in combating them, with the peace he made precifely at the time when his armies could most efficaciously have co-operated for their destruction. But his successor has thought proper to commit to the flames the minutes of this trial, faying, that he would not read them, left perfons, who might still be useful to him, should be implicated in these in-

trigues. Some princes might have thought it prudent to read them, that they might learn who were the persons that could still do them much mischief. Without pretend-. ing to comment on the destroying of this monument of hiltory, we are happy to fay that William IV. has inherited from his predecessor all his hatred for the Sect, without any of his weaknesses. The Freemasons of Berlin went so far as to ask to have their Lodges confirmed by letters patent; but the King dismissed them, saying, that in showing such a marked favor to them, he would be wanting in his duty to his other subjects, and that they would find protection as long as they did not trouble the public peace. The Masons, we may be sure, in return, promised to be most faithful subjects to his Majesty. They made fimilar promises during the reign of the late king; yet I have feen very honest Masons in London who were much alarmed at the language they heard in the Prussian Lodges, and that but a short time before the death of William III. By their account the language of the Masons was as frantic to the full as that of the Paris Jacobins: " When shall we be delivered from the tyrant? "When shall we follow the example of our brethren at " Paris? Is it not high time for us to show ourselves wor-"thy of Equality, and Liberty, and true Masons?" Such. expressions, with many others far more offensive to the dignity and person of the king, were not in the mouths of some few brethren only; but whole Lodges were seized with the phrenzy, which raged most violently among the adepts who were connected with the French. Nor is it a trivial circumstance, or to be overlooked, that has taken place in the Lodge of Berlin calling itself The Royal York.—Public fame has informed the world, that this Lodge has established within itself a Directory, a Senate of Ancients, and a Senate of Youngers, modelled on the actual Government of France. How far this revolution in the Lodge is to contribute towards, or denote the impatience with which the members thirst after the univerfal revolution which the Pentarques are endeavoring to operate, I shall not pretend to ascertain; but this much I. can politively affert, that the auxiliaries of the Paris brotherhood are not confined to the Lodges. They have their brethren, sent from Paris, in the Prussian armies. On the one hand, these soldiers are paid by his Prussian Majesty to maintain his throne; on the other, they are paid by the

Pentarques to corrupt the Pruffian regiments, and teach them to revolt against the throne. The generosity of the Jacobins is so great, that the wives of these disguised apostles are pensioned in France. Every one knows, that the arch-conspirator Syeyes is gone to Berlin in a diplomatic character. Should his mission be ever accomplished, then will the historian have to explain conquests similar to those of Italy. Germany would certainly have long since fallen a prey to Illuminism had the plots formed met with success.

Tired of such partial treasons, that only threw a single town or a province into the hands of the enemy, the fenate of the adepts, at that time holding its fittings at Vienna, had, as early as 1793, either digested a plan themfelves, or received one, in thirty articles, that was to revolutionize the whole empire at the same instant.—Letters, post-paid as far as Ægra, were already dispatched for Gotha, Weimar, Dresdan, and a hundred such towns, fixing the day of general infurrection for the first of November, inviting brethren and citizens to arm on that great day, though it were only with knives; to affemble in the squares of the towns, or in the fields without; to form into centuries, and to elect chiefs; to feize on the public revenue, on the arfenals, on the powder magazines, and on the members of government. In compliance with the same plan, a National Assembly was to rear its head in some town of the empire on the same day, and the brethren in insurrection were to send their deputies to it. These letters were fent during the month of October; and happily for the state, a sufficient quantity of them were seized to counteract the effects of the conspiracy. The Sect confoled itself in the idea that ten years would not elapse, as Mauvillon had declared, before all Germany would be revolutionized. The adepts, indeed, are so very numerous, that it is almost incredible that the revolution has not. already taken place; and the only way of accounting for it, is by confidering the inert disposition of the people, who cannot be eafily thrown into that strong effervescence necessary for an explosion.

The letters from that country complain bitterly of the progress of Illuminism. To give my reader the means of judging how it comes to pass, that princes, who are the best acquainted with the views of the Sect, continue to tolerate them, I will transcribe the following passages from

the memorials which I have received from Germany, and which have been confirmed by several well-informed perfons: "One of the Sovereigns of Germany, who has the "most wit, the Duke of Brunswick, has suffered, under the auspices of Gampe, Mauvillon, and Trapp, three famous Illuminees, both his capital and his states to be come the public school of irreligion and Jacobinism.—
"This might lead us to believe, that the prince was himfelf tainted with those principles, but it would be callumny to suppose it, for he only tolerates these rascals that he may not fall a victim to their plots. Supposing I was to fend them away, said he, they would only go elsewhere and calumniate me. A league ought to be entered into by the German princes, to suffer them in no part of the empire."

Meanwhile, till such a league is agreed upon, there are other governments, in that country, that permit the last mysteries of Illuminism to be taught publicly. "At Jena, "in Saxony, for example, a professor is permitted to teach publicly, that governments are contrary to the laws of "reason and of humanity; and, consequently, that, in "twenty, fifty, or a hundred years time, not a govern-

" ment will exist."*

To go still farther; few of the German princes will permit writers to combat either the Sect or its doctrines. A fociety of men of unblemished principles, (if we may judge by their publication, the Eudemonia, right genius) had confecrated their labors in that journal to the unmasking of the intrigues, cunning, and principles, of the Illuminees. Not a fingle prince encourages this publication; several have proscribed it in their state, while the most jacobinical publications are allowed a free circulation. The Eudemonia has just been forbidden in the Austrian States, under the specious pretext, that its object and views are good, but that it makes principles known that are not sufficiently resuted. As a proof, however, that they were much better refuted than the Illuminees could wish, we need only observe, that the Gazette Litteraire of Gotha, the leading paper of the Sect, announced the prohibition before it was even known at Vienna.—The reader will be less surprized at the artfulness of the pretext, when he learns, that two of the censors, who are to

^{*} Memoirs on Jacobinism in Germany. Anno 1794.

pronounce on the literary productions, are the well-known Illuminees Sonnenfels and Retzer, who, had it been for a journal of another stamp, would have reclaimed the li-

berty of the press in its favor.

We must now turn our attention to a new species of Jacobins who are making an amazing progress in Germany. These are the disciples of a Doctor KANT, who, rifing from darkness, and from the chaos of his Categories, proceeds to reveal the mysteries of his Cosmopolitism. According to this system,—I. It is melancholy to be obliged to feek, in the hopes of another world, for the end and destiny of the human species .- II. It is not of man, conducted by reason, as it is of brutes led by instinct. The former has each for his end the developement of all his faculties; while, in the latter, the end is accomplished in each individual brute. Among men, on the contrary, the end is for the species, and not for the individual; for the life of man is too short to attain the perfection and the complete developement of his faculties. In the class of man, all the individuals pass and perish; the species alone survives, and is alone immortal.—III. With respect to man again, the end of the species cannot be accomplished; that is to fay, his faculties can only be entirely developed in the most perfect state of society.—IV. That perfect state of society would be a general confederacy of the inhabitants of the earth, so united together, that disfentions, jealoufies, ambition, or wars, would never be heard of. -V. Thousands and thousands of years may elapse before this happy period of perpetual peace may come; but, " whatever may be the idea conceived of the " free exercise of our will, it is nevertheless certain, that " the apparent result of that volition, the actions of man, " are, as well as all the other facts of nature, determined " by general laws."—This nature proceeds with a flow but certain step toward its object. Vices, virtues, sciences, the diffentions of mankind, are in her hands, but the fure and infallible means by which she leads the human species from generation to generation to the most perfect state of civilization.—Sooner or later the epoch of the general confederation, of univerfal peace, must come; nevertheless, even at that period, the human species will have proceeded but half way towards its perfection.*-- I know

^{*} Plan of a General Hiftory in a Cosmopolitical View, by Kant. See The Spectateur du Nord, April 1798.

not whether this doctrineer Kant will inform us in what the other half of the way toward perfection confifts; but, in the meantime, his disciples who are daily increasing, tell us, " that Europe must necessarily dissolve itself into " as many republics as there are now monarchies; and "then only will the human species show itself in all its " strength and grandeur; then people incapable of go-" verning will no longer be feen at the head of nations; " they will then rife to that high state of perfection at " present attained by the French nation, where birth is " nothing, but genius and talents every thing."* Other adepts, however, perfectly understand what is alluded to by the other half way toward perfection; and these acknowledge man only to be in a state of perfection when he recognizes no other master but himself, no other law but his reason. In short, it is man according to the professor of Jena, it is the Magnus of Weishaupt or of Babœuf.+

Notwithstanding the different methods of proceeding, it is easy to see that the system of Kant, at present Professor at Konig sherg, ultimately leads to the same end as that of Weishaupt, heretofore Prosessor at Ingolstadt.—The same hatred for revelation is to be found in both, as well as the same spirit of impiety, which cannot brook the idea of a world to come, where all delusion must cease in the presence of the Creator, and where the end of man and of the human species will be proclaimed at the tri-

* Memoirs of the State of Jacobinism in Germany.

[†] I was not put to the trouble of reading Doctor Kant's works in German. Mr. Nitsch has published a fort of analysis of them in English. Those who might tremble at the idea of bewildering themselves in his chaos of Categories may read the account given them in the British Critic, August 1796; and the reader may easily judge of the absurdity of the arguments which the Prussian Doctor heaps up against the very possibility of revelation. A Doctor Willich has lately shown himself a rival of Nitsch in proclaiming the glorious feats of this professor of darkness. I have perused the analysis that Dr. Willich has given us, and the praises bestowed on the project of a perpetual peace. I cou'd not understand why he would only give the title of the work that relates chiefly to that point, I mean of that very treatife whence Doctor Kant's principles on Cosmopolitisin have been extracted. Was the disciple asraid that it would have exposed the dostrines of his mafter too much, and opened the eyes of the English reader on this plan of perpetual peace, and on the drift of his whole system of Cosmopolitism?

bunal of a remunerating and avenging God. Kant and Weishaupt, with similar pretensions to superior genius, are equally baffled in their attempts, falling into the most voluntarily absurd propositions, that leave the present generation no other confolation in its afflictions, than the empty dream of the imaginary happiness of those future Cosmopolites, who, in thousands and thousands of years, are, as we are told, to inhabit this earth. In both we may observe that same hypocrify pretending to great sensibility and virtue; pretending not to know, that every individual who shall be persuaded that he is not born for any fixed or personal end, will soon shape his conduct according to his views or to his pleafures, and will little regard the future Cosmopolites, their universal peace, or the happiness that is to be spread over the earth twenty or thirty ages after his death. The same inept fatalism is taught by them both, wishing to represent nature as acting exactly as it pleases, in spite of our volition, and prevailing over our paffions by its general laws; and nevertheless represent mankind as flow in feconding the grand object of Nature, just as we were free to accelerate or to retard its views by our actions. The only difference that can be perceived between these two prototypes of German Iacobinism, is, that the one at Konigsberg envelopes his views in a pacific cant; while the other, in his mysteries, animates and infuriates his Epopts, teaching that the day is not far distant when the adepts are to resort to force, in order to crush and stifle every thing that should dare to refift them. But notwithstanding the pacific cant of the former, his doctrines also make his hearers thirst after that great day when the children of Equality and Liberty are to reign. His colleagues in the univerlities do not teach his principles with his coolness; the disciples become violent; the Jacobins finile; and as the fystem spreads, the offspring of both these teachers unite and form alliances in their tenebrous abodes. Under pretence of this perpetual peace that is to be enjoyed by future generations, they have begun by declaring a war of cannibals against the whole universe; nor is there to be found scarcely one of their offspring, that is not ready to betray his country, his laws, and his fellow-citizens, to erect that Cosmopolitan Empire announced by the Professor Kant, or to enthrone the Man-king of the modern Spartacus.

Such is the state of the Sect in Germany: It sways the

Clubs, the Lodges, the Literary Societies, the Dicasteres, or Offices of Government, and even Princes. It appears under variegated forms and names; but, however these may differ, it perpetually keeps that unhappy country in a state of criss. Every throne is undermined by a volcano that menaces explosion whenever a favorable moment shall offer.

Why will not truth permit me to declare, that the conspiring Sect has respected that nation which, content with England, the wisdom, and living happy under the shield of its laws, must naturally have been adverse to, and constant in repelling the diforganizing plots and baneful mysteries of Illuminism? But have we not seen that Minister of Petkam, RONTGEN, sent to London under the protection of a great Prince? Nor is he the only apostle of Weishaupt that has croffed the feas in hopes of illuminizing England. The very name of Xaverius Zwack in these Memoirs recalled to the minds of many persons the stay which that famous adept of Illuminism made during a whole year at Oxford, just after his flight from Bavaria. The exactness of his description, taken from the Original Writings, left not the least shadow of doubt as to the person of the Cato of Illuminism. This has made people understand the real motives that induced this adept to make that famous town his habitation, though he pretended to have been attracted thither by the fame of its science. Neither the place nor the times, however, were propitious to his mission, nor to principles that entailed upon him the just contempt of the doctors. Mr. Hornsby, who had entrusted him with some discoveries in astronomy, will now understand how this adept could barefacedly publish them in Germany as the offspring of his own genius. This will also explain why the Cato of Illuminism, who was despised at the university, and nearly expelled, never returned, though he only pretended a short absence to the Continent. Other apostles have fucceeded him in his mission; and, in gratitude for the afylum which this nation has granted us, I must declare, that the missionaries of Weishaupt have not been foiled in all their attempts.

When Mr. Robifon published his affertion that certain Masonic Lodges had been tainted by the illuminizing brotherhood, patriotism naturally exclaimed that it was impossible. Men who have instituted themselves into a fort of tribunal of public opinion called upon this respec-

table writer to produce his proofs. I know not what the answer of Mr. Robison was; all I know is, that he might have replied, "When persons who are entitled to question me shall do so, I will answer."—To those who may wish to question me, I will say, that there are circumstances which may forbid me to answer; it is sufficient that those who watch for the safety of the nation should be informed of them, that they may take precautions to counteract the Sect; besides, are there not many historical truths, that cannot be proved in a court of justice?

I make these observations with the more assurance, as Government most certainly have the competent proofs in their hands, which their wisdom, nevertheless, has kept fecret .- I make them, because Mr. Robison has spoken with fufficient clearness, in his Appendix, and in his Notes, to show that he was but too well informed when he spoke of the intrusion of Illuminism into certain English and Scotch Lodges, without being obliged to particularize the Lodges. But he certainly acted prudently in not exposing himself to the sate of the celebrated Zimmerman, who, as all the world knows, fell, in fimilar circumstances, a victim to the Illuminee Philo-Knigge; not because he had accused him unjustly, but that legal evidence was wanting to prove that Philo and Knigge were names applicable to the same person; a fact now so clear both by his own works and those of the adepts. They who have thus attempted to brand Mr. Robifon with the name of calumniator, would have done well to reflect on the many means employed by the Sect to influence fuch a judgment; that it is a standing law of the Sect, that where an author of merit cannot be gained over, he is to be discredited by every means possible; and most certainly he has a glorious title to the hatred of the Sect. I willingly confess, that it would have given me great pleasure, had it been consonant with prudence, that Mr. Robison had published all his proofs, as I am persuaded that many of those persons who have been so hasty and intemperate in their judgments, would have voted him thanks for the fervice he has rendered to his country, actuated, as I suppose them to be, with the same zeal for its happiness, but not equally informed as to the dangers with which it is menaced.

Nothwithstanding the variance that is to be found between that respectable author and myself in some articles, sparticularly on the Catholic religion,* and on the Jesuits, whom he might have represented in different colours,

* I do not here pretend to refute the religious prejudices of certain writers against the Catholics: But what has the French Revolution to do with confession, with monastic vows, with indulgencies, or the jurisdiction purely spiritual of the Pope, and articles of such a nature? The proof that these objects were far from contributing to the Revolution is, that the Jacobins spare no pains to dettroy them. - In a book combating the Jacobins, what can induce a writer to vent his spleen against the tenets of a Catholic? I might fay to many writers who have been guilty of this most extraordinary imprudence, Begin, at least, gentlemen, by making yourfelves acquainted with our tenets, and then fee whether we are able to defend them To others I would fay, For God's fake let us expose our belief ourselves, let us say what we do and what we do not believe. The defence you may with the best intentions set up for us, may be more hurtful than beneficial to our caufe. Mr. Robiton, no doubt, thought that he was speaking in favor of the church of France, when he faid, that that church had long fince established its independence of the Court of Rome. If by the Court of Rome he means the temporal dominion of the Pope, the French had no great trouble in establishing such an independence, as it never recognized any such dominion; if he means the purely spiritual jurisdiction of the Pope, neither our Catholic Bishops, Clergy, nor Laity, ever wished to throw it They all continue to believe what they always have believed, that the Pope, as successor of St. Peter, has the jurisdiction as first pastor over the Church of France, as he has over all others. Every one knows, that this jurisdiction of the fovereign Pontiff is held in our faith as an effential point of the hierarchy established by Christ; but every one also knows, that the jurisdiction of the Pope, as well as that of all Bishops, is not of this world; that it does not militate in any way with the duties we own to our fovereigns; that it can never abfolve us from the fidelity and fubntifion which we owe to the laws of the State. I, therefore, here protest against all those who may choose to interpret the esteem I have declared to entertain for Mr. Robifon's work as alluding to those parts of it that are absolutely contrary to my faith. On this occasion also I beg to observe, that in the case of the present Revolution both Protestants and Catholics should unite, and lay aside their prejudices against each other, to combat the impiety of the Jacobins, as their aim is to annihilate the religions of both. Beside, what party has a right to boaft, when the revolution is confidered; Spartacus-Weishaupt and Cato-Zwack were two apostate Catholics-Philo-Knigge and Lucian-Nicolai two apostate Protestants-Thomas Paine an apostate Anglican-France, the Catholic citizens of Paris, the Protestant citizens of Nilmes; in Ireland, large portions of a Catholic populace organized into a revolutionary army under Protestant chiefs.

had he had, as we have, the whole history of their pretended Masonry before him, a mere fiction of the Illuminees to dupe the Masons, and avert the attention of the public from the true conspirators); notwithstanding this variance, I shall never hesitate to acknowledge, that he is entitled to the thanks of his fellow-countrymen for having denounced a conspiracy that threatens this, as much as it does any other nation; I shall always bear willing testimony to the justice of his cause, to the ardor of his zeal, and to the uprightness of his intentions. Meanwhile, till he may judge it proper to publish his proofs on the Illuminism of certain English Masonic Lodges, I shall mention a sew circumstances that have come to my knowledge.

To my certain knowledge, there are two men in England who have been tampered with by the Apostles of Illuminism. One of these, who belongs to the Navy, still preserves that honest indignation which must naturally arise in an upright heart at steing itself so atrociously duped by an Insinuator, who, under pretence of initiating him into the secrets of Masonry, was plunging him head foremost into Illuminism. The other, a man of great merit, who might have known more had he not discovered his real sentiments; but his letters bear testimony of

the following particulars:

Of those books which show the multitude of Illuminized Lodges, there is one bearing the title of *Paragrasin*; and it is often put into the hands of certain candidates by the Instinuators. In this production we may see the travelling adept Zimmerman boassing of having illuminized Lodges in England, just as he had done in Italy and Hungary. In some of these Lodges the tenets of Illuminism were well received; but of five that have come to my correspondent's knowledge, two soon abandoned the myste-

In Germany, the Illuminees take their origin in a Catholic University, and all the Lutheran Universities are full of Illuminizing Professors. Such considerations as these should certainly put an end to reproach on either side. I must confess, that the Lutherans and Calvinists with whom I correspond in Germany are much more candid; they spare neither side, and are the first to point out those of their own persuasion who are tainted with Illuminism. They behold the Jacobins as enemies to every religion; and when Jacobinism is in question, they wisely confess the necessity of uniting all parties to crush the hydra.

ries of the modern Spartacus, the other three are not

known to have rejected them.

Another apostle soon succeeded to Zimmerman; this was a Doctor Ibiken, an affumed name, perhaps, as it was customary with the travelling adepts to change their names according to circumstances. Whatever may have been the case, this Ibiken, an emissary of the Ecclectic Lodges of Illuminism, began by uniting with some Quakers. He was afterwards received into certain Lodges, and introduced foine of the preparatory degrees. He even fucceeded in completely illuminizing some of the duped brethren. He also boasted of his successes in Ireland and England. He would foretel to his English pupils, that a great revolution was about to be operated in the pitiful and miserable Masonry of their country. Those to whom this language was perfectly unintelligible at the time, have told me, that they have perfectly understood his meaning fince they have perused my publication. They have lost fight of the Doctor, which was the natural confequence of his being admonished to depart with his mysteries by those who watch over the public safety.

Another emission after appeared, and coming from America under the name of Reginhard, declared himfelf an Alsacian, and formerly an Almoner in the French navy. He expected to be well received by certain English Lodges in correspondence with those he had just left at Boston, and which, according to his account, had made a surprizing progress since they had fraternized with the brethren that had gone from France to America.—This Reginhard did not appear so zealous as the other apostles; he even signified his disgust with a mission that so little became his station of life. It was through him more particularly that my correspondent became acquainted with the existence of Illuminism on the banks of the

I hames.

This is certainly enough to prove, that the Illuminization of England was not neglected by the confpiring brethren. I will say more, that notwithstanding the honorable exception I have made in savor of the English Lodges, I am no longer surprized to hear of Illuminish being well received by certain Lodges. And here I think it necessary to repeat, that when I made the exception, I only meant to speak of what is called the National Maforry, restricted to the first three Degrees. I should have

been more circumspect in my exception, had I known of a pamphlet, entitled, FREEMASONRY: a Word to the Wise. Here, in vincication of the Grand Lodge of England, I see the most violent complaints preferred against the introduction of a variety of degrees, of which, in a political point of view, it is certainly the duty of a well-ordered government to repress the vice and immorality; the impiety of the Rosicrucians is particularly complained of (page 9); and I think that in the course of these moirs I have pretty clearly proved, that from the profound Rosicrucian to the mysteries of Weishaupt there

is but a short step.

There is also extant another work, printed fifty years ago, On the Origin and Dostrine of Freemasons. This work would have been of the greatest use to me had it fallen into my hands a little fooner. Let me no longer be accused of having been the first to reveal, that an impious and diforganizing Equality and Liberty were the grand fecret of the Occult Lodges. The author of this work was as positive in this affertion as myself, and at that time clearly demonstrated it, by following, step by step, the Scotch degrees of Masonry as they existed in those days. Time may have changed certain forms; but all the numerous degrees styled philosophical have not been able to add an iota to the fystems at that time followed in the Lodges of the Scotch Architects. That species of Masons is as bad as the Illuminees. It can fearcely be conceived with what art they proceed. As they are still extant in Great Britain, it is not too late to point the attention of the ruling powers toward them. Let us proceed at once to their last mysteries.

"When a candidate presents himself to be received a Scotch Architett, the tyler asks him, whether he has a vocation for Liberty, Equality, Obedience, Courage, and Constancy." When the candidate has answered Yes, he is introduced into the interior of the Lodge. Here it is no longer the representation of the Temple of Solomon, but of five animals, the Fox, the Monkey, the Lion, the Pelican, and the Dove. The Signs, and the word Adonai, being given to the candidate, the orator begins an enigmatical discourse, of which the following is a part: "Crastiness, Dissimulation, Courage, Love, Sweetness; "Cunning, imitation, fury, piety, tranquillity; mischief, mimickry, cruelty, goodness, and friendship, are all one

"and the same thing, and are generated in the same thing. "They seduce, inspire joy, give rise to forrow, procure advantage and serene days. They are five in number, and still they are but one. Soon—soon—soon—by him that was, is now, and ever shall be, &c. &c."

"The remainder of the discourse (says my author) is in the same strain. However obscure these things may appear, they are nevertheless clear as day, if attention be paid to the figures that denote the character of Free-masons. The crastiness of the Fox denotes the art with which the Order hides its object. The imitation of the Monkey typises that suppleness of mind, that address with which the Masons can accommodate themselves to the various talents and tastes of the candidates. The Lion denotes the strength and courage of those who compose the society. The Pelican is the emblem of the tenderness that reigns among the brethren. The peaceable demeanor of the Dove is representative of the peace of the golden age, or of those serves days that Freemasons promise to the universe."

The author from whom we made these extracts lived for a long time with Masons of this species. He was often present at their Lodges and councils: He attended at their deliberations when contriving the means of accomplishing their plans. He then continues to speak of the initiation of a Scotch candidate: "There is no rule which " ordains, that the object of the Society should be made known to him in clear terms; but only in terms that " would be infufficient to make him wholly understand " the morality and polity that are univerfally received.— "On the night of his reception they fimply tell him, that " Equality and Liberty among the brethen is the fole ob-" ject of the Society. But should the new Architect show " figns of a perfect preparedness for the ultimate mystery " of the Society, he is then let into the secret, or rather " informed of the grand object of the Society, which is to " reduce ALL MEN to a reciprocal Equality, and to " reinstate mankind in its natural LIBERTY. In short, " after a few days meeting, they openly declare, that the " expression of establishing Equality among men, and of " reinstating mankind in their natural liberty, indistinct-" ly comprehends all persons of whatever quality or sta"tion they may be, without excepting magistrates, great, or small."*

The ceremonies and catechism of this degree perfectly coincide with these explanations. In short, every thing so clearly demonstrates Equality and Liberty to be the ultimate object of their mysteries, that the author attributes the origin, or, at least, the restoration of Masonry to Cromwell and his Independents. The author would have fimply attributed the restoration to him, had he been acquainted with the manuscript of Oxford. Inferences of the utmost importance may be drawn from this work, both as to the history of Freemasonry and the interests of Governments. It is easily seen at present, that the disorganizing mysteries of the occult Lodges are at least anterior to the reign of the French Sophisters. These may have new-modelled them after their fashion, and multiplied and varied the degrees; but their principles had been received in the Lodges long before Voltaire wrote, -The Knight Kadosch was already extant in the Scotch Architest. When the latter is asked in his catechism, what he is called, he answers cunning and simple; the Kadosch may answer bold and impatient. The difference lies in the character, and not in the systems. This degree of Scotch Architect also explains whence the pre-eminence of the Scotch Lodges arises, and why the Lodges of other countries are fo defirous of corresponding with the mother Lodge called the Lodge Heredom of Kilwinning, in Scotland. It is there that the famous Architects of Equality and Liberty are supposed to be the guardians of the last mysteries. It was with this Lodge also, that a number of French Lodges at Marfeilles, Avignon, Lyons, Rouen, &c. &c. would be affiliated, notwithstanding the influence of the Grand Orient of Paris.+

* Of the Origin of the Free-masons, degree of Architect.

[†] I have in my possession, the original of the patents empowering a Brother mason to erect Lodges under the direction of that of Rouen. A Provincial holds his residence at this latter place, and is entrusted with the power of judging the lawsuits or differtions that may arise within his province; but when any thing of great consequence has happened, it is referred to the Lodge of Heredom for judgment. Had Joseph II. seen this, he might have called it an imperium in imperio, or an empire throughout All empires. The reader will remark, that the bre-

In short, the discovery of this degree of Grand Architest is of importance to Governments in general, and particularly to that of England; for it shows the dangers to which a state is exposed where, in the midst of those brethren who dedicate themselves to an innocent Equality, exist a number sufficient to transmit the Grand Mysteries of the Sect.

In spite of all the secrecy observed by this species of adept, who is there that can view their very existence in any other light than as a perpetual conspiracy against the state? How then can we be surprised if the Illuminees found persons in these countries willing to fraternize with them, and to combine their plots with those of the misfionaries? However pure the generality of the English Lodges may be, is not this enough to show that the most disastrous plots may suddenly burst from the Lodges; and that the presence of virtuous men may only serve as a cloak to the defigns of the wicked?-Do not let me be told, that the Good counteract the evil intentions of the Wicked; for the latter can find means of meeting unknown to the former, though the same Lodge may be an afylum for them both. There are Lodges now extant, that (to use the expression of a brother who frequented them a few months fince) would not admit a fingle Aristocrat.-My reader must understand such language?-There are Lodges the entries to which are perfect labyrinths. The adepts do not go out by the same houses as they entered; and, the more completely to baffle the vigilance of the constituted authorities, they have changed their dreffes.

But let us for an inftant suppose, that the Sect could make no impression on the English Lodges, we know that Chauvelin and Vandernoot, on quitting London, left their emissaries behind: public danger is best probed by private facts; and the reader will not be surprised when he sees me descend to the following particulars relative to the emissaries of Jacobinism in England.

Having been honored with the acquaintance of Mr.

Tt

thren fay, Heredom (Harodim), is a Hebrew word fignifying chiefs or governors. It is also to be remembered, that there is another degree of Grand Architest entirely different from that which I have just described. The multiplicity of these degrees only serve the better to hide their object.

Burke, I introduced to him a gentleman who wished to consult him with respect to a letter written to Manuel, who at that time governed the Commune of Paris, in conjunction with Tallien, the fanguinary butcher of the bloody September. This was in the first year of my emigration. The letter had been written for a French nobleman. who, wishing to return to Paris, thought it might be advantageous to get a letter of recommendation to Manuel from a Jacobin then resident in London. This nobleman's wire suspected some treachery, and opened the letter. The epiftle really began with a fort of recommendation, but ended with faying, "this nobleman is, after all, a rank aristocrat, who ought to be got rid of by the pikes or the guillotine, that he may not return any more to London." In the body of the letter an account was given to Manuel of the state of the brethren in London. Among other things it stated, that five hundred persons were prefent at their last meeting; that they were ardent in the cause; that their numbers daily increased, and that every thing denoted the best dispositions for hossling the revolutionary standard. This letter was immediately laid before the ministry.

Notwithstanding every method was adopted that wisdom could suggest, the partizans of the Sect increased, instead of diminishing; and, in a short time, there were at least sisten bundred conspirators in London, worthy of being marshalled by fourdan Coup-tête. There were at the same time in London two men who had been educated in all the arts of the police of Paris, and they were ordered to enquire into the state of the foreigners, and to distinguish the real emigrants from the new comers. It was soon discovered, that a banditti of all nations, criminals from the Bicetre, from the gallies, and who had escaped the gallows; the chosen bands in short, of Necker, Orleans, and Mirabeau, had been sent into England by their successors of the great club, to effect a similar revolution. It was in consequence of this that the Alien Bill

But the Sect is relentless; it roars at the very idea of the obstacles it has met with in England. At London, at Edinburgh, at Dublin, it has its national brethren, its confpiring and *Corresponding Societies*. In London we see the duped brethren of the highest aristocracy proclaiming the sovereignty of the people at their revels; while, in the

was enacted.

hidden retreat of their fecret focieties, other brethren are plotting how to put the fortunes of the ariftocratic dupes, of the banker, and of the merchant, in requisition for the use of that fovereign people; in those same recesses, under pretence of Reform, do they wish to erect on the ruins of the British constitution, the reveries of a Paine, a Syeyes, or of the Pentarques; they wish to plant that tree of Equality and Liberty whose nourishment is gore and pillage, whose fruit is murder, misery, and exile. Others are training their deluded followers to affaffination, and are forging pikes.—Yes, the scourge has been wasted across the ocean with all its plots; the adepts have not forgotten the land of their ancestors, the Puritans, Anabaptists, and Independents. They have discovered their progenitors in those same dens to which Cromwell had confined them, after having, through their means, dethroned and murdered his king, diffolved the parliament, and feduced the nation to his yoke. The brethren of Avignon recognized the Illuminees of Swedenbourg as their parent Sect; neither were they unmindful of the embaffy fent them by the Lodge of Hampstead. Under the auspices of De Mainauduc, they have feen their disciples thirsting after that celestial Jerusalem, that purifying fire (for these are the expressions I have heard them make use of) that was to kindle into a general conflagration throughout the earth by means of the French revolution—and thus was Jacobin Equality and Liberty to be univerfally triumphant even in the streets of London.

But what a concatenation of conspiracies will the historian find when he shall turn to the archives of those societies styling themselves of Constitutional Information or Corresponding. Here, however, Justice and the Senate have interposed; they have torn away the mask, and behold the brethren of Edinburgh bound in the same plots and machinations as those of Dublin, of London, of Sheffield, of Manchester, of Stockport, of Leicester, and of many other towns, all uniting their wishes, invitations, and addresses to the Jacobin Legislators.* The Mother

^{*} I have annexed a more extensive application of these Memoirs to Ireland and Great-Britain at the end of this fourth Volume. Let me on this occasion beg and befeach every Magistrate and every Clergyman, whose province it is more particularly to instruct and guide the people at large, and for whom this work is more particularly adapted, to read once more and

Society at once demonstrates all the arts of the Secret Committees of the Grand Orient under Philip of Orleans; the deep cunning of the Bavarian Areopage under Weishaupt; and the profligate means of seduction of Holbach's Club under D'Alembert. All these they combine in hopes of hurrying away a generous nation into the fink of impiety, and thence to rebellion; they combine, in hopes of uniting the councils and the efforts of the dispersed brethren in the cause of revolution. Subscriptions are raised in Great Britain and Ireland, as they were in France, to print Paine's Code of Rebellion, and circulate it from the town to the village, and even in the very cottage.*-Others of the brethren are distributing, at their own expense, all the poisons of infidelity, nor do they blush to go and ask subscriptions from house to house for the reprinting of the most prosligate and impious productions of Voltaire, Diderot, Boulanger, La Metherie, and of other Deifts or Atheists of the age, and this under the specious pretence of enlightening ignorance, and how? by putting all the blasphemies of the Sophisters into the hands of the people.

The brethren of Edinburgh, like those of Berlin, werenot to be contented with the mere arts of feduction. One might be led to think that the adepts Watt and Downie. had received their instructions from the Prussian Areogage. Notwithstanding the immense distance that divides Edinburgh from Berlin, they adopted precifely the fame plan to draw off the attention of the troops by means of the burning of some house, and while the foldiery should be occupied with extinguishing the fire to fall on them, and in the midst of this popular commotion to proclaim the Jacobin Code.—In London have we not feen regicides? At Paris, Lewis XVI. captive in his capital, was dragged to the guillotine. At Ublingen, Lewis XVIII. when a fugitive, was wounded in the head by a ball. London, was George III. in the midst of the acclamations of his fubjects, aimed at by the regicide crew; and if Heaven averted the ball, is the Sect less treacherous or

with attention the Reports of the English House of Commons made in 1794. After having perused these Memoirs, they will view them in a very different light from what they formerly did. Trans.

* Thousands of that abominable pamphlet were fent out to the British establishments in the East-Indies. Trans. less abominable, because it did not succeed in its foul attempt? At length, disdaining obscure crimes, and aiming at the annihilation of the Throne, of the Parliament, and of the whole British Constitution, they attempt to seduce the legions of the empire from their allegiance by means of the most inflammatory hand-bills; they would perfuade gallant troops to shake off discipline and butcher their officers, as had been done in France. Emissaries found their way into the fleets; and the failors were for, a time deluded by the fophisms of those seducers, who wished to pervert the bold opponents of the Jacobins on the ocean, into the treacherous abettors of those same Jacobins that dare not face an honest tar. In Ireland, they, affume another form; independence in church and state is held out to a deluded people by the emissaries of those who have obliterated every worship and every law in France, in Corfica, in Belgium, in Savoy, in Holland, in Italy, to subject the miserable inhabitants of those once flourishing countries to the tyranny of the Pentarques. In that unfortunate country all the arts of feduction have been played off that Illuminism could invent, and its perjuries have raged to a frightful excess. There did the legious of the Sect, conceiving themselves powerful in their numbers, fally forth from their lurking places. It was no longer a partial treason to be punished; the force of armies was necessary to crush whole legions of rebels who were daily expecting fuccour from a foreign foe.

But, Praise be to God on high, who, in his mercy, has counteracted the malice of fuch plots, of fuch feditions: Praise be to the all-powerful God, who has preserved this state from the machinations of its enemies!-May the Historian, after having traced the origin, the code, the reunion, the attempts, and the successes of such numerous conspiring Sects, against God and his Son, against thrones and kings, against society and its laws, repose himself, and complacently view the happiness of these Isles, when he comes to treat of the land that has proved an afylum to fo many unfortunate victims! May he triumphantly fay, " There it was that the furges of infurrection were dashed back upon itself, the attempts of Jacobinism were as vain as the efforts of its fleets."-Happy shall we be, if, by entering into this disquisition on the fury of Jacobinisin, we shall have contributed to awaken the attention of nations to the true causes of all their misfortunes and revolutionary disafters!—Thrice happy shall we be, if we shall have succeeded in guarding this nation against the dangers with which it is threatened; a nation to which the world looks up for its safety; a nation which, in its beneficence, is become our adoptive country. May it ever behold us offering up our prayers to heaven for the preservation of its king, and for its prosperity, with all that affection and zeal that nature inspires for one's native soil!

To prefume that we have fulfilled our task in such a manner as not to stand in need of the indulgence of our readers, would be impertinent. We ingenuously confess the inferiority of our talents, and the many imperfections, we are conscious must exist in Memoirs of such high importance to the public cause. But with confidence we assert, that we have never swerved from truth. It has been our constant and only guide in pointing out the causes of the revolution, it shall continue to be so in treating of such means, and drawing such conclusions as must necessarily follow from the facts demonstrated in the course of these Memoirs.

CONCLUSION.

HAT a painful and difgusting course have I at length terminated!-Wandering through those fubterraneous haunts where, in the shades of darkness, conspirators were plotting against all religion and society, I have frequently shuddered with horror, and felt my courage finking! Fired with indignation at the fight of such iniquity, fuch a concatenation of crimes still contriving, how often have I faid to myfelf, Leave this abyss of wickedness—Ay the abodes of these vile and monstrous conspirators; it may be better even to fall their victim than to fully one's mind with the recollection of fuch villany, treason, and impiety, or to be the accuser to posterity of the age in which we live.—But have I not cotemporaries to be faved?—There still exist nations that have not bent beneath the Jacobin yoke; my fellow-countrymen may, perhaps, be induced to shake off that yoke, when they are made acquainted with the unparalleled plots and artifices contrived for their seduction. And ought not posterity to be informed to what an extent this disastrous Sect raged in our days, that it may guard against a renewal of fimilar horrors? Such thoughts inspired me with courage; they have carried me through this difgusting task; they were my support when overpowered with the odious fight of legions of conspirators conjuring up every hellish art to heap misery on the inhabitants of the earth: moreover the most covincing proofs have never been wanting.

But can it be possible that my endeavors should prove fruitles? if so, alas! let these pages be rent asunder; commit to the slames these Memoirs which bear testimony of such a multitude of hideous plots that threatened society. Kings, Pontiss, Magistrates, Princes, and Citizens of every class, if it be true, that I have attempted in vain to dissipate the satal illusion; if it be true, that the pestiserous blast of Jacobinism has deadened your senses, and plunged your souls into lethargy; if it be true, that the torpor of indolence has rendered you callous to your own dangers, as well as those that threaten your children, your

country, your religion, and your laws; if you are incapable of the least effort, of the smallest facrifice for your own fafety and for that of the public; if the world be peopled only by dastards, who are ready to submit their necks to the Jacobin yoke, let them be carried into bondage, let them be flaves to Jacobins and to their principles; may their fortunes fall a prey to brigands; may their temples, thrones, governments, palaces, and habitations, fall beneath the blows of the relentless Sect! When you tear these pages, banish from your mind all presage of disasters; pass your days in joy, festivity and merriment, till the knell of revolution shall found and startle ye from your The Jacobins will take upon themselves the care of hastening the fatal hour. To announce it beforehand to fuch torpid fouls would be to anticipate their fufferings; no, fleep the fleep of death; may your ears be deaf to the found of those chains that are forging for you; approach not where truth may undeceive you; no, follow in the retinue of some false prophet that may beguile you.

But should there be found men whose manly courage would be fired with zeal for the public cause at the very recital of fuch monstrous combinations against church and state; for them I write; it is on them that I call when I fay, that notwithstanding all the artifices of the various Sects, and the tremendous power which Jacobinism has already acquired, Europe is not yet subjected to them. It is yet possible to crush that Sect which has fworn to crush your God, plunder your country, and annihilate fociety. Your country and yourfelves may still be faved. But in the war that the Sect is waging against you, as well as in all other wars, the first requisite for working your safety is the perfect conviction of your danger, and an accurate knowledge of the enemy, of his plans, and of his means. It was not unintentionally that I heaped proof upon proof to demonstrate that Jacobinish was a coalition of the Sophisters of Impiety swearing to crush the God of the Gospel; of the Sophisters of Rebellion swearing to overturn the thrones of kings; and of the Sophisters of Anarchy conspiring not only against the altar and throne, but swearing to annihilate all laws, property, and fociety. I was certain that my readers would neglect all means of felfpreservation so long as they were not convinced of their danger. Should the proofs that I have adduced still leave them in doubt as to the reality of the plots of the Sect, I shall have lost my labor; I can but weep over their blindness; they will have already fallen into that state of apathy into which the Sect wishes to plunge them. The less credit my readers shall give to the reality of these plots, the more certain will the conspirators be of success. If then I farther insist, let my instances meet with a candid reception; for, reader, it is your safety and that of the

public weal that actuates me.

Let us then suppose, for example, that a person comes to warn you, that you are furrounded by men who, under the cloak of friendship, are only waiting for a favorable moment to execute an old plan which they have contrived of robbing you of your money and property, of firing your habitation, nay farther, perhaps, of butchering your wife, your children, your relations; supposing that the intelligence you have received of fuch a plot were supported but by a thousandth part of the proofs that I have adduced of the plots contriving against your country, and against every state without exception, would you waste that time in idle declamations and superfluous doubts on your dangers, which your perfidious friends were husband; ing for your ruin? or would you expect to fee persons befeeching you to watch for your own preservation? Well, I now wish to convince ye, whether princes, nobles, rich, poor, burgeffes, merchants, citizens, in fine, of every class, that all these conspiracies of the sophisticated, masonic, or illuminizing adepts, are conspiracies against your persons, against your property, (whether hereditary or mercantile,) against your families, your wives and chil-Are you wild enough to believe, that while your country is delivered over to the revolutionary conflagration, an exception will be made in your favor, because you inhabit fuch or fuch a place, counting-house, or cot? In the universal pillage of the state, shall your property be more facred than that of your neighbor, and escape the rapacity of the brigands, or the requifition of their Pentarques? The characteristic of a revolution made by sectaries is, not that the danger is diminished by its univerfality, but that terror, indigence, and flavery, ruth down like a torrent, swallowing and beating down without distinction every thing that is to be found on its passage.

In the whole progress of the Sect, wherever it has acquired sovereignty, in France, in Holland, in Brabant, in Savoy, in Switzerland, in Italy, search for a single man

of property that has preferved it entire; a poor parent that has not had to fear for the requisition of his children, or his own labor; a single family that has not to weep for the loss or ruin of some one of its branches; a single citizen that can lay himself down to rest with the prospect of being able to say, when he awakes, that his property, his liberty, his life, is any better guaranteed to him, than was that of the unfortunate victims whom he had seen during the day plundered of their property, dragged in chains, or falling under the insatiable guillotine.—No, they are not to be found. Cease then, sluggard, to flatter thyself. The danger is imminent, it is terrible, it stares ye all in the

face without exception.

Yet fink not under the pressure of terror; that would be cowardice indeed; for, though fo positive as to the certainty of your danger, I may boldly fay, Will it only, and your falvation is certain. I appeal to the Jacobins themfelves; for how often have they repeated, that " it is not possible to triumph over a nation that is determined to defend itself." Will as they do and you will have little to fear from them. The true Jacobin is not to be discourcouraged by opposition. The mysteries infuse into the adepts a uniform, constant, and relentless determination to attain the grand object in spite of every obstacle; that oath, that irrevocable oath of overturning the whole universe, and subjecting it to their systems, is the true principle whence originate their refources; this fires the zeal of the adepts, and induces them to make fuch numerous facrifices; it inspires its warriors with enthusiasm; it creates rage and fury in the heart of its brigands. It is this principle which constitutes the Sect; in that its force refides; it is the director and mover of its adepts, whether in arms, in the clubs, in the lodges, or deliberating in the fenate.—But what inferences may not nations draw from this very principle as to the nature of their plots? Does it not entitle us to fay, that the whole of the French revolution is nothing more than the offspring of that oath, of that premeditated determination of overturning the altar, the throne, and fociety, which the Sect has infused into its adepts? It triumphs because it knows how to will; hence it is evident, that to render their efforts abortive we need only resolutely to will the salvation of the altar, of the throne, and of fociety, and they are faved. Let it not be faid, that the Jacobins alone can be fleady in their cause

and predetermined on their object. To know the evils with which the revolution threatens you, and to determine boldly and resolutely to counteract them, does not certainly dispense us from the obligation of applying to the means, and of making the necessary efforts and sacrifices to deliver us from the scourge; yet do not let it be tho't that it is idle in me to infift on that boldness, fincerity, and determination. The French revolution is in its nature fimilar to our passions and vices: it is generally known, that misfortunes are the natural consequences of indulging them; and one would willingly avoid fuch confequences: but a faint-hearted refistance is made; our pasfrom and our vices foon triumph, and man is hurried away

by them.

But should I, on the contrary, have succeeded in inspire ing you with the courage necessary to make you act with refolution; if you need but to know the true means of counteracting the Sect to adopt a firm refiftance; then I may boldly fay, the Sect is crushed, the disasters of the revolution shall disappear.—But the reader, whose humanity might be alarmed at my faving the Sect is crushed, should remember that when I said the Sett must be crushed or fociety overthrown, I took care immediately to add, "Let it however be remembered; that to crush a Sect is " not to imitate the fury of its apostles, intoxicated with its " fanguinary rage and propense to enthuliastic murder.-"The Sect is monstrous, but all its disciples are not mon-" sters; -yes, strike the Jacobin, but spare the Man; the " Sect is a fect of opinion; and its destruction will-be "doubly complete on the day when it shall be deferted "by its disciples, to return to the true principles of rea-" fon and focial order." It is to reclaim the unfortunate victims of Jacobinism from their errors, and to restore them to fociety, not to butcher them, that I have been fo long examining and tracing all the tortuous windings of the Sect; and I am overjoyed to fee that fuch weapons for felf-preservation are the natural result of these Memoirs. How different are these arms from those with which the Sect has provided its disciples.

The Jacobins have seduced nations by means of a subterraneous warfare of illution, error, and darkness .- Let the honest men oppose them with wisdom, truth, and light.

See Preliminar y Discoourse, Vol. I. P. xiii.

The Jacobins are waging against Princes and Governments a war of hatred of the laws and of social order—a war of rage and destruction; let a war of society, humanity, and self-preservation be waged against them.

The Jacobins are waging a war of impiety and corruption against the alters and religion of every nation; let morality, virtue, and repentance be opposed to them.

I explain:—when I speak of a subterraneous warfare of illusion, error, and darkness waged by the Sect, I allude to the productions of its sophisters, to the artifices of its emissaries, and to the mysteries of its clubs, lodges, and fecret focieties. It would be useless to contest the point; for we have incontrovertibly demonstrated, that those have been the preparatory means for all its revolutionary triumphs. It is by fuch means that Jacobinism has infinuated itself under the specious forms of a disorganizing Equality and Liberty, or of a chimerical Sovereignty of the People, which has ever been the cant of those factious tribunes, who, by flattering their pride, fought to enflave that same people. It is by retailing all the sophisticated doctrines of the Rights of Man to the multitude, by violent declamations against the existing laws, by captious and fallacious descriptions of a supposed happiness which they are preparing for us, by urging nations on to vertain essays at least; by such means do the emissaries of Jacobinisin seduce nations, and imperiously sway that public opinion which will fooner level your ramparts than all the artillery that they can bring against them. From such incontestable facts I conclude, that if it be your inten ion to guard against the misfortunes which have befallen France, you must begin by disarming the Sect of all its means of illusion. Snatch from the hands of the people all those incendiary productions; but when I say people; I mean from every class of fociety; for I know none that are proof against illusion; more particularly would I say, from that class which has been supposed to have been most abundant in learning, that class of literary sophisters, such as our Voltaires, D'Alemberts, Rousseaus, Didero's, our academicians, and our doctrineers of the reading focieties; for this is the class of all others that has shown us the example of the powerful illusion of sophistry. It was from this class that the revolutionary ministers Necker and Turgot started up; from this class arose those grand revolutionary agents, the Mirabeaux, Syeyes, Laclos, Con-

dorcets; those revolutionary trumps, the Brissots, Champforts, Garats, Merciers, Pastorets, Gudins, La Metheries, Lalandes, Cheniers; those revolutionary butchers, the Carras, Frerons, Marats; I will also say of that class of advocates so verbose and fertile in delirium; for from among them sprung the Targets, Camus, Treillards, Barreres, and all the tyrants of the revolution; the Reveillère-Lepaux, Reubels, Merlins, and Robespierres. What have all these men proved, whether-taken from the academies or from the bar?-that if they were the persons whose talents enabled them to represent all this sophistry of impiety, of fedition, and rebellion, in the most feducing colours, they were also the persons that were most easily imbued with and drank most deeply of the poison;they were at once the most readily tainted and the most eager to taint others.—No; I can make no exception of classes; none are entitled to an exception when I exclaim to Magistrates and Sovereigns-Will you save the people from the difasters of the French Revolution?—then fnatch from their hands those incendiary productionsthose libels of impiety and sedition. Let that man be punished as a traitor, who writes and circulates such writings, conscious of the injury he is doing to society; let him meet with the fate of a madman, if he thinks he can feduce, and stop the consequences of seduction.

But I hear clamours on all fides arifing in the literary world, of intolerance, of tyranny, of cramping genius!-I forefaw that I should have to treat with men lukewarm in the cause, saying they were determined, nevertheless unwilling; faying they detested the revolution, but timorous when it is to be crushed in the germ. But you, at least, who profess to enlighten nations by your writings, to point out maxims to Princes for the happiness of their people, you who demonstrate the goodness of your intentions by the purity of your principles, by your zeal in defence of the laws, by the wildom of your writings, is it from you, I ask, that such cries arise?—No, no: shackles thrown on the venemous writer circulating his poifons, will never give concern to the honest writer; against laws prohibiting poignards none will rebel but the affasfin. Let us no longer be led away by the stale cries of Liberty of the Press, Liberty of Genius; such cries in the mouths of the Jacobins will be but a shallow cover to their designs; - see what the Sect does itself, lest any writ-

er should open the eyes of the people by the exposition of real truth; wherever the adepts have acquired dominion, ask what is to be understood by liberty of thinking, of speaking, of writing. They destroy not only the author, but feller, and even buyer of every book that combats their fyttems. The printing presses of Crapard, the publications of La Harpe, or the discourse of Camille du Jourdan, are so many conspiracies punished by the Pentarques, with exile to Cayenne. It is high time for nations to open their eyes, and dispel the illusion of all this pretended oppression of thought and genius. If Magistrates are the dupes of fuch outcries, the people are the victims, and nations must be preserved from the illusion that they may be faved from the revolution. It is the act of a father and not of a tyrant, that takes from the hands of his children fuch instruments as may prove fatal to them.

Let the sophister talk of useful discussions. Go to antiquity, and question the Roman senate why it drove from the soil of the republic that swarm of Sophists* just arrived from the Grecian shores, so expert in the quibbling arts; and the senate will answer, that they do not enter into discussions to know whether the plague is useful, that they hasten to separate from their sellow countrymen whoever has been tainted with it, and to destroy whatever may propagate it. Guard the people, therefore, against such sides are such as the selection of their discourses; but fear still more the possions of their impi-

ous and feditious productions.

Your laws pronounce death against a traitor, though he betrayed his conspiracy but by a single word; and a conspiring sophister may commune and habitually converse with all your subjects by means of his writings! he is in the midst of your families; he instills his principles into your children; his arguments become more and

^{*} The word fophister has been made use of throughout this work, to distinguish the modern rebels from the Greek Philosophers of the school of Sophists. Johnson, in his dictionary, defines Sophister as a disputant fallaciously subtle; an artful but insidious logician; such is the species of men that have been described in this work, who, contains of their own fallacy, but assing the part of Satan to pervert mankind, should never be consounded with those men of antiquity whose systems of disputation may have been fallacious, but whose intentions were upright, and who did not combat every facred or social principle in hopes of subverting society. Trans.

more cogent; he dwells on them; they are presented under all the dazzling colors that a perfidious genius could invent after a long study how to seduce your offspring, lead them astray, or stir them up to revolt against you! The treason spoken by the Jacobin, and for which he has been punished, may have made but a slight impression on his heaters; but this labored and studied concatenation of sophisms will make a deep impression. Your laws must be inefficient indeed if the revolutionary writer is not stamped as the most baneful of conspirators; and, Magistrate? whoever you are, you must be most unmindful of your duty, if you allow his writings to circulate freely

through town and country.

Are you still a stranger to the immense power that fuch productions has given to the Sect? The revolution has not been ungrateful, and its gratitude points out its progenitors. Follow the Jacobin to the pantheon; fce to whom he has decreed honors, to whom he does homage; ask him how Voltaire or Jean Jaques can have deterved such tribute, such honors. He will tell you, that those men are no more, but that their spirit has survived them in their writings, and more powerfully combat for the cause of Jacobinism than all their armed legions .--Here they prepare the minds and hearts of the people for our principles; there they gain over the public opinion to our cause; and when once that has declared for us, we may boldly proceed to certain triumph. Should fuch honors dazzle any writer for an instant, let him stop and behold the shades of the victims facrificed to the revolution flitting round the monuments erected to these revolutionary deities; fee them ghaftly and enraged, passing from the urn that contains the ashes of Voltaire to that of Rouffeau; hear them exclaim in bitter reproaches,-"Be fatiated with the fumes of Jacobin incense! It is not on Jacobins that we call down vengeance from heaven, for you were our real murderers!, You are now the object of their adoration; but you were our first executioners, you brought our King to the scaffold, you fill continue to be the butchers of our progeny.—O ye Idols of blaspheiny and of anarchy! may their blood, may our blood, may all the blood that shall be spilt by the brigands formed at your schools, fall back upon you!"

Ye whom the God of fociety has endowed with talents which you may turn to the detriment or confervation of fociety, beware that fuch curses do not fall upon. you, flee from any thing that may breed remorfe. Be not dazzled with the jacobinical tribute paid to these sophisters of darkness; they may have succeeded in obscuring the light; it is your duty to rend the cloud afunder, and bear in triumph the fuudamental truths. The God who formed man for fociety did not give him the code of Equality and Liberty, the code of Rebellion and Anarchy. The God who supports society by the wisdom of the laws, never abandoned the making or fanctioning of those laws to the caprice of the multitude, The God who has pointed out the empire and stability of the laws as inherent to that subordination of the citizens to the magistrates, and to their fovereigns, did not create as many magistrates and fovereigns as he did citizens. The God that has bound all classes together by their mutual wants, and who, in confequence of this diversity of wants, has endowed men with a variety of talents for different arts and professions, has not given the same rights to the mechanic or to the shepherd as he has to the prince that is to preside over the state. Restore to these simple and plain truths, all that resplendency which has for a moment been obscured by the sophisters of rebellion; and the dangers of the revolution will foon disappear. Be as earnest in restoring the people to light, as the Jacobins have been in plunging them into darkness. Restore them to their principles pure and untarnished. There is no compounding with error; the Sect cares not by which road illufion may lead you to revolution, provided you do but fall a victim. Some it will attack with anti-religious fophisms, while it tampers with others by means of its antifocial fophistry. To some it will unfold but a part of the confequences to be drawn, point out but one half of the career that is to be run, or, under pretence of reform, propose some few essays or new means to be tried. But far be driven from us these demi-geniuses of demi-revolutions with their long train of demi-consequences? This is the tribe whence the Sect will felect a La Fayette or a Necker, push them forward as long as they can serve the cause, and then abandon fuch non-entities; or those open rebels styling themselves Constitutionalists, or those others called (probably through derifion) Monarchifts. were the beginners of the revolution, and are at this prefent day imbecile enough to testify their surprize at other

rebels having shivered a sceptre which they had begun by disjointing. Writers of this species, so far from enlightening the people, only contribute to lead them into the path of error; and that was the task of the first revolu-

tionary adepts.

In your writings beware of falling into an error fimilar to that of a celebrated author, who thinks he is ferving the cause of monarchy when describing religion as a fruitless ally. How is it possible that he should not better feel the confequences of that farcastic sentence borrowed from Bayle and Rousseau, he who, in the midst of the most pressing and most apposite exhortations to princes to unite and combine against Jacobinism, forgets himself so far as to fay, "In a fimilar crifis, the Romans would have flown "to arms resolved to conquer or die, the primitive Chris-"tians would have fung hymns to Providence and rushed "to martyrdom; their fuccessors neither die nor fight.*" Most undoubtedly, it cannot be the intention of the author to revive that contempt which the Sophisters fo much affect for Religion; but what a false policy to represent that alledged nullity as inherent to Christianity at a time when the courage of nations should be stirred up against the revolutionary tyrants! Happily it is not true, that the primitive Christians would only have sung hymns to Providence and rushed on to martyrdom. The primitive Christians were not ideots; they did not confound the legitimate powers, which they could only oppose by the courage of martyrs, with the usurped power of a tyrant or of barbarians that came to inundate the empire. They could conquer or die under the standard of the Cæsars as manfully as the Romans; nay, they surpassed them in courage and refignation, and their apologists were well grounded when they fet the Sophisters at defiance to point out a fingle coward or traitor among the Christian legions. In our days too, did those heroic Christians of the Vendee content themselves with singing hymns, they whose courage was more terrible to the republicans than all the combined forces of Clairfait or Beaulieu? Where have we feen any of our emigrants that have distinguished themselves by their piety, chanting hymns to Providence during the hour of battle? Whence this triple

X x

^{*} Mercure Britannique, Vol. I. No. IV. P. 292.

infult to the Christian hero, to his religion, and to the very evidence of reason? Whence this affectation of reprefenting the powerful and active incitements of Christianity as useless to governments? Is not the crown of a foldier dying for laws or for his king, which his God commands him to defend, as valuable as your laurelwreath? Tell then the Christian soldier, that the coward and the traitor shall not enter into the kingdom of Heaven, and see whether he will not conquer or die. think that you are ferving the cause of society against Jacobinism by representing Christianity as imbecility. Jacobins would reward such farcastic sentences, because they foresee their consequences. Are our writers then to be always outwitted by theirs; they can combine their efforts against the altar and the throne; and shall we never be able to defend the one without betraying the interests of the other?

What can be the cause of such imprudence, such false lights? Neither do they study sufficiently the Sect nor its artifices. They wish to be blind to its power, and even to its influence. I also am an admirer of the vigor of that fame writer, who feeks to ftir up the courage of nations; but should he mistake the real causes of our misfortunes, what have we not to fear from writers who are endowed neither with his knowledge or his energy? Will not the Sect rejoice to hear him fay, " it is far more to that con-" tinental fatalism than to the Illuminees, that we are to " attribute the lethargy of the higher orders of fociety?" I know not what continental or infular fatalism can fig-God forbid that Princes should for an instant believe in it, for it would only be immerfing them still deeper in their lethargy. No efforts are made against fatality; I know, at least, that the Illuminees would rejoice to see no credit given to their existing influence; for the less they shall be feared in consequence of your writings, fewer will be the precautions taken to guard against them. I am positive, that had you studied one half of the arts employed by the Infinuators to feduce the higher claffes, and even courts themselves, you would be the first to find a very different cause than fatalism for the continental lethargy.*

^{*} It is evident, however, that the author of the British Mercury never wished to favor the Isluminees. He is as indignant

Far be from me the absurd pretention of alone enjoying the means of giving useful counsels. It is, on the contrary, because I wish that the public should be improved by your's, that I am eager to fee you better informed of the real cause of all our misfortunes. I could wish to see a holy league formed of such men of talents as are really actuated with a true zeal against the revolutionary errors. My reader has seen the baneful effects of that coalition of the fophisticated writers of Holbach's Club, of the Sophisters of the Masonic and of the Illuminized Lodges; he has feen the influence of their principles on the public opinion, and of opinion on our misfortunes; why should not virtuous and learned writers then unite in their efforts to bring back the public opinion and the people to the true principles, by laying open all the artifice and cunning that has been employed by the Sect to feduce them.

The Code has been explicit on the means to be employed for the feduction of youth, a time of life most accessible to illusion. Will not virtuous fathers take upon

as we are at the successes of the inept Philosophists of modern republicanism, of that revolutionary warfare waging against property and the laws, of those young Jacobins just coming from the University of Gottinguen. He is indignant at the audacity of the revolutionary letters and of the northern league, that is to fay, of a company of Theologians, Professors, and Philosphers of Holsein, who ask to form a central assembly, having under it subordinate committees to form and direct public education, without being under any control of government, laws or religion (P. 292). He would have spoken just as we have done of the *Illuminees*, had he known these philosophical absurdities and their successes to be the work of the Sect; that the youths come from Gottinguen were just arriving from a haunt of Illuminism; that the northern league is nothing more than a branch of the German Union invented by the Illuminee Bahrdt; that the plan of education originated with the Illuminee Campe, heretofore paftor and preacher to the garrison of Potzdam. called to Brunswick, protected by the first minister, and decorated with the appellation of French Citizen, in recompense for what he has more particularly written on the independency of education .- (See the Universal Revision of every thing relating to Schools, Vol. VI). I shall therefore repeat. Study the Sect, study its code, its history; study its means for seducing the Great; and, so far from despising the influence of the Sect, you will find the cause of that disastrous lethargy which has seized on men whose duty it is to be most active, far better explained than by your Fatalism.

themselves to discard from their children masters of suspicious characters, and books that disseminate these poisons? Will not governments take as much pains to drive the adepts from the pulpit, from the chairs of science and professorships, as we have seen the Sect taking to make itself master of education and to corrupt youth? Unhappy we, should the reader be affrighted at the detail of such precautions, while the Sect attends to each particularity, and we have seen it as eager for the nomination of a country schoolmaster, as for the success of an adept at court, or the nomination of the general who is to com-

mand its legions.

One species of illusion appears to be the favorite engine of Jacobinism, I mean that theory of essays in government, and those demi-reforms. No art has been more powerfully played off on the English nation than this; let the people be put on their guard against this illusion; let them be taught, that France also began by essays and demi-reforms; I need not hint at their consequences. If it be necessary to humble the pride of the Jacobin Sophister, and blight the very idea of that pretended happiness which they attach to their systems, let the people learn that fuch essays have long since been made; that the brigands who appeared under the different denominations of Lollards, Begards, followers of John Wall, of Maillotin, and of Muncer, all promifed the fupreme happiness of Equality and Liberty; that it was perfectly useless to talk to us of the Philosophy of a revolution that was nothing more than the repetition of the errors of certain Sects of which the barbarous and devaftating tenets could only be equalled by the horror and contempt in which they are held by our ancestors. When, under pretence of arguing on certain truths the Jacobin feeks to lead you into discussion, guard against his fophistry, by answering, that no argumentation can be held with Weishaupt or Robespierre; the first will retail all the arguments of former brigands, the latter does what they did; for if our modern Jacobins have invented any thing of their own, it is a little more artifice and an unparalleled ferocity. They are then the more entitled to our contempt and hatred.

If every where encountered by this two-fold sentiment, the Sect will soon lose that power of illusion which has prepared its triumphs, and you will see it shrinking back into its fubterraneous lurking places, the occult Lodges which have fo long fince offered it an afylum. There it will once more attempt to recruit its legions, and contrive plots for the subversion of the altar, of the throne, and of fociety. But here what honest citizen can be blind to his duty? Under whatever name, pretence, or form, the magistracy may have thought proper to tolerate these clubs, subterraneous hiding-places, or Lodges of fecret focieties, what proofs are they waiting for to profcribe them all, now that they have feen legions of conspirators fallying forth from these recesses? You who look upon yourselves as entitled to an honorable exception, why are you feated there still? You are tender of your personal loyalty, of your fidelity to your religion and to your country, how can you make fuch fentiments agree with your predilection for Lodges that you know to have been the asylum of the most conspiring Sects? Do not pretend that it is us, for it is the Jacobins, the most monftrous chiefs of the Jacobins, their correspondence, their speeches, and all the archives of their history, that have unfolded to you the immense support they have derived from your mysteries and from all your secret societies, in the profecution of their conspiracies against fociety in general, against all laws, and against every altar. In vain shall you attempt to hide it; no part of history can be better authenticated; these conspiracies are proved at any rate to have gained admittance into your Lodges, and to have acquired strength and numbers from them. Your particular Lodge may not be one of those with whose honor the Sect has tampered; we are willing to believe it; but what proofs can you adduce? the Sect knows too well how to clothe perjury in the garb of innocence.-We are willing to believe it; and that will be another motive why we fhould conjure you in the name of your country to abandon those Lodges. Your presence is only a cloak for conspirators. The more unblemished may be your character of honor, the more will the conspiring adepts boalt of your name, and of the fraternity and intimacy in which you live with them.—We address our complaints to you yourselves, but own that we have sufficient grounds to address them to the prince or to the fenate; may we not with truth denounce you as demicitizens, fince by your oath the interests of the brotherhood are more dear to you than those of your fellow-sub-

jects? Are we not entitled to ask, whether you are not a secret enemy to every citizen who has the interest of religion and his country at heart, fince you are a member of a fecret fociety, under the cloak of which a multitude of brethren are conspiring against our religion and our laws, and that it is impossible to distinguish the innocent from the guilty? What right would you have to complain if the fenate and your prince were to exclude you from your magistracy, or from every office that requires the whole attention of an impartial citizen, and on whom no fuspicion can alight, as it appears that your affection is at least divided between society in general and your fecret focieties, as that affection, according to your own laws, must be greater for the members of your fecret focieties than for us; fince, in short, it has been demonstrated, that a large portion of the members of fecret focieties are mere conspirators? In vain will you object that you have never witneffed any thing reprehensible in the Lodges. Were you only initiated in the mysteries of the Grand Lodge of London, know, that notwithstanding all the exceptions we have made in its favor, suspicions are even cast upon that Lodge, and a reviewer thinks himself founded in denying the validity of fuch exceptions.* If you are fo careless of your reputation as to remain insensible to such fuspicions, allow me at least to address myself to you in the name of all mankind, whose interests you tell us are so dear to you.

No longer than a century ago the remaining part of Europe was nearly a stranger to your Lodges and their mysteries. You made it the baneful present; the newerected Lodges have filled with Jacobins, and from them the most disastrous scourge that has ever befallen the universe has rushed forth to produce these terrible effects; you imparted to them the mysteries of your Equality and of your Liberty; to combine and prepare them, you introduced them into your tenebrous asylums; to prepare their pupils, you taught them your trials and your oaths; and that they might propagate their conspiracies from pole to pole, you lent them your language, your symbols, your signs, your cypher, your directories, your hierarchy, and all the regulations for your invisible correspondence.

^{*} See the Monthly Review, Appendix to Vol. XXXV.Page 504.

The offspring may have improved on the mysteries of their progenitors; but has not their conduct been such as to make you abjure all connection with them; have not your Lodges been so prophaned as to make you hasten to abandon them; is not the difastrous scourge that has burst from them a sufficient ground for eternally closing their gates? O you, whose fleets, under the protection of heaven, ride triumphant over the main, dispelling the fleets of the Sect? O grant to the universe a victory, perhaps of still greater importance. At the fight of your admirals the Sect disappears; drive then from its recesses that bantling of yours; show that if the abuse of your mysterious associations may in possibility be fatal to the universe, you are willing at least to deprive the vile conspirators of every plea that can tarnith your glory. Show, that if fports, innocent in your hands, could grow into a fcourge in the hands of others, you are not backward in making a facrifice of fuch utility to nations. Your example would be powerful; and it is incumbent on you to pronounce the anathema on fecret focieties; to close the gates of the Lodges, to close them all without exception, nevermore to be opened, whatever may be the nature of their mysteries. None can exist into which the Sect will not attempt to penetrate; none can exist where the magistrate and honest citizen can sit down certain that the Sect has not intruded with its plots and means of feduction. The more zealous you may be for the prefervation of our laws, the less will you be enabled to fecure us against the plots of the Sect; for though it shall ever commune with you it will not lay its views open to you until it has feduced you. Masons of England, what a fatal gift have you made to the world! May the historian who shall write the annals of this age, when fpeaking of the scourge that has rushed forth from the Lodges, conclude by faying, if England made the baneful present to the universe, it was also the first to facrifice its own Lodges for the safety of nations.

Why should not every honest Mason on the Continent address himself in terms similar to those in which we address the English brotherhood? Their presence would no longer be a cloak to the Mysteries of the conspiring Jacobins. Left to themselves, they could no longer plead the innocence of their Mysteries. If the Magistrates treated them with all the severity of the law, he would not

have to fear the protests of honest citizens. Then would every thing denote that the time was come to strike all secret societies with the anathema of the laws; then would all the productions of the Sect be suppressed, or thrown away with indignation by every class of citizens. True principles only would be taught, and these would discard from the minds of the people all those disorganizing errors. The Sect once dislodged from its lurking places, truth and light would dispel that warfare of illusion, error, and darkness, which, waged by the Sophisters of Jacobinism, prepares the way for the triumphant entry of

its destroying brigands.

But that long-expected day, that day of devastation and plunder foretold in the Mysteries, has dawned. In darkness have the adepts multiplied, and the legions of the Sect have fallied forth. They now wage the war of pikes and destruction, they wave the firebrands of revolution, but have not abandoned the warfare of illusion.-Sovereigns and Ministers of Empires! It behaves you to frem the torrent of these men of blood by the marshalled band of heroes whom you command. I do not pretend to step over the threshold of the chamber where our warriors fet in council to deliberate on the means of vanquishing the Sect in the field of battle. But, to ensure the fuccess of your valorous efforts, may we intrude on your wisdom to represent that force should not attract your entire attention? The Jacobin is no common enemy. He wages a war of Sect, of profelytism against you; and Sects are not to be vanquished by the same arms as, warriors waging a glorious war, or brigands rushing forth from their ungrateful shores in quest of pillage and booty. The feat of conflict lies in opinions. The Jacobin has all the enthusiasm of the Sectary, and has also the force of arms; that you may overpower his arms, you mould know the object of his delirium.

I began by declaring, and think I have established the position, that in this warfare of pikes and firebrands the Sect sends forth its legions to shiver the scepter, not to sight the power; it has not promised to its adepts the crowns of Princes, Kings, and Emperors, but has required and bound those adepts by an oath to destroy them all. In the Sovereign it is not the person that they hate; but it is the chief, the Minister of the Social Order. The war it wages against a nation is of a similar complexion;

it is that war of opinion, which hates, not the Englishman, but the laws of the English, which abominates not the German, the Spaniard, or the Italian, but the God, the Altars, the Thrones, the Senates of the German, the Spaniard, or the Italian, in short, of every people. Do not fuffer yourfelf to be missed; the Pentarques will certainly attempt to warp these plans and plots of the Sect, and make them subservient to their own ambition; but have not the mysteries taught us, that the elevation of an Orleans, a Barras, or a Rewbel to the throne, never entered the mind of the adepts when they murdered their lawful Sovereign?——It may support its tyrannic Pentarques in the destruction of kings and governments, but it will crush these tyrants in their turn, when they shall have completed the destruction of society. It is not a new Empire that they are feeking to establish; it is at the annihilation of every Empire, of all order, rank, distinction, property, and focial tie, that they aim. Such is the Ultimate View of its mysteries of Equality and Liberty. Such is that reign of anarchy and absolute independence, proclaimed in the fubterraneous lurking-places, under the appellations of patriarchal reign, of the reign of Reason and of Nature.

Sovereigns, Ministers, You who watch for the safety of the subject! Is it clear to you why we so much insist on this general and predominating hatred as the fole principle and object of this terrible war? Because it immediately points out that it behoves you to combat this relentless foe by an ardor and zeal for the universal maintenance of focial order; because it is now more than ever incumbent on you to cast aside all ideas of personal interest, that might counteract the general effort; because, were it possible that the interests of the Sect could for a moment coincide with yours, it would be only a duty that you would fulfil in suspending those mutual resentments or national jealousies that have but too long nurtured enmities and bloodfhed; because much woe will befal you, if you be imprudent enough to think but for an instant than you can either make the principles or the legions of the Sect the instruments of your vengeance, or of your personal views; for the powers you put in motion shall foon fall back upon you.

I am not one of those who thought that they could trace such a kind of policy in the first motions of the

French revolution, pretending that foreign powers had abetted the Jacobins with a view, if not to crush, at least to weaken the ancient and powerful fabric of the French monarchy. I have probed the strength of the Sect when it rushed from its dens. But let it not be overlooked by history; let the terrible example of that man who was held our as one of the greatest politicians of the age, be ever present to the eyes of sovereigns. The Sect began to demonstrate the first elements of its Code of Equality, Liberty, and Sovereignty of the People; baneful policy. ordered La Fayette, D'Estaing, and Rochambeau, to proceed to the fuccor of a colony afferting its fovereignty against its mother country. I do not pretend to discuss the rights of London or of Philadelphia; but let the minister, the politician Vergennes rise from his grave, he who in America would make, and in Holland abet, revolutions of the people equal and free; let him look to the throne, or feek the fovereign whose interest he thought to serve when using the Sect as an engine of state!! Let the minister of Joseph II. I mean, Mercy D'Argenteau, come forth; let him behold to what an end the fervices of that fovereign populace would lead which he was about to assemble in Brabant, or the services or those pretended friends to the public safety, in other words, of the emissaries of the Sect, already omnipotent in Paris, or of those Jacobins that he would receive and support, that he might oppress through the means of anarchy.* No, the Sect that has fworn to shiver every sceptre will not avenge any quarrel of your's, or prove a support in danger. Banish then every idea of alliance or union with its principles and means! it can never lofe fight of its Ultimate End; and if it should affect to make a common cause with you in the annihilation of the throne that gives you umbrage, it will only be that it may find you standing alone and destitute of allies when it shall turn back upon you.

To renounce such temporary and disastrous services can be no great facrifice. When the common enemy of society rears its head, is it not the duty of the chiefs of society to sorget all private quarrels, and unite in combating so formidable a soc? Every step gained against it,

^{*} See Letters on the Affairs of the Austrian Netherlands, Let. II. P. 31.

will be a step gained for yourself, for your people, and for that portion of fociety over which you prefide. Still farther from your mind be all those ideas of cold economy, calculating the facrifices or efforts you will have to make, or the indemnities you may claim! When the house that joins your palace is in flames, do you think yourfelf fafe because you have not contributed to the conflagration? Or do you enquire what reward is offered for extinguishing the flames? More wildly avaricious, would you think of pillaging that house while the flames were communicating to your own? Save the universe, and you save your own empire. Every throne beat down by the Jacobin, reduces an obstacle that he has to encounter in the attack of yours. Will the arfenals he shall pillage, will the requifitions of men, and legions raifed, in the newly conquered states, ensure the indemnities you ask; or do you expect, by complacency, flattery, and meannefs, to have an exception made in your favor? Can you hope to fee the Pentarques always preferving their neutrality in your regard, because for the moment they are pleased not to demand any farther facrifices from you? Or, when you defert the common cause, will you ground your security on treaties of peace, or even on treaties of alliance offenfive and defensive? O virtue! what defertion of the common cause! O shame! O cowardice! No, the very idea of fuch treaties could never have entered your mind, had you been acquainted with the Sect that proposes them. You have figned them; but you do not enjoy peace, not even a neutrality. You are its flave. You are only the mouth-piece of its imperious dictates, until the Sect shall choose to thrip you of even the semblance of authority. You will tell us, perhaps, that you have been neuter in the contest; that is to fay, you have not dared to attack the Jacobin that only waits to drag you into flavery till he shall have crushed those with whom you should have leagued, and who could have defended you or avenged your death.—You have lived in peace with the common enemy of fociety! You have fworn to abandon fociety to be butchered, thrones to be annihilated and sceptres to be shivered; and this without showing the least refistance. -Have you made treaties of alliance? then you have fworn to support the destroying hordes, and to contribute towards the destruction and devastation of society.

You are fensible as we are of the shame, of the igno-

miny, of such a neutrality, peace, or alliance.—But a superior force commands. . . . Then fay that you are vanquished, that you are a slave to the Sect, and we shall then ask, if on no occasion a valiant death be preferable to flavery? Is that throne faved, around which you still hover, by permission of the Sect, merely as the mouthpiece of its commands? Are your people faved, who are obliged to fully their hands with the crimes inherent to Jacobins? Is that flave free, who, chained to the bench of the gallies, can only handle his oars in the fervice of a pirate? If you still preserve any glimmerings of Liberty, if your strength be not entirely exhausted, rise, Oh! rise once more, and fight the battles of fociety !- Could you still be lead astray by that flitting semblance of authority which the Sect has allowed you, hearken to Jean de Brie, proposing in the name of the Sect, in the midst of its legillators, to raise a legion of twelve hundred affassins, and to fend them, not to kill one king, but to murder every king! Did not those legislators announce to you in terms fufficiently clear the fate which they intended for you and your people, when they declared that they would fraternize with every nation that wished to shake off its laws or rife against its magistrates and sovereign?* Would you wish to perfuade yourself that there exists a single king who is not comprehended within the revolutionary profcription, go and affift at the annual celebration of the festival held by the Sect in honor of the murderers of their king; go and hearken to their constituted authorities, and to the ambassadors whom they fend to the neutral or allied Powers, all folemnly swearing the oath of hatred to royalty. You have feen the adepts teaching in the universities, that but a few more years will elapse before the last mysteries of the Sect shall be accomplished; then neither king nor magistrate shall exist, nor a single nation, country, or fociety governed by laws. And with fuch a prospect before you, do you still hesitate at throwing afide petty jealousies and personal interests? Shall pretensions, mistrusts, and enmities, between king and king, or nation and nation, difunite you, when fociety calls upon you for the defence not only of your own crown but of every crown, not only of your own nation but of every nation wherever laws are recognized?

^{*} Decree of the 9th November, 1792.

It is not yet too late. Nations are still more powerful than the Sect; let then every nation unite; let their kings, their fenates, their people, join in the common cause; let every man living in the state of society consider the warfare waged by the Sect against society and property as aimed at his own person. Shall the heart of the Jacobin alone be inflamed by the fire of enthufiafin? Shall the defolation of your country, the destruction of your altars, of your laws, of your fortunes, the devastation of your towns and mansions, the tearing away of your children, not rouse you from your lethargy? Shall not such fights inspire you with courage, are they not inducements for facrifices as powerful at least as the enthusias n of delirium in the Jacobin? Shall it still continue to be faid, that the Brigands alone know the power and strength of union? Every where they are one; they have but one object in view; they all ferve but one and the same cause; they are brethren wherever they meet, merely because they uhiverfally aim at the destruction of the social order. May chiefs of nations then unite in one common tie of affection; for it is the common interest of all and each of them to preferve that focial order. Such would be my definition of a war of zeal for fociety, a war entirely directed against the Sect, and the only means of depriving it of those resources which it may have but too plentifully drawn from politicians hacknied in wars of vengeance. jealoufy, and ambition, but little accustomed to the idea of fuch facrifices as wars for the general interest of society may require.

When I thus wish to stir up all nations to make but one power, but one nation in the common cause; when I thus wish to see them all actuated by the same zeal and ardor for combating the Sect; the reader may be tempted to ask me, what is become of the war of humanity, of self-preservation, that I wished to see opposed to that warfare of sury, destruction, and of sanguinary rage against society?—Doubtless, it must afflict me thus to sound the general alarm, which calls your embattled legions into the field of Mars; but when we behold those of the Sect nurtured on blood and carnage; when thousands and hundreds of thousands of citizens, whose sluggard tranquillity and aversion to resistance could not save them from falling victims; when women, aged parents, and even children, have been butchered so recently in the mountains

of Switzerland, just as they had been before in the fields of La Vendée, and in divers parts of France; when in every country into which the Sect can penetrate, the inhabitants must either bend the knee to adore the idol, or perish beneath the pikes; who will be the true friend to humanity? Will that man fet himself down for a friend to humanity, and as having preferved fociety, who would let the armies of the Sect successively proceed from Brabant into Holland, from Savoy into Switzerland, from Piedmont into the Milanois; and from thence to Rome, every where overturning focial order, because the Sect every where met but with a feeble and partial refistance? Which then shall be the true friend to humanity, the man who permits the scourge to extend and ravage all Europe, or he who excites you to crush the germ of such horrors? Will the preferver of your life be the man who, fearing to probe your wound, shall let mortification engender in your flesh; or he who, employing the caustic or the blade, thall confume or amputate the decayed part to preferve the body? Had the counsellors of such a cruel humanity foreseen that a Sect, whose empire is terror, whose means are those of brigands and assassins, was not to be overpowered by their perfidious complaifance, what horrors, and what rivers of blood, would have been spared. What numberless citizens has that reign of terror chained to the standards of the Sect, citizens even who abhorred it! And what numbers would have joined your standard, in defiance of the reign of terror, had they feen you waging a war against the Sect, and not a war of ambition. I never affifted at the councils of princes, and am willing to believe that my fellow-countrymen have formed an erroneous judgment, and that the reports of partitioning and of ambitious views may even have originated with the Sect, fince it acquires such empire through its means; that error has recruited the ranks of the Sect with foldiers whose courage and lives would have been at your disposal, had you found means of convincing them that you had fled to arms folely to vindicate the cause of monarchy, of their religion, and of their laws; had they not been led to think, that between two enemies they were obliged to repulse that which was coming, not to defend them, but to profit by their diffensions, and deliver up their country to pillage, or make them share the fate of Venice or Poland!-Deprive the Jacobins of this vain pretext; let every people that groans under the bondage of the Sect learn from your candid declarations, supported by your deeds, that you only come as their faviour and liberator, that your legions have no other object in view than the restoring

of them to the bleffings of focial order.

But whither am I wandering, and what was I about to promife? Shall the fate of my country, the deftiny of empires, folely depend on the strength of armies? There is a war far more terrible than that of brigands, which the Sect wages against us. The amazing progress of impiety, the corruption of morals, and general apostacy of an age styling itself the age of Philosophy; these are the real arms of the Sect, the grand source of all missfortunes. Ye who may be affrighted at these truths because they may affect you more particularly, turn back to the causes of our missfortunes, and you will trace them all to this apos-

tacv.

Infuriate as a demoniac of blasphemy, a disastrous Sophister exclaimed, I will not serve, my Reason shall be free. The God of Revelation may perfecute me, but I will perfecute him; I will raise a school against him, I will furround myfelf with conspiring adepts, I will say to them Crush the Wretch-Crush J- C-. This school was established on the earth; kings and great men applauded the doctrines of this demoniac; they relished them because they flattered and unbridled their passions. This was the first step towards the revolution. Do not come and plague me with idle representations; turn to the archives of the impious man whom thou hast idolized; there are my proofs. Princes, Nobles, Lords or Knights, fuch was the crime, I will not fay of each of you in particular, but fo predominant among you, that I may in some fort call it the crime of your corps. The ministers of that God whom you abandoned admonished you of the scourges with which apostates are threatened, and told you that your example would be fatal to your people as well as to yourselves. Do you remember how their menaces were received? Attend for a moment to the acts of that school which you fet up in opposition to us. Heaven, in its wrath, has permitted the offspring of the fophisters to multiply like unto the locusts. They thought themselves the Gods of Reason; they also raised their voices, declaring that they would not ferve; but, turning their eyes toward you, they added, oppression and tyranny has placed men like unto us upon thrones; chance of birth has made. men Nobles and Grandees who are not fo good as ourfelves. They faid it; and that Liberty which you afferted against your God, when stimulated by your passions, they now affert against you at the instigation of their pride. They conspire against the throne and the nobility that furrounds it. Abandoned to your blindness, you courteoully received this cloud of sophisters, just as you had received their progenitor.—The priests of the living God. came once more and admonished you, that this school of impiety would not only operate the ruin of the church. but sweep away into the common mass of ruin Kings, Princes, Laws, and Magistrates. Reason called as loudly. on you as your priefts; but you had turned away from Revelation, and you refused to hearken to the voice of. reason.

The God whom you daily irritated by your apostacy permitted this cloud of Sophisters to descend into the abyss of the Lodges, and there, under pretence of Masonic pursuits, the occult adepts combined their conspiracies against the altar, the throne, and all distinctions, with those of the pretended fages whose dupes you have been. The adepts now multiplied as fast as the Sophisters .- Under the auspices of another pretended Sage, who could improve on every species of impiety and blasphemy, a new Sect is fostered under the name of Illuminees. These, like the hero of your apostacy, swore to crush Christ, as his offspring fwore to crush you yourselves; and in common with all brigands, fwore to annihilate the empire of the laws.—Such has been the fruit of that Philosophism which you would fo obstinately portray as true wisdom. At length to diffipate the illusion, and to call you back to the faith of his Gospel, far more than to avenge himself, what has your God done? He has filenced his prophets and the doctors of his law; he has faid to them, "Discontinue those lessons with which you combat the delirium of these impious men. They raise their Reason up against me; it is my Son whom they have sworn to crush, They wish to reign alone over that people. They have taken upon themselves the important task of leading them to true happiness; I will let them act; I abandon that people to the wisdom of their new teachers. You, my priests and pontiffs, fly from amidst them, carry away with you the Gospel of my Son. Let their sages beat down his

altars; let them raife trophies in his temples to their heroes who had fworn to crush him; and let that people proceed under the sole direction of the light of their Reason. Begone, retire; together with my Son I abandon both the people and their grandees to their sages; let those sages be their leaders, since they turn their backs

upon me and my Son."

Frenchmen, the God of your forefathers has thus spoken. Oh, how deeply and eafily can he confound the prudence of prudent men and the wisdom of sages! Go; proceed through that vast empire which he has abandoned to your pretended Philosophy. His priests have abandoned it; his altars are beaten down; his gospel is no longer to be found. Now calculate the crimes and difasters!! Go and wander among those ruins, behold those mazes and shapeless heaps of rubbish. Ask of the people, what is become of those millions of citizens that formerly thronged in their towns and fields; inquire what inundation of Vandals has devastated their land. What has been the fate of that town, that proudly towered in magnificent palaces, or those other towns, the modern rivals of ancient Tyre? By what means have those riches dwindled into nothing that were annually brought from the shores of the east, or the Isles of the west. Those notes of mirth, those rural fongs, why have they given place to groans and complaints? Why is that brow, formerly the feat of content now knitted and downcast with terror; and why those fighs, that even the fear of being heard cannot suppress! All you inhabitants of France, who were formerly to happy under the laws of your forefathers, but at present victims to all the horrors of the revolution, have you not among ye its Philosophers, the wisdom of its Deists, of its Atheists, and of its Philanthropists? And you in particular, the disciples, and for a long time the zealous protectors of all these revolutionary fages, how comes it to pass that you are now dispersed on the face of all Europe, poor and deferted? Is not that Philosophy which you so much idolized now triumphant in the very centre of its empire?

Ah, how bitter would be such language in the mouth of a God but too well revenged! Unhappy victims of your confidence in these sales ages! You now conceive how terrible it is to be abandoned to the empire of impiety! Confess at last, that your credulity, your confi-

dence in these heroes of Sophistry has been disastrous indeed! They promised you a revolution of wisdom, of light, of virtue; and they have cursed you with a revolution of delirium, extravagance and wickedness. They promised you a revolution of happiness, Equality, Liberty, of the golden age; and they have brought down upon you the most frightful revolution that a God, justly irritated by the pride and wickedness of men, has ever poured down upon the earth. Such is the end of all that impiety which it has pleased you to style Philosophy.

Never let any person pretend to dispute the prime cause of all our missortunes. Voltaire and Rousseau are the heroes of your revolution, as they were of your Philotophism. It is now time to diffipate the illusion, if you with to see the scourge cease, and preserve yourself from a fimilar danger in future. You must work a revolution that will be the death-blow to that philosophism of impiety, if you wish to appease the God who has only permitted this scourge to befal man to avenge his Son. It is not by perfifting in the outrage, by leaving your hearts a prey to the prime cause of all our misfortunes, that you will find the termination of them. The great crime of the Jacobin is his impiety; his great strength rests in yours. The powers of hell will fecond him when he combats against Christ; and will heaven, think ye, declare for you, so long as your morals and your faith shall declare you an enemy to the Son of God? By your impiety you become the brother of the Jacobin. You are a Tacobin of the revolution against the altar; and it is not by perfifting in this hatred against the altar, that you will appeafe the God who avenges the altar by the revolution annihilating our thrones and our laws.

Such is the last and most important lesson that we are to derive from those scourges that have befallen us in the same gradation as the sophisters of impiety, the sophisters of rebellion, the sophisters of anarchy conspired.—O that I may have succeeded, when terminating these Memoirs, in engraving it deeply on the minds of my readers! May it more particularly contribute to pave the way for the restoration of religion, of the laws, and of happiness in my country!—May the researches that I have made to discover the causes of the revolution, be serviceable to nations that may still preserve themselves, or rid themselves of such disasters!—Then will that God who has supported me in my pursuit, have blessed my labors with an ample recompence.

NOTE

For the End of Volume IV. of the Memoirs illustrating the History of Jacobinism.

N publishing the Translation of the First Volume of these Memoirs, I declared that I considered myself as only fulfilling a duty in laying open so excellent a work to those of my countrymen who were not sufficiently versed in the French language to read the original. The object of the Author throughout has been to shew the universal havock and desolation with which these depredatory sects have threatened all Europe; Mine has been to excite the vigilant attention of my countrymen, less they fall into the snares that are laid to entrap them. This will, I hope, be thought a sufficient reason for the following more circumstantial application to Ireland and Great Britain of the dreadful plots that have been detailed in these Memoirs.

IRELAND.

Ireland, ever fince the year 1782, had presented a perpetual scene of different associations for different objects. The Volunteers had given rise to much debate; the Roman Catholics had been actively employed in petitioning the legislature for the redress of certain grievances under which they labored; and their prayer was at length part-

ly acceeded to.

The first appearance, however, of the affociation to which we now allude was in June, 1791. The proposals for it are couched in the style and exact terms of the Hierophants of Illuminism. They recommend the formation of an affociation, or, as it is styled, "a beneficent confipiracy" to serve the people; assuming "the secrecy and somewhat of the ceremonial attached to Freemanismus." Secrecy is declared to be necessary to make the bond of union more cohesive, and the spirit of unimore ardent; to envelope the plan with ambiguity; to facilitate its own agency; to confound and terrify

"its enemies by their ignorance of the defign, extent, and direction," &c. Its Ceremonial is also Masonic, in order to create enthusiasm. "Let every member wear (day and night) an amulet round his neck, containing the great principle which unites the brotherhood, in letters of gold, on a ribbon, striped with all the original colours, and inclosed in a sheath of white silk, to represent the pure union of the mingled rays, and the abolition of all superficial distinctions, all colours, and shades of difference, for the sake of one illustrious End. Let this amulet of union, saith, and honor, pendent from the neck, and be bound about the body next to the skin, and close to the heart."—Masonic Secrecy, Equality, and Union, cannot possibly be better described.

Its members are to be chosen from among men in the prime of life, without distinction of religion; true philanthropists, who are not bound down to obedience to that "wizard word EMPIRE, nor to the sovereign y of two founding syllables;" from among men, in short, "who know liberty, who wish to have it, and who are determined to live and die free-men, (vivre libre ou mourir.')

This aflociation (at first called the Irish Brotherhood, and afterwards the United Irishmen) "will have, it is "faid, an eye provident and prospective, a reach and am-"plitude of conception commensurate to the progressive disflusion of knowledge;—it will make the light of phi-"lanthropy converge." Its END is declared to be "The rights of men in Ireland; the greatest happiness of the greatest number in this Island; the inherent and inde-"feasible claims of every free nation:" For, "the rights of man are the rights of God; and to vindicate the one is to maintain the other. We must be free, in order to "ferve him whose service is perfect freedom."

The Hierophant next proceeds to state, that "to form "a summary of the national will and pleasure in points "most interesting to national happiness, and then to put "this doctrine as speedily as may be into practice, will be "the purpose of this Central Society, or Lodge, from "which other lodges in the different towns will radiate." The distinctions of rank, of property, and of religious persuasions, are to be abolished; but whether any thing short of "great convulsion" can effectually and speedily procure the resorm proposed, is to be, with many other principles of sedition, the subject of suture discussion by the association.

The whole body was to meet four times a year, and the (regulating) committee once a month. These meetings were to be "convivial; conversational, not a debat" ing society; and consideratial, the heart open and the door "locked." Their external business to consist, "1st, in "publications to propagate their principles and effectuate their ends. All papers for this purpose are to be fanctioned by the committee.—2dly, Communication with the different towns to be assistantly kept up, and every exertion used to accomplish a National Convention.—3dly, Communication with similar societies as broad, as the JACOBIN CLUB at Paris, the Revolution "Society IN ENGLAND, the Committee of Resorm IN "SCOTLAND."

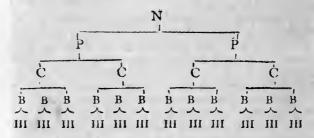
Eulogies were to be pronounced (as in the Minerval. Schools) " on fuch men as shall have deserved well of their "country until death, whose works should live in a li-" brary to be formed by the fociety and dedicated to libe: -"ty." The aristocracy (poor dupes) were to be made their "instruments." - (Irish Report, Appendix, No. IV.) -Such was the plan on which this affociation was to be formed, and it was recommended to the people of Belfalt by a Mr. Tone. On the 9th of November, 1791, the day on which the affociation was instituted at Dublin, a fimilar invitation was published by it, and was figned Napper Tandy. Thus do we find that Liberty, Equality, Secrecy, Union, and the Rights of Man, were the real objects of this affociation. It is true that Parliamentary Reform and Catholic Emancipation were held out as their only objects; but it has fince appeared upon oath, that these were only pretexts, and that "the people in Leinster, " Munster, and Connaught did not care the value of a pen, " or the drop of ink it contained, for Pariiamentary Re-" form, or Catholic Emancipation." --- (Appendix, No. XXXI.

Their Forms and Regulations were also Masonic.—Members were honorary or ordinary, and admitted between two sponsors, who vouched for the characters and principles of the candidates. The fign and word were adopted. Funds were produced by admission sees, loans, and voluntary contributions of the "Aristocrats." Taxes also of one penny per month were levied on the individuals of the association, and were generally transmitted through regular gradations to the High Superiors. Many

changes, however took place on this subject, and latterly three pence per month was levied. These sums were not even entrusted to the Provincial Committees; but a member of the Executive attended to carry away the monies as soon as they were received. It is true, indeed, that the Executive acounted to the Provincial Committee once

every three months.

A Chairman, or Master, presided over the Lodges, whose duty it was to preserve order and direct debates; he had the power of fining refractory members to the amount of five shillings, and even of expelling the member if he continues to be contumacious; as also to erase such members as did not attend their duty after they had been served with a regular notice. Officers were appointed, and the secretaries always belonged to a higher degree.—The concatenation of the degrees perfectly coincides with Weithaupt's plan, as the following scale of correspondence (of National, Provincial, County, and Baronial Committees, emanating from the Individual Societies) will demonstrate.



When an Individual Society amounted to thirty-fix members, it was equally divided by lot. The first eighteen drawn by the secretary were considered as the senior society, the remaining eighteen formed the junior split, and received its number from the Baronial Committee

through the medium of the senior split.

The Beronial Committee was composed of the secretaries, treasurers, and a delegate from each individual society under their direction. The County and Provincial Committees were to be composed of the secretaries, treasurers, and a delegate from the Committees immediately under them.—(Ibid. No. II.) Ireland was subdivided into its four Provinces, and its thirty-two Counties; but

as foon as two County Committees were formed, the Provincial Committee of that province was to be chosen.—
When two Provincial Committees had been elected, the National was formed of five members from each Provincial Committee.

No person whatever could mention the names of committee-men; they were not even known to those who had elected them in the case of the National or Executive Committee, the secretaries of the Provincial that examined the ballot only informing the persons who had the majority of votes, without reporting to the Electors. Thus was the society entirely governed by unknown Superiors.

When any questions were proposed in an inferior society, and this society wished to transmit them to other societies (either to get information on the subject, or for any other reason) it was to send them to the committee under

whose immediate direction it might be.

Strange members were admitted to the meetings, (or, as they termed it, " to the honors of the fitting,") on producing their credentials; but the fecretaries made no re-

turns in their presence.

A test was taken by every candidate previous to his admission, in a separate room, in presence of his two sponfors, and of a member delegated by the Master for that purpose. The test was declared to be " a social and sacred compact," and was in the words following: "I A. B. "do voluntarily declare, that I will persevere in endeavor-"ing to form a brotherhood of affection among Irishmen " of every religious perfuation, and that I will also perfe-" vere in my endeavors to obtain an equal, full, and ade-" quate representation of all the people of Ireland. I do " farther declare, that neither hopes nor fears, rewards nor " punishments, shall ever induce me, directly or indirect-" ly to inform or give evidence against any member or " members of this or fimilar focieties, for any act or ex-" pression of theirs done or made collectively or individ-" ually, in or out of this fociety, in pursuance of the spirit " of this obligation." — (Ibid. No. II.)

Dublin, Belfaft, and Newry, were now become the head-quarters of the new conspiracy. The latter town even enjoyed the exclusive privilege of printing the constitutions of the association, till by a decree of the 7th December 1796, it was resolved, that they should be printed in three different parts of the Kingdom for conveniency's

Take. A delegate was also deputed from thence into the county of Cavan and the province of Leinster, where he founded a number of focieties. The whole county of Antrim was foon in a ferment; its inhabitants were disfenters, whose religious tenets bordered on democracy. The new-fangled Rights of Man began to be the favorite theme of all the discontented in Europe; Paine's Works were profufely diffributed among the Irish; publications of all forts and fizes were circulated, holding out " Igno-" rance as the demon of difcord-Union, as power, wis-"dom, and the road to liberty," and teaching the rifing brotherhood "that a more unjust constitution could not " be devised, than that which condemned the natives of a " country to perpetual fervitude under the arbitrary do-" minion of flaves and strangers; -that the first and in-" difpensable condition of the laws in a free state is, the " affent of those whose obedience they require-that the " will of the nation must be declared .- Away from us " (cries the Hierophant) and from our children those pu-" erile antipathies fo unworthy the manhood of nations, " which infulate man as well as countries, and drive the " citizen back to the favage." No longer shall man confine his attention to some few fragments of the temple of Liberty. In future, " the ample earth is to be its area, " and the arch of heaven its dome." — (Ibid No: V.) — The means of accomplishing these great things were the union of the whole people; and England, Scotland, and Ireland, were fimultaneously to raise their voice. In short, the clergy, gentry, and government, were held out as the real oppressors of the people; and thus were all the principles of anarchy and destruction of property to be infused into that same people. Clubs and meetings were held under various denominations; the Defenders were invited to unite and make a common cause; and the County Committees were particularly entrusted with the care of making an union between the Orange Men and the Catholics, though great precaution was to be observed in speaking of the latter, lest the Protestants should take alarm. Union among themselves and disaffection to government was to constitute their whole strength. It was feared that the Catholic Clergy would impede their finister designs; reports were spread, "that the titular Bishops had been " fummoned before the Privy Council, and that they had " received a bribe of five hundred guineas; that they

were to fummon all their Priests, and command them " to do all in their power to discover such of their slock " as were United Irishmen, or had any connection with "fuch."-(Ibid No. II).-In those parts where the whole population was Catholic, hand-bills were distributed, purporting to be the Constitution of the Orange Men, which was death and destruction to every Catholic; for, if the common people could be once stirred up to rebellion, it was eafy to turn their minds against government as the centre of the Orange union (and what great weight must this affertion have lately acquired, when that badge was worn by persons whose duty it is to be ever above party prejudice!) while, as in the county of Armagh, which had been the scene of much strife between the contending parties, the Sect fucceeded in uniting and leaguing them in one common cause against those who were held out as the oppressors of the state.

The chain of correspondence once persectly established, communications were opened with England and Scotland, and negociations carried on with the French during the last fix months of 1795; and in April 1796 the outlines of a Treaty with France was drawn up by the National Committee, and transmitted to the French Directory.—In the mean time the Sect continued to propagate its principles and enroll recruits, and on the 8th of November all the associations received orders to hold themselves in readiness to rise, and to procure arms and ammunition.

as the French were immediately expected.

On the 24th of December the French really did make their appearance at Bantry; and, strange to say, they were not seconded in their attempts by the people, who universally rose in the South to oppose their invaders; but this is accounted for in a still more extraordinary manner. The Executive had received news, that the French had deferred their expedition till spring; this circumstance threw them "off their guard, and in consequence of it "no measures were taken to prepare the people for the "reception of the French army. The people were left to "thenselves." I hope in God that this avowal, made by one of their intended Governors, may prove a wholesome lesson to that same people, and encourage them to follow the loyal and genuine dictates of their hearts.—(Ibidem, No. XXXI).

In future, the business that will chiefly occupy the

Committees will be reports on men, arms, and money, which latter article appears to have been a subject of great contention. Each degree thought itself intitled to dispose of at least a part of their funds; and such had been the law originally; but the High Superiors found it necessary to declare, that no Committee below the County should be empowered to dispose of the funds. Soon after this power was confined to the Provincial, and ultimately one of the Executive Directors always attended at the Provincial Committee to carry away with him to the National Committee whatever contributions had been levied on the brotherhood. The jealousy of the brotherhood obliged the National Committee at one time to issue a proclamation, declaring that not " one penny of their money had been expended any other way than that it was intended for." The vigilance of Government greatly contributed to augment the expenses of the Sect, as mamy of the members were taken up and brought to trial. These were defended at the expense of the brotherhood. A regular Committee for the defence of prisoners travelled the circuits; and the eminent talents of Mr. Curran (employed at a great expense) will ever stand a voucher that justice was done the prisoners wherever he was prefent. Large fums were fubscribed by all classes, and the duped ariffocrats (or, as one of the fecretaries styles them, the Arastorricks) contributed at one single subscription, in the county of Antrim, 374l. At the spring assizes of 1797, held in the county of Down, 750l. were expended, and a fafe conveyance had been procured to the prifoners that were confined in the jail of that county.-This, however, was not the only means of defence devifed; for it was given as the opinion of a County Committee, "that if there is any United Irishmen on the ju-" ry that will commit any of the prisoners that is confi-" ned for being United Irishmen, ought to lose their ex-" istence." The expenses became so heavy at length, from buying arms and supporting and defending prisoners, that a lottery was fet on foot; but what reader would fuspect (as was really the fact) that this measure was objected to, on the plea that it encouraged the immorality of the people?

To return to the new military organization of the Sect. It was ordered, that every Baronial Committee should form its three individual societies into a company of one hundred men, choosing one captain, two lieutenants, and five fergeants; total 108. The reader has already feen how exactly the corresponding scale coincided with Wei-**Chaupt's Illuminism; but when the military formation be**gan to take effect, and the numbers increased beyond all expectation, it was deemed necessary to extend and change certain parts of this scale. Greater danger attending the taking of arms, the individual focieties began to split as foon as their numbers amounted to twelve. These were to be near neighbors, the better to watch over each other's actions and to ensure secrecy. The secretaries alone were to form the higher committees. They were the bearers of all orders from the higher to the lower degrees; they reported the progress made by, and the views of, the Sect, in as much as it was thought necessary to let them into the secret; for we find that even the County Committees were not in the fecret as to the nature of the engagements entered into with the French. What unhappy deluded people then were the lower affociators, who were informed of nothing, but were to be the mere agents of rebellion and murder, and were hurried on into this abyss of horrors by a few political libertines who grasped at dominion, and wished to wade to the helm of the state through the blood of their countrymen! Nevertheless every petty piece of information that was transmitted to the lower degrees was styled a Report to their Constituents.

According to the new scale it was ordained, that TEN Individual Societies should be under the direction of one Baronial Committee; TEN Baronials to one upper Baronial; and in large towns TEN upper Baronials to one District. But as soon as a County contained four or more District Committees, the County Committee was created. When committees had been appointed in two counties, the Provincial Committee was formed of two delegates from each, and the National Committee (or the Executive) of five delegates from each of the four Provincial Committees, though the National Committee was formed as foon as two Provincial Committees had been elected. A part of this Executive was stationary in each province; and it appears that Dublin, Cork, and Galway, were their residence in three provinces; but with respect to Ulster, it does not appear whether Belfatt, Armagh, or Newry, could claim the honor. From this new

formation, each upper Baronial will be found to contain a regiment.—(Ibid. XXIV.)

One Individual Society 12 Men.
One Baronial 10 120
One upper Baronial 10 100 1200

The captains elected the colonels, and the latter proposed three persons, one of whom was created adjutant-general by the national committee. It may not be improper here to remark the care with which these higher conspirators sought to preserve their authority in their own hands, even in case of a revolution; for when there was a question asterward of forming a National Assembly, it was resolved that each of the thirty two counties should depute one person to be added to the Executive, all lower societies being cast out of the balance, and only to be considered as agents, who, after having been robbed of every moral-and civil virtue, were to raise on high their sanguinary chiefs and seducers, glutted with the blood of their

lawful governors.

Here we see the amazing progress made, and the great power acquired fince the 9th of November, 1791. Every thing now took a ferious and military turn. The newelected officers were instructed to study tactics and acquire every species of military information with respect to roads, magazines, mills, &c. Plans were devised for the support of the wives and children "during the exertions of the Bro-" therhood in the field." Every thing that could thwart government was discussed and resolved. The consumption of spirits was prohibited, in order to hurt the excise; bank-notes were cried down; and even the buying of quit-rents was expressly forbidden. In the mean time the High Superiors faw that this armed mob could not be competent of themselves to cope with the king's troops; a means of debauching the latter from their allegiance was therefore contrived. Hand-bills were privily circulated, holding out their officers " as tyrants that had re-" belled against the rights of man, and whose orders were " dainnable;" bills, in short of the most inflammatory nature were dispersed among the military by the townspeople, who were charged with the feduction of the troops of their garrison. They swore in some few of the soldiers; these swore others; and when their number was sufficient, focieties was formed in the regiments. Here again

we find the fign and word, which were changed every month; the catechism for recognizing a true brother; and the oath, which was, "to be true to the French Repub-" lic, and to take the life of any man who would attempt "to discover." . . . The rule for reckoning on friends among the military was, " that in case the person sworn " is an United Irishman, and has not taken any active steps " against the body or any of its members, out of the line " of his profession, he was to be deemed still the Friend of "the United Irishmen." — (Ibid. No. XIV.) — The better to propagate the system, it was held out to the military, "that when the French should come, the soldiers " were to be such as them; that there were to be no " rich, but ALL EQUALITY; and that there was no use " in their going against the French, because when all the " Powers were against them, they could make no hand " of them."-They were also tampered with respecting their pay. When all this had fufficiently succeeded, "a " foldier in each company was appointed to make a re-"turn of united men in his respective company, while "two of the steadiest men," from each regiment, "were " employed to carry these returns" to the towns-people. These, in return, informed them of the progress made by the Sect in Ireland, and of its numbers on board the E_{n-} glish and French fleet; as also of all kinds of news from the latter. A plan was fettled, "that upon a fignal given, " (and this was fetting fire to a house, or some such to-"ken,) if it was by day-light, the men should turn out " of the ranks; and if it was by night, and it could be fo " contrived, an United Irishman should be sentry at the "gate, who was to fell the barracks; and fuch United "Irishmen as were within the barracks were to exert " themselves in seizing such arms and ammunition within " as they could get.—If there were but thirty friends in " the barracks, by having them dispersed up and down in " the rooms, when the attack was to be made, they could " give the arms to the towns-people."-If any part of the garrison were not to be depended upon, the cannons seized were to be pointed on the barracks, or whole corps were to be cut off for refufing to coalefce with them. Some of the brotherhood even went fo far as to attempt to fet fire to the stores; but the burning coals were luckily discovered by a dragoon. Such was the plan for garrisons and towns; the mode of proceeding in camp is exemplified in that of Bandon: " On the Ist of July, 1797, " the country was to be fet on fire on both ends, and in " the middle; and then, with what friends Mr. O'Brien, " near Bandon, could fend them, and what friends they " had in camp, about Four Hundred, they intended first " taking the cannon, and then taking the bell-tents, with " the small arms, which they would give to the country " people fent by Mr. O'Brien, and then go put General " Coote and as many officers as they could to death, and " retreat to Bantry, take possession of the battery, and "keep it, it possible, till the French would land." It anpeared that, at a future time, when a rifing was also to have taken place, that the foldiers were to put all their officers to death, and the yeomanry also if they opposed them. In return for fo fignal a fervice, the town of Skibbereen was to be given up to the foldiers for pillage during eight bours.—(Ibid. XXIX.) Thus do we see the gradual progress of this horrid affociation toward its cruel and sanguinary object-THE GREAT END!!-The committees in future proceed with the greatest eagerness to prepare every thing that can involve their country in rebellion and bloodshed. After the example of the bloody Marat, and according to the true principles of the Sect, a paper, entitled, the UNION STAR, was published at Belfast, printed only on one fide; so that it could be pasted on the walls of the ftreets.—Let this paper describe itself:—" As the Union "Star is an official paper (of the Brotherhood) the mana-" gers promite the public that no characters shall be ha-" zarded but fuch as are denounced by authority, as be-" ing the partners and creatures of Pitt and his fanguina-"ry journeyman Luttrell." (that is to fay, Lord Car-" hampton, the commander in chief.) " The Star offers to " public justice the following detestable traitors, as spies " and perjured informers. Perhaps some arm more lucky " than the rest may reach their hearts, and free the world " from bondage." Then was given a lift of profcriptions, exactly fuch as Marat gave when he styled himself the political calculator, because, when four men had been torn to pieces by the demoniacs of Paris, he stated, that subtracting 4 from 30,000 there still remained 29,996 aristocrais to fall beneath the national vengeance. Now this official writer, in his frantic rage, thus addresses his Sovereign: "Let the indignation of man be raifed against the " impious wretch who profanely assumes the title of reign-

" ing by the grace of God, and impudently tells the world "he can do no wrong.-Oh, man! or rather less,-Oh "king! will the fmothered groans of my countrymen, " who, in thy name, fill the innumerable dungeons you " have made, for afferting the rights of man, be confid-"ered no wrongs?—Go, impious blasphemer! and your "hypocritical focerers, to the fate PHILOSOPHY, Justice, " and LIBERTY configns thee. 'Tis inevitable, thy im-" positions are detected; thy kind have been brought to "justice. The first possessor of thy trade has recently bled of for the crimes of the craft.—We appeal to thy noble " and venerated name, O Brutus! who bravely affaffin-" ated the tyrant of your country amidst his cohorts, and " in the presence of his pensioned senate." — (XXVII.) -These are literal extracts from this paper; and no Knight Kadosch of Masonry, nor Man-king of Illuminisin could hold more violent language.—Another paper, nearly as wild, called THE PRESS, was published by Mr. Arthur O'Conner, with a fimilar view of inflaming the minds of the people. The violence of his own productions may be prefumed from the fentence he passes on all the most violent papers of England in his letter to his Brother. "We (Burdett and himself) ordered you the COURIER; " as to the morning papers they are mere lumber in your " office; fo we did not fend you more than the COURIER. " as in the business of the Press we found it useless to have " any other." - (Trials at Maidstone.)

The Committees continued to receive daily reports of the motions and determinations of their allies, the French; of their friends in England and in Scotland; and of the immense progress that the Sect was making. November, 1796, they are informed, "that four new Societies are "organized in Scotland, and that the County of Kerry "Militia required one hundred constitutions for their own "use."—In April, 1797, "that their numbers are immense in Leinster, though unacquainted with the system of organization. In Ulster there were 116,844 men

" organized."*

^{*} The resolutions entered into by the united societies of Donaghadee and its vicinity (and seized on the 14th of April, 1797) are too explicit to be omitted here. They resolved, that "all power is radically in the people;" that "at the present criss the people being united should arm, chuse their officers, and take a first, second, and third requisition of such as are

In May, a new scene opens itself, which unfortunately shews us, that the Irish Brotherhood were no strangers to deliberate affaffination.-Between the hours of eight and nine of a Sunday moining, the 7th of May, 1797, a man of the name of James Dunn (a finith and farrier, who had been in Lord Carhampton's service for the space of fifteen years, and lived in a house at his lordship's parkgate) presented himself at a Baronial Committee, held in a public-house, Strand-street, Dublin. Maurice Dunn, the keeper of the house, was his sponsor, and "would en-" gage his life for him that he was up or fraight." Hereupon the figns of the Brotherhood were put to him; and having, by his answers, proved that he was a true and accepted Brother, the chairman took the chair. James Dunn then submitted to the Society, " that he and a few more " friends were thinking of doing out (shooting) Carhamp-"ton, because he was a great hindrance to matters getting forward." This news electrified the whole committee with joy .- One exclaimed, "It is great news." -" It is glorious news," cried another: "It is the best " news we have heard yet," faid a third: and a fourth declared, that "it would do more for the cause than had " ever been done before." Dunn then mentioned a narrow part of the road leading to Luttrelstown, and a stone wall from whence he might have a flap at Lord Carhampton, who, he faid, was damned wary, and always carried piftols with him; but one good blunderbus would do as much as ten pistols. He then declared that four friends, John Broderick, Peter Reilly, Patrick Carty, and Ed. Martin, had engaged to join him; on which the Committee named seven of their members to deliberate on so important a bufiness, and ordered them to meet at-seven

[&]quot;able to go forth to war in defence of their rights as men;" that "if any prove hostile to liberty, their estates or property "that had be confiscated, and converted to the national fund."—All enemies to the cause were to be tried by a jury, "accorde" ing to the law then exissing;" and a Revolutionary Committee was to be established. It is true, that this patriotic zeal was condemned by the Provincial Committee as premature; but it is to be remembered, that the High Superiors of the Sect seared nothing but a premature insurrection; "for (say they), by that "means Government would have it in their power to put us down, never to rife, at least for a century; and likewise we have paid a great deal of money to the people in gaol, and "it will take a large sum of money to assist them all winter."—(Appendix No. 11).

o'clock the same evening, when Dunn and his companions were to attend. The customary oath of secrecy was taken by all present, to the number of 17; they then parted, after giving as the new word " A GOOD ACT."—At feven in the evening the delegated members met, one excepted. The oath of fecrecy having been administered to the four friends, they were introduced. Thomas Byrne then faid, "I suppose those are friends and gentlemen;— "I fuppose we all understand what we are met about?" -" If they were not," answered Dunn, "I would not " bring them here."-" We know the business we are " metabout (fays Byrne); let us proceed." Various plans were then proposed for doing his Lordship out .- Dunn repeated his; Byrne would have at least a party of nine mounted; but John Ferral, with fanguinary zeal, infifted that every person present should partake of the foul deed; and his opinion was adopted. Another resolution proposed by Byrne then paffed: " That three at least should go "out difguifed with loofe coats and blunderbuffes; and "the rest, as yeoman cavalry, to be armed with pistols." --- The plan of execution was, that " those with blun-" derbuffes were to come at the back of the carriage and " to fire in; those with the pistols were then to ride on, " and fire in at the windows, left the fire from behind " should not have taken effect; and as they passed the " footman and postillion they were also to dispatch them; "they were then to recharge their pieces, ride on in a " body towards Dublin, and keep together, so as to se-"cure their retreat." A new oath was then taken, "to " be staunch and steady, and true to one another in the "business."—When the book came to John Ferral, he enthusiastically exclaimed, "If this business misses, if pro-" vision be made for my family, I will undertake to do "him in the streets." Several meetings were afterwards held on the subject; for never was a murder more deliberately planned.—Money being necessary for procuring arms, the chairman of the committee applied to the Baronial Secretary, who referred him to the Treasurer; and the Sunday after (May 14) James Dunn and Patrick Carty were arrested in the Phænix-Park. Carty had, together with his father (a Cheliea pensioner) been a constant laborer on Lord Carhampton's demelie, and had a house rent-free. The day after the arrest Lord Carhampton vifited Dunn in prison, in the hope that he would discover

Выб

what had become of the three other affaffins, but he received no fatisfactory answer. On his Lordship expressing his surprize that the prisoner should be capable of so atrocious a deed, the affaffin answered, that " he thought "it was a good att; that he had no personal dislike to his " Lordship, and would never execute it alone, but with "his party; that he had never fuffered any injury from "him; but that he was fworn to execute it, and if he were "out of that (the prison) he would execute it if he could." As to the murdering the poor innocent postillion, "it " was to do the thing completely."—After this are we to be surprized at the horrid murders that have taken place. Lord Carhampton, some time after the arrest of the son, had an interview with Carty, the father, and told him, " that if his fon would give examinations, he was inclined " to let him do so; and in that case he thought his life " might be faved; and he defired the father would tell the " fon fo."—The father faid, " he was apprehensive, that "if his fon gave examinations, he would be murdered." I have dwelt on this example, as it was the subject of a trial, in which the Attorney-General profecuted for the crown, and four counsel attended on the part of the prifoner, Mr. Curran, Mr. M'Nally, Mr. Greene, and Mr. Emmett, who had himself been a member of the Executive Directory from January to the beginning of May.— Such able counsel, and so public a trial, will ever stamp this as an authentic document.—(See Report of the Trials of Carty and Dunn, published by Ridgeway.)

In June, the captains were informed, that the national committee had been fitting fifteen days; but as only ten thousand men of the County of Antrim would rise, the business was retarded. The colonels of the County of Down were unanimous for the rising. In July their hopes were buoyed up by an intimation that 75,000 men were embarked at the Texel for Ireland; but these were irreparably broken by the immortal Duncan on the 11th of

October.

In August they received news, that a number of societies had been formed in North America, and that these had transmitted 211 dollars to their Brethren in Ireland.—In October a person, just arrived from Scotland, attended at the county meeting, held at Down Patrick, and "stewed" a Scotch constitution, which was, WORD FOR WORD, "the same as the Irish; only that the words NORTH

"BRITONS were put in the place of IRISHMEN." November 14th, inquiries were made of the delegates of the Province of Ulfter, "whether they thought that they " could difarm the military within themselves; and they " all faid that they could, except Armagh." - (Appendix, No. XIV.) -On the 28th of December, "One consti-"tution was voted to a member, to be given to part of " a ship's company lying in Belfast Lough, for the propa-" gation of the general principle." At the Provincial Meeting for Ulster, held the 1st of February, 1798, it was reported, that " three delegates (of whom the unfor-"tunate Quigley, fince executed at Maidstone, was one) " had just arrived from France; that the French were go-" ing on with the expedition; and that it was in a greater state of forwardness than was expected; but what " was most flattering, was, that three delegates had been " fent from the UNITED BRITONS to the Irish National " Committee; and that from that very moment they were. " to consider England, Scotland, and Ireland, as " one people acting for one common cause: There were "Legislators now chosen from the three kingdoms to act "as an executive for the whole."-They were also informed, that Quigley and one Arthur Mac Mahon, of Hollywood, had been the two principal persons who during the preceding summer, had opened the communication with the United Britons-(Ibid.) The delegates from England brought an address from the United Britons to the United Irish. In high flown and patriotic language, the United Britons informed their FELLOW MEN, that " various political focieties had been instituted for the pur-" pose of REFORM.—But they had vanished, or discon-"tinued their exertions. The LONDON' CORRESPOND-"ING Society, and other focieties in union with it, had " rifen upon their ruins." That England was never without friends to substantial Liberty; but that the slame of Liberty had been for a long time imothered, "till the " French revolution again fanned its dying embers into a " glow, which, they hoped and trusted, would never be "extinguished.—Our numbers (fay they) are immense, " our influence still more considerable, and our fentiments " accord with yours. We are unthinned by the tyranny " of the law or of the fword .- Our delegate is entirfted " to lay before you our proceedings." And they conclude, "With best wishes for the amelioration of the condition

" of man, and hopes that your exertions and virtues, aid" ed by an united people, will fpeedily emancipate your
" country:—We remain, in bonds of Brotherhood and
" Union,

" Yours fraternally."

Friday, Jan. 5, 1798.

(Seal.)

It appears on the evidence of John Hughes, (Lords, No. I.) a printer of Belfast, that the delegate was a Mr. Bonham, who was accompanied by Citizen Baily and the younger Binns. The latter, who was introduced to Hughes by Quigley, said that he had distributed most of the printed addresses, and desired to have an edition of them printed. Accordingly a thousand were printed, and three guineas paid for them by a person of Belfast.

During this month a regular military committee was appointed by the Executive, "to confider and digest such "plans, and direct the military force in such manner, as "might be necessary in case of insurrection; and in case

" of invalion to co-operate with the French."

On the 27th of February it was reported, that the Asfociation had at that time fourteen delegates in France, and that there had been held in London a meeting of all the delegates of England and Scotland. In March, the brotherhood of the Province of Leinster sustained a confiderable shock, by the arrest of some of its leading members; but on the 25th of the same month it appears, that "the Provincial Committee of Leinster had perfectly re-" covered from the shock; they (the delegates of Leins-" ter) were only four days from the time they were tak-" en before they had the whole province in a complete " state of organization; the Government had also taken "three of the Executive, but there were three appointed " in their place the very evening after they were taken." How truly does this demonstrate Weishaupt's affertion, that when he once has properly organized his bands, he will bid defiance to all his opponents.

Another principle of that prototype of rebellion had, unfortunately, been too well understood by the founders of the Irish brotherhood, and that was to make themselves masters of the education of youth. Many schoolmasters (as I have been credibly informed) have shown themselves extremely active in the whole course of this unfortunate affair. The very first man who was tried and executed in Ireland, for swearing in the deluded Irish to be true to the French, was a schoolmaster called Laurence O'Connor.—The following are extracts from his papers, and proved on his trial: "I, A. B. do swear in the pre"sence of Almighty God, that I will be true to the pre"sent United States of France and Ireland, and every
"other Kingdom in Christianity, without its being hurtstal to soul or body, as long as they prove so to me.—
"And that I will not come as evidence against any of my
brethren or committees, in any court or place whatso"ever, excepting in court-martial, under penalty of being excluded, or death without mercy.—All brothers to
slive lovingly and harmoniously, and quarrellous to be
excluded, as the Committee thinks proper."

"These articles are according to the Foreign United States of France and Ireland, by order of our commit-

" tee of L. G. No. 16."

A fecond paper was in these words: "The bearer, A. "B. was initiated into our sublime degree of L. L. L. by "me C. D."

There was also found on the prisoner three regular certificates, one of Free Masons, a second of Royal Arch, and a third of Knights Templars, showing that O'Connor was of these Orders. One of the Counsel attempted to explain away the oath, representing it as "the mere rhapfody of a warm imagination, used to exercise itself on Masonic mysteries;" he represented to the jury, that "it would be a cruel verdict indeed that would convict a man of high treason, merely for using a few cabalistical words and symbols."—I will venture to affirm, that should the learned counsel ever chance to peruse the Memoirs of Jacobinism, he will have a clearer insight into the Cause he had to defend, than when at Naas at the adjournment of the summer affizes in 1795.—(See his Trial.)

What a melancholy toene did the feat of science (I mean the University of Dublin) present, when on the 19th, 20th, and 21st of April, 1798, it appeared on the clearest evidence that a body of United Irishmen had organized themselves within the walls of the College! had consulted about providing themselves with arms, and had elected officers!—Nineteen students were expelled, and some other persons censured.—(Visitation held by Lord Clare.)

In the mean time open rebellion continued its progress;

and on the 1st of April it is reported to a committee, that a letter had been received "from Bartholemew Teeling " (executed in September 1798, being taking in arms with " the French in their invalion at Killala) who was one " of the delegates in France, stating, that the French " troops would most certainly be on board by the middle " of this month. The troops from Brest and that neigh-" borhood were determined to try to evade the British " fleet, and to land in Ireland; of course the British fleet " would follow them; and while thus drawn off, all the "other troops embarked at other ports would make a " descent on England. Whatever might result from this " attempt, it was the fixed determination of the National "Committee, in case the French should be frustrated, " that the brotherhood should of themselves make a rising. "The citizens of Dublin, it was supposed, with the as-" firtance of the army, could feize the capital at any mo-" ment." Unfortunately, the principles of the Sect had made such a progress, that as early as February the returns declared the number of the brotherhood to amount in Ulster to 110,000, in Munster to 100,634, and in Leinster to 68,272; and out of 8,000 military in Dublin alone, it was stated that 3,800 would act against Government. The Executive proceeded to carry their determination into execution. Dublin, Chapel-izod, the camp and the government, were to be feized on at one and the fame time; and the fignal was to be given to the whole country, by the burning of the mail coaches. But, in order to get possession of the camp at Lehaunstown, the Messrs. Sheares applied to Captain Armstrong, who, true to his duty (and happily for his country), laid open the whole of the plan to his commanding officer at whose express defire he continued to commune with the conspirators. He was questioned by them as to the strong and weak fides of the camp; and a Mr. Lawless (a surgeon), with the natural humanity of his Sect, observed, that " the trees on the right of the camp would be very convenient for hanging people." At length it was agreed, between the Mellirs. Sheares (John was a member of the Executive) and Captain Armstrong, that the latter should " erect a flandard upon the night to be fixed upon for " the attack upon the camp, which was to be joined by " all whom he had previously known to be United Irish-"men; that no person was to be spared; and they were

"not to be given the option of joining at the time of the "attack."

The camp once carried, and Dublin fallen into the hands of the conspirators, we may judge of the use they meant to make of their victory, by the following passages of a proclamation found in the possession of Mr. Henry Sheares, and in the hand-writing of John Sheares, the

member of the Executive:

· " Irishmen! your country is free, and you are about " to be avenged. That vile government, which has fo "long and fo cruelly oppressed you, is no more. Some " of its most atrocious monsters have already paid the " forfeit of their lives, and the rest are in our hands .-"Arise then, United Sons of Ireland! Rise like a great "and powerful people, determined to live free or die!-"Arm yourselves by every means in your power, and " rush like lions on your foes-In the cause of Liberty, " inaction is cowardice, and the coward shall for feit the or property he has not the courage to protect: let his arms " be leized, and transferred to those gallant spirits who " want and will use them. Yes, Irishmen, we swear by " that eternal justice, in whose cause you fight, that the " brave patriot who furvives the prefent glorious ftruggle, " and the family of him who has fallen or shall fall here-" after in it, shall receive from the hands of a grateful na-" tion an ample recompense out of that property which " the crimes of our enemies have forfeited into its hands. " But we likewife swear, to punish robbery with death " and infamy!!!

"As for those degenerate wretches who turn their fwords against their native country, the national vengeance awaits them: let them find no quarter, unless
they shall prove their repentance by speedily desert-

" ing .- &c. &c.

"Many military feel the love of liberty glow within "their breafts, and have joined the national standard. "Receive with open arms such as shall follow so glori- ous an example. But for the wretch who turns his sword against his native country, let the national vengeance be visited on him; let him find no quarter."—(Trial of Messes.

The foregoing is more than sufficient to show the nature of this association. My object has not been to write the history of the late rebellion, but merely to show that

its object, end, and means, were entirely fimilar to that of the infernal Sect described in the Memoirs that have just been laid before the English reader. May my countrymen profit of this awful example in Ireland, and guard against the insidious progress of that Sect in Great Britain!

GREAT BRITAIN.

When we turn our eyes toward Great Britain, affociations of a fimilar tendency appear; under a great diverfity of names indeed, but all actuated by a fimilar spi-Their first object was, to captivate the minds of the people by means of " lectures delivered on political fub-" jects, calculated by their very extravagance to catch " the attention of the audience; and in the course of them "every topic was employed that could inflame their " minds, alienate them from the laws and constitution of " their country, and habituate them to principles of fe-"dition and rebellion. The most violent publications " to the same effect were secretly but generally circulated " in hand-bills, both in the metropolis and in the remote " parts of the country. Every point that could excite "discontent, according to the pursuits, interests, or pre-" judices, of different classes, has been successively dwelt " on, and always in fuch a manner as to connect it with " the leading defign. The attempt to accomplish this " End has appeared in the shape even of play-bills and " fongs; feditious toafts, and a studied selection of the " tunes which have been most in use in France since the "Revolution, have been applied to the same purpose, of " endeavoring to render deliberate incitements to every " species of treason familiar to the minds of the people." (Eng. 2d Report, p. 20.)—" In the same manner (say " the conspirators) that a farmer may be roused by the " mention of tythes, the shoe-makers may by the excessive " dearness of leather, the inn-keeper by the numerous and " unnecessary standing army, and ALL by a temperate " and dispassionate relation of the immense number of sine-" cure places and useless offices, in which the corrupt and " prostitute favorites, agents, &c. of the Rich and Great " riot in the spoils and plunder wrested from the husband-" man, mechanic, &c.—(Ap. C. p. 28.)

The affociation that took the lead was, THE SOCIETY

FOR CONSTITUTIONAL INFORMATION, which on the 231 of March, 1791, voted thanks to Thomas Paine for his work on the Rights of Man .- (Ibid 21.) Other focieties, such as those of Sheffield, Manchester, &c. passed fimilar votes for his having demonstrated the rights of man in a manner fo clear and convincing. In May, 1792, this fociety refolved, that a communication should be opened with the Jacobin Club of Paris; and an address to that club was transmitted, figned by the chairman. An address was also voted to the National Convention on the 9th of November, 1792, in consequence of the attack of the 10th of August on the French Monarch, styling the Convention " fervants of the sovereign people, and bene-" factors of mankind. The benefits (they fay) will in part " be ours, but the glory will be all your own; and it is the " reward of your perseverance; it is the prize of virtue."

_(Ibid 24.)

Another affociation, calling itself THE LONDON COR-RESPONDING SOCIETY, was instituted in January, 1792. It immediately formed a close connection with the Society for Constitutional Information; on the 12th October, 1792, it framed an address to the French Convention; the deputies who prefented it, " after pointing out their " wishes to effect in this country a revolution similar to " that made in France, confider the example of France as " having made revolutions easy; adding, that it would not " be extraordinary, if in a short space of time the French " should fend, addresses of congratulation to a National " Convention of England; and the prefident in his answer " fays, the moment, without doubt, approaches when the " French will bring congratulations to the National Con-" vention of Great Britain." - (Ibid. 25.) The fraternal embrace and the honors of the fitting were the natural recompense of such patriotic declamation. The sanguinary Barrere, St. André, and the insolent Roland were declared honorary members, and the speeches of the two former on the trial of Louis XVI. were entered on the books of the fociety.

Various focieties were now formed in different parts of England, all corresponding with those in London, as their centre. Reform in parliament, universal suffrage, and annual elections, were the objects held out to the overcredulous. Soon we find the London Society for Constitutional Information and the London Constitutional Information and the London Constitutional Society for Constitutional Information and the London Constitutional Society for Constitutional Information and the London Constitutional Society for Constitutional

Ccc

RESPONDING SOCIETY in close connection with, and actually directing, fimilar focieties at HERTFORD; at CAMBRIDGE; in NORFOLK, at Norwich; at LIECES-TER; in WARWICKSHIRE, at Coventry and Birmingham; at Nottingham; in Derbyshire, at Derby and Belper; in CHESHIRE, at Stockport; in LANCA-SHIRE, at Liverpool and Manchester; in YORKSHIRE, in the West-Riding, at Shefficild, Leeds, Bradford, Halifax, Huddersfield, and Wakefield; in NORTHUMBER-LAND, at Newcastle upon Tyne, &c. Associations were also formed at BRISTOL. With respect to SCOTLAND, Edinburgh appears to have been the central point for that country corresponding with London. In the interior of Scotland, and under its direction, we find many towns, fuch as Leith, Dundee, Perth, Stirling, Kilfyth, Kyrkintulloch, Glasgow (which also corresponded with London) Paifley, Strathaven, Dalkeith, &c. The same rules of proceeding, and for fubdividing the focieties, are to be traced again. But nothing can better illustrate the nature of these affociations than that of Sheffield.

This affociation they tell us (Appendix D.) themselves, " originated in an affembly of five or fix mechanics, who " by their meeting at some one of their houses, and con-" verfing about the enormous high price of provisions; the " gross abuses this nation labors under from the unbound. " ed authority of the Monopolisers of all ranks, from the " KING to the PEASANT; the waste and lavish of the pub-"lic property by placemen, penfioners, luxury, and de-" bauchery, fources of the grievous burthens under which " the nation groans; together with the mock represent-" ation of the people;—these being the subjects of their " conversation, they concluded, that nothing but DARK-" NESS and IGNORANCE in the people could fuffer the " rights of every freeman to be THUS violated." They then invited their neighbors to deliberate on this patriotic discovery; they re-printed an edition of 1600 copies of Paine's Rights of Man, and fold it at fix-pence to enlighten their fellow-countrymen. They style themselves the Society for Constitutional Information, write up to London, on the 15th of January, 1792, to request the favor " of forming a connection with all the like foci-" eties in England, and especially with those or some of " them in London, the Thatched-house, the London-ta-" vern, or others, and humbly folicit their advice and as" fistance in the accomplishing thereof, in order to form " our resolves similar to theirs; because, as we are actu-"ated by the SAME cause and principle, and all our in-" terests being one, our fentiments ought and must be the " same." In about four months after, they inform the London Society, that " not only their large and popu-"lous town, but the whole neighborhood for many miles " round about, have an attentive eye upon them; and that " most of the towns and villages were forming themselves " into similar affociations, strictly copying after us." They also declare their object to be, "a RADICAL REFORM of " the Country as foon as prudence and discretion would " permit, and established on that system which is consist-"ent with the rights of man." They request that certain members of their affociation may be admitted to the London meeting, which now becomes the regulating committee, that "a more close connection might be formed " and communication be maintained, " for the extension of " useful knowledge from town to village, and from village " to town, until the whole nation be fufficiently enlight-" ened and united in the same cause, which cannot fail of " being the case wherever the most excellent works of "Thomas Paine find reception." Should any person wish to be convinced, that all these, as well as the Irish focieties, were formed on Weishaupt's corresponding scale, let him attend to the improvement which the Sheffield people were about to adopt at the end of the 4th month, and after this offspring of the discontented mechanics had corresponded with London: "It is certainly (they fay) "the best way of managing large bodies, as in great and " populous towns; viz. dividing them into fmall bodies " or meetings of ten persons each, and those ten to ap " point a delegate. Ten of these delegates form another " meeting, and so on, delegating from one to another, till " at last they are reduced to a proper number for consti-" tuting the Committee or GRAND COUNCIL." After this, it is really useless to trouble my reader with any thing more on the nature or principles of the focieties of Great Britain. We find subscriptions carried on for the defence of the profecution commenced against Thomas Paine. The Scotch Societies agree with those of England to hold a Convention, which, tho' not general from England, met in October, 1793.—(Appendix F.)—A letter was there read from the four united focieties of Ireland. Citizens Hamilton Rowan and Simon Butler attended from Dublin, but were not delegated; however, the latter made a report to the convention on the state of Ireland. Margarot, a London delegate, faid, " The fo-" cieties in London are very numerous, though fomewhat " fluctuating. In some parts of England whole towns " are reformers; Sheffield and its environs have 50,000. " In Norwich there are 30 focieties in one. - If we could " get a convention of England and Scotland called, we " might represent fix or seven hundred thousand males, "which is a majority of all the adults in the kingdom; " and ministry would not dare to refuse us our rights." They had held fourteen fittings, when the magistrates thought proper to put a stop to it and arrest some of the members; others aped the conduct of the tiers etat at Verfailles, when ordered to disperse, and adjourned from place to place; happily, however, they did not fucceed. All their forms, and even their modes of speech, were fervilely copied from the French. After the numerous adherents that they had feduced, it is natural to think that the teachers of the Sect thought it time to bind the monfters who dared oppose them; to effectuate this, pikes were forged in different parts of Great Britain. "A " plan (writes the fecretary of the Sheffield fociety, in " April, 1794) has been formed for carrying into effect "this necessary business (of arming). Pike-blades are " made with hoops for the shaft to fit the top ends; the " bottom end of the shafts should be about an inch thick-" er, and fir is recommended for the shafts, selected by "persons who are judges of wood. The blades and " hoops will be fold at the rate of one shilling, properly " tempered and polished. The money fent with the or-" ders." - (2d Report, p. 2) - The fecretary of the Corresponding Society gave directions where the pikes might be procured (page 5); those who could procure muskets learned the use of them, exercising by candle-light, or under pretext of loval affociations; that which affumed the name of Loyal Lambeth would admit none but those who were members of the Corresponding Society, or who promifed to become fo; nor had this armed affociation been authorifed by government. Meanwhile Scotland had made fuch progress, that the brethren there not only began to arm with pikes, but also turned their mind towards acting! The plot was fortunately discovered. A sheriff's

officer went to fearch the house of a Mr. Watt, for some goods which were supposed to have been secreted, as belonging to a bankrupt of the name of Neilson, and who has fince commenced preacher in England. In this fearch he found some pikes; and in a second (made in the same week, on the 15th of May, 1794) many more were discovered in a closet. This gave rise to enquiries, and it was found that no less than 4000 pikes had been ordered for Perth, belide those wanted for Edinburgh. It was farther discovered, that this Watt was a member of the Committee of Ways and Means delegated from the remnants of the convention; that he had in this committee read a plan "For feizing on the Lord Justice Clerk, the Lords " of Session, and the Lord Provost. A fire was to be " lighted at the Excise, and when the soldiers were com-"ing down, the people were to fall on them and feize the "Banks." As foon as this had fucceeded, a proclamation was to be iffued, "Defiring all farmers not to remove "their grain under pain of death, and all gentlemen not " to go three miles from their houses." This grand plan was communicated to the Societies by means of travelling adepts, who had a certificate authorizing them to call at the Societies. It was not figned, but feals were attached to the commission. The plan executed, and the " Aristocrats seized," couriers were to be sent to the country with the news. In Watt's house were also found the types of the hand-bill contained in Appendix A. No. I. and dated Dundee, April 12, 1794, which was diffributed among the Fencibles, to ftir them up to revolt. The manner of distributing them is worthy of remark, as being common to England as well as to Scotland. Downie, who was also a member of the Committee of Ways and Means, and who was convicted with Watt, after giving some to a person who was to distribute them, " defired him to throw the parcel on the floor; and if " any body asked him where he got it, he might say he " found it." A fhort time after, these hand-bills found their way to the foldiers in garrison at Dalkeith .- (See the Trials of Watt and Downie, in August and September, 1794.)

On the 12th of April, 1797, England witneffed the awful fight of its fleet in open infurrection. Here, as on land, we find oaths of fecrecy and of union, delegates, and accord of fystem pervading the whole mutiny. At Ports-

mouth it was happily quelled, in a great degree, by the 20th of April; some straggling ships would indeed show fymptoms of revolt, from time to time, both there and at Plymouth: At length the great mutiny at the Nore broke out on the 12th of May, and was not suppressed till the month of June. Many of the mutineers were brought to trial; and Parker, their leader, was hanged on the 30th of June. No authentic document appeared on these trials, indeed, that could connect this mutiny with the fecret focieties on land; but, if we look to dates, it will be evident, that the Corresponding Society did not view this infurrection of the fleet with an indifferent eye. I here allude to the papers that appeared on the trial of a man of the name of Fellowes, who had been a journeyman carpenter before he took to the patriotic line; he was tried at Maidstone on the 13th of March, 1798, (his trial having been deferred at his own request) and sentenced to two years imprisonment. The account of the transaction given by the prisoner, as appeared in evidence, is as follows: "That he lodged at a Mr. Wratten's house in Maidstone; "that a parcel came there on the 18th of May, 1797, (the "fleet in full mutiny) directed to Mr. Wratten, by a " Charing-Cross coach.—The wife opened the parcel; "and, as Mr. Wratten was from home, he (Fellowes) " told the wife, that the papers it contained belonged to " one of the focieties; there was to be a meeting, he told "her, on that night at the Rose and Crown; that he would " carry them there, and take the sense of the meeting. He " accordingly did so; read one of them, and none of the " society made any objection. He then laid them on the " table, and the members of the fociety helped themselves " as they thought proper," (or, perhaps, found them, as was the case with the hand-bills in Scotland.) Some of the bills were carried from this meeting to another division of the fociety, fitting at the Castle Inn, under the pretence of knowing whether they were legal; but, whether legal or not, they were distributed before morning among the foldiers then at Maidstone.—The paper began thus:— "To the British Army:—Comrades, are we not men? "-Is it not high time we should prove we know our-" felves to be fuch?—Are we any where respected as men " -and why are we not? - Have not wrong notions of " discipline led us to our present despised condition?—Is " there a man among us who does not wish to defend his

" country, and who would not willingly do it without be-" ing subject to the insolence and cruelty of effeminate "puppies? Were not THE SAILORS (at that time in full " insurrection), like us, mocked for want of thought, tho' " not so much despised for poverty as we are? Have they " not proved that they CAN THINK and ACT for them-" felves, and preserve every useful point of discipline full " as well, or better than when under the tyranny of their " officers?" Then comes a heap of declamation against the officers, against Parliament, against barracks, (a terrible grievance, as it guards the foldiers from falling an easy prey to the discontented) and on the system of clothing; the Address then proceeds:-" These are a few of "our grievances, and but a few; what shall we do?— "The tyranny of what is falfely called discipline prevents " us from acting like other men. We cannot even give in " a petition for that which common honesty would freely " have given us long ago. We have only two choices, ei-" ther to submit to the present impositions, or demand the " treatment proper for men. The power is all our own. "The regiments which fend you this are willing to do "their part." (Can the Corresponding Society here denominate themselves regiments, in consequence of their pike-business?) "They can show their countrymen they " can be foldiers without being flaves, and will make their " demands as foon as they know you will NOT DRAW THE "TRIGGER AGAINST THEM .- Of this we will judge "when we know you have diffributed this bill, not only " among your comrades, but to every foldier whom you " know IN EVERY PART of the country—Be sober—Be " ready." The whole of this trial took place in presence of feveral of the members of the Corresponding Society of Maidstone; and after the sentence of two years impriforment was passed on Fellowes, and that he was taking from the bar, some of his friends consoled him by faying, "Two years! that is a long while; but Buonaparte will " be here before that." However this vapouring Cameleon is little to be dreaded by Britons.

Hand-bills of the fame nature were dispersed among the army in other parts, and particularly in London; but, like true soldiers, they only answered by offering rewards (collected from their pay) for the discovery of the miscreants who had conceived so mean an opinion of them as to think they could be seduced from their duty. A par-

cel of hand-bills, in the very terms here mentioned, was thrown into the stables of the Second Regiment of Horse Guards, between the hours of one and three in the morning, but was treated with the contempt it deserved. The distribution of such hand-bills, and the proof adduced at Maidstone, will cause much less surprize, when it is known, that "the design of endeavoring to seduce the army from "their duty had been the frequent subject of conversation" among some members of the Corresponding Society; it "even appears, that a project was repeatedly agitated a-"mong them, of striking a sudden blow, and beginning by securing the Royal Family and the Members of both "Houses of Parliament, with the hope (as it was expressed) that the army being without leaders, would no long-"er oppose their attempts.—(2d Report, p. 17.)

The Irish system was now fully adopted in Scotland; as on the 21st October, 1797, a person just arrived from Scotland brought a Scotch Constitution to a County Meeting at Down Patrick, " which was word for word the' " tame as that of the Irish, only the words United NORTH' "BRITONS were substituted for United IRISHMEN."-(Irish Appendix, No. XIV.) - And on the 5th of January, 1708, The United Britons fend the address already mentioned in the account of Ireland, declaring that "The " Society of the Friends of the People and that for Consti-" tutional Information had discontinued their exertions; " that the London Corresponding Society, and other socie-"ties in union with it, had arifen upon their ruins." (Ibid.)—The delegates who carried it informed the National Committee of Ireland, that " England, Scotland, " and Ireland, were in future to be confidered as one people, acting for one common cause; that legislators were " now chosen from the three kingdoms, to act as an Exe-" cutive for THE WHOLE."-Whither does this information naturally lead us? Surely to that paper which gave rife to the famous trial at Maidstone of Quigley, Binns, O'Connor, &c.? It began thus: " The Secret Committee " of England to the Executive Directory of France-" Health and Fraternity—the 6th of Pluviole (or Janu-" ary 25th, exactly twenty days after the address to Ire-" land.) CITIZEN DIRECTORS—we are called toge-"ther, on the wing of the moment, to communicate to " you our fentiments; the citizen who now prefents them " to you, and who was the bearer of them before, having

"but a few hours to remain in town, expect not a labordef ed address from us; but plainness is the great charac-

" teristic of republicans.

"Affairs are now drawing to a great and awful criss; tyranny, shaken to its basis, seems about to be buried in its own ruins. With the tyranny of England that of all Europe must fall. Haste then, Great Nation, pour forth thy gigantic force! Let the base despot feel thine avenging stroke, and let one oppressed nation carol forth

"the praises of France at the altar of liberty.

"We saw with rapture your proclamations; they met "our warmest wishes, and removed doubts from the minds " of millions. Go on! Englishmen will be ready to second " your efforts!!!" What spurious breed of Englishmen are there? What race of Englishmen have suffered themfelves to be led away by fuch base-born cowards? Is it in the life-time of a Howe, a Hood, a Bridport, a St. Vincent, a Dunçan, or a Nelson, that they dare invite these enemies of the human race to come and pillage this flourishing country? Are the sans culottes then to lord it in London streets, bearing on pikes in fanguinary triumph. the heads of the best men of England, with the hideous yells of Equality and Liberty? Vainly shall such sycophants, in the hope of partaking of the general pillage and of despoiling their fellow-countrymen (for, from the king to the peasant, ALL are declared monopolizers) spread the terror of French arms and the impossibility of resisting them. No; far from us be such teachers and such leaders, who only beguile the unheedy to lead them to beggary, wretchedness, or the gallows. ENGLISHMEN are loyal, manly, and brave; and when once they shall have unmasked these insidious brethren, they need never doubt of victory. But to return to the address:—The nation is represented to be on the eve of bankruptcy; as making great progress in democracy; and as placing little confidence in the leaders of opposition (at least such was the explanation of that passage given by the Counsel for Mr. O'Connor). It then proceeds:

"Already have the English fraternized with the Irish and the Scots; and a delegate FROM EACH now sits with us. The sacred flame of liberty is rekindled, the holy obligation of BROTHERHOOD is received with enthusiasm. Even IN THE FLEETS and Armies it makes

" Jome progress. DISAFFECTION prevails in both, and "United Britain burns to break her chains."

I had forgotten to speak of a circumstance relating to the flee's. Englishmen have viewed with horror the scene of the Hermione frigate, whose crew rose on their officers, murdered them, and carried the ship into the enemy's port. They have feen many other plots laid (but fortunately discovered) to murder the officers and give up the ships to the enemy. Looking back to the oath administered to the military in Ireland, "to be true to the French," and the plans agreed upon "to murder their officers and deliver the arms up to the towns-people," the reader will not be so much at a loss to judge whence such atrocious' plots could arise, or what the progress of the BROTHER-HOOD in the fleets can mean. God forbid, that I should mention this with any idea of reproach to those gallant men who have fince so gloriously obliterated every stain' that could have attached to their conduct during the mutiny. They saw with regret that they had fallen victims to feduction, and they gloriously revenged themselves on the enemies of their country. They have counteracted the atrocious plans of the conspiring Brotherhood; and when I mentioned the mutiny, it was only to remind them, that crafty seducers could perchance surprize their natural honeity.

It continues: "United as we are, we only wait with "impatience to see the Hero of Italy, and the brave vegeterans of the Great Nation. Myriads will hail their arrival with shouts of joy; they will soon finish their glorious campaign! Tyranny will vanish from the face of the earth, and, crowned with laurels, the inwincible army of France will return to its native country, there long to enjoy the well earned praise of a grateful world, whose freedom they have purchased with their blood."

Did fycophants ever beg more earnestly for the plunder and devastation of their fellow-countrymen; for they could no longer plead ignorance of the views of the French? Colonel Tate had made his descent on the coast of Wales the 22 l of February, 1797, and his instructions, figned by Hoche,* the faithless conqueror of Quiberon,

^{*} These instructions were much cavilled at by those papers that are ever sounding the praises of the French Revolution;

ordered him " to execute a coup de main on Bristol;" for its destruction was " of the very last importance, and " every possible effort should be made to accomplish it," on account of its riches and commerce. The troops were to be landed by night " within five miles of the town, " in the greatest silence, and being supplied with com-" bustible matter, were to advance rapidly in the dark, " on that fide of Bristol which might be to windward, and immediately fet fire to that quarter. If the enter-" prize be conducted (they fay) with dexterity, it cannot " fail to produce the total ruin of the town, the port, the "docks, and the veffels, and to strike terror and amaze-"ment into the very heart of the capital of England." Let the inhabitants of Bristol now call on those insiduous brethren who dare commune with them, and ask them, Whether they also approve of this invitation of the brotherhood to the French, as they " applauded and appro-" ved the resolution of forming another general convention" on the 24th of April, 1794, after the dispersion of the Scotch Convention in December, 1793. After reading Hoche's Instructions, will they write again to the London. Corresponding Society-" we read-we blushed-we " took courage-we did more; for we refolved on re-as-" fembling." If so they do, it is to be hoped that they will do it for the purpose of making public atonement to their fellow-townsmen for their past conduct; for they can no longer fay "'tis a noble-'tis a virtuous-'tis a. " god-like and immortal cause—in which we are now mu-" tually embarked."—(Appendix H.)

and even so late as the 31st of October, 1798, the Courier boldly declares them to be a clumfy fabrication of the ministerial writers. The English nation at large should know that those instructions were never doubted of by any well informed person, from the first seizure of them by Lord Cawdor in February, 1797; that they were deposited at the Secretary of State's office; that they are alluded to in the report made the oth of May, 1798, by the House of Commons On the treatment of prisoners of war, and are published in the Appendix (A. No. 2C.) to that report. When the reader is informed that an office is established, Rue du Bacq, for the delivery of the COURTER at Paris, that it is farongly recommended by a creature of the Directory, in one of their periodical papers, while all other English papers, but one, are profesibed, his turprize will cease, as it is natural to expect that some return must be made to the Directory by the editor of this paper for fo marked a favor, though it were at the expense of truth.

The Instructions proceed: "The expedition under "Colonel Tate has in view three principal objects; the first is, if possible, to raise an insurrection in the country; the second is, to interrupt and embarrass the commerce of the enemy; and the third, to prepare and facilitate the way for a descent, by distracting the attention

"of the English government.

"In all countries the poor are the class most prone to infurrection; and this disposition is to be cherished by distributing money and drink; by INVEIGHING against the government, As THE CAUSE OF THE PUBLIC DISTRESS; by recommending and facilitating a rising, to plunder the public stores and magazines, and the property of the rich, whose affluence is the natural subject of envy to the poor." By such means "numbers of artizans and workmen, of vagabonds and idlers, and even malesactors," were to be attracted and "formed into new companies under the command of French of ficers.

" The commerce of the enemy in the country is to be " interrupted by breaking down bridges, cutting off dykes, " and ruining causeways, which is, at the same time, es-" fentially necessary for the preservation of the army; by " plundering all convoys of subsistence, the public stages " and waggons, and even private carriages; the cuiting " off the supplies of provisions from the principal towns, "burning all veffels and boats in the rivers and canals, " destroying magazines, setting fire to docks and coal-" yards, rope-walks, great manufactories, &c. &c. It is " to be observed likewise, that by these means a crowd of " artizans will be thrown out of employ, and of course " be ready to embark in any measure which holds out to " them subfistence and plunder without labor or fatigue." To be fure, the poor, the workmen, and artizans, are here held out as a most profligate race; but Hoche, it is to be remembered, speaks from the example of France, where the destruction of manufacturing towns was looked upon as a means of recruiting the Jacobin ranks. Secret focicties had prepared them for fuch horrid deeds in France; and Sheffield, Birmingham, and Manchester, appear to have been the first objects of the patriotic labors of the fecret focieties in England.

"Subfiftence is to be feized wherever it can be found; if any town or village refuse to supply it at the moment,

"it is to be given up to immediate pillage; your foldiers are to carry with them nothing but their arms; they will find every where clothes, linen, and shoes; the inhabitants must supply your wants, and the seats of the gentry are to be your magazines. Wherever the ledgion, or any of its columns, is posted, if the neighboring parishes do not give instant notice of the approach of the enemy by ringing bells, or otherwise, they are to be given up to fire and sword.

"With boldness and intelligence combined, you may " eafily possess yourself of Chester or Liverpool, which " you will ruin by burning the magazines, and filling up " the ports, or at least you will cut off all communication " between those cities and the interior.—In order to " fpread the consternation and astonishment as widely as " possible, after the destruction of Liverpool, (for this " point is capital), you must follow your blow, and seize "upon some small town or sea-port on that coast, which " you will lay under contribution." Was it (I would ask) to prepare the town of Liverpool for such a fate that to early as 1792, some of its inhabitants entered into a direct correspondence with the London societies that were at that time addressing the Jacobins of Paris and hailing them as brothers? Did they then conceive, that within the space of fix years an address would be sent to invite those Jacobins into England, bearing such instructions as are now laid before the reader?—During this time Hoche, in person was supposed to be in Ireland; and my reader may eafily conceive, by these instructions, the horrors that he would have committed himself, had he succeeded in his attempt at Bantry-Bay. Two other French parties were to have been acting in concert with Tate, in all probability with fimilar instructions, in Yorkshire, Durham, and Northumberland; and without doubt these parties, if succefsful, would have as radically reformed the constitution as could have been defired by that affociation at Newcastle upon Tyne, which wrote, on the 24th of April, 1794, to inform the London Corresponding Society how cuns ningly they met every week, "admitting none but known " friends, and assuming no name but that of NEWSPA-"PER-COMPANIES." News indeed! their town burnt, their port destroyed—Great news—bloody news for the FRIENDS. Should they, however, not have been the first object of the rapacity of the implacable enemy, and, learning by the example of Bristol, have conceived hopes of preserving their town, by petitioning his majesty for a military force, would they (I make bold to ask) patriotically finish their petition, by "Farewell, hoping the HY-" DRA OF TYRANNY AND IMPOSITION shall soon fall "under the GUILLOTINE OF TRUTH AND REASON!!" Let them learn before it is too late.—(Appendix, H. p. 121).

In February last, the United British were swearing in proselytes in the Borough; and these seducers would have continued their seditious practices, had they not been put to slight by the magistrates of Union-hall; and John Cormick, in his declaration of July, 1798, stated, that "he "knows there is an agent for the United British resident in Paris, and that there are agents both for the United British and Irish resident at Hamburg."—(Irish Ap. No. XXXII.)—Thus are we led to July, 1798, by authentic documents, which will be more than enough to convince the most obstinate sceptick, that this conspiring Sect is ever active and vigilant to betray its countrymen into the hands of the most implacable of enemies.

Would to God that every Englishman would reflect on the proceedings of Secret Societies! how clearly might he perceive their twofold object—of overturning a constitution that has led England to the summit of glory and prosperity; and of erecting a power, on bloodshed, rapine, and the neglect of every focial duty. On the one fide, we fee the Rights of man, Equality and Liberty, fet forth by these insidious teachers, to prove to the industrious laboror and unwary artizan, that it is a breach of their rights to see the inhabitants of the earth distinguish. ed into classes subordinate to different ranks and subject to Superiors; that were these distinctions of monopolizers once broken, the people would be then repossessed of their imprescriptible rights; that tyrannical laws would no longer repress the glorious zeal for the welfare of mankind, and despotically condemn those real patriots, the friends of man and the defenders of their rights. exilting governments are represented as an infringement of the rights of the people; the magistrates and inihtary as agents of despotisin; the clergy as impostors. On the other fide, to establish the rebellious power of the Secret Societies, any number of perions being rendered discontented by hearing the perpetual declamations of those po-

litical libertines, an oath of secrecy and union is tendered to them; their curiofity and enthusiasin is next worked upon by the hopes of fecrets of high importance; they make profelytes; their affemblies foon become too numerous; it is hinted that it would be dangerous, under the existing circumstances, to meet in such numbers; it is proposed and agreed that they should divide, by tens for example; that, in order to establish a fort of subordination, each fociety should choose a delegate; then the ten delegates depute one of theirs to a higher degree; fo from degree to degree we rife to the Grand and Regulating. Committee. One would think they had forgotten their declamations against rank and Superiors. The least breach of secrecy is to be punished by poison or the dagger. Disobedience is feverely punished; and when we look to the Jacobin oath we find that neither Father, Mother, Friend, Relation, nor even Mistress, are to be spared, when the good of the cause is in question. Is it that a few rebels, Hyling themselves a Secret Committee, may in conjunction with the most inveterate enemies of these kingdoms plunder and despoil their fellow-countrymen, that Englishmen will hearken to these seducers? Shall a few frantic Jacobins, because they are arrived at the summit of the pyramid, there to receive the loathfome fumes of blasphemy and rebellion, lord it over a nation that can boatt of a' Sovereign whose virtues and paternal affection have rather made him the father than the ruler of the nation;—of a House of Lords, described even by the Jacobin Lacroix, " as precious to the nation, because it is a rampart of its " liberties,"—of a House of Commons ever watchful of the real rights of the people, in spite of the declamations of the Brotherhood to represent it as the contrary; * over

^{*} Few people would suspect, that the debates in Parliament could ever be converted into a tool for the propagation of the views of the Corresponding Society. The following letter, however, will show how carefully our ancestors had foreseen every danger, when they ordained that the debates should be kept secret; it will also serve to explain the vehemence of many, on the occasion of the recent clearing of the galleries and bar during certain debates of high and ticklish importance, such, for example, as the Irish business. This letter from the London Corresponding Society (Appendix E. March 4, 1793) is written to a society at Sheffield: "With regard to petitioning "Parliament, we are unanimous in the opinion, that such a "petition will not produce a reform; yet, from many consi-

a nation, in short, that can boast of Laws which, formed by the mutual consent of King, Lords, and Commons, have led it to unparalleled glory, prosperity, and riches? Is it to men who have been seated on juries, who have attended the public courts of justice, that these seducers shall hold forth on the mal-administration of justice? Shall a loyal army and victorious navy be represented as the agents of despotism and tyranny, because they will not murder their officers and desert to the enemy?—No, Englishmen; such efforts shall ever meet with the contempt they deserve; union, honesty, and loyalty, shall lead us to victory; and, ever mindful of our duties to God and man, we may bid desiance to the malignity of our internal, and the rapacity of our external soes.

So be it!

"derations, we are now persuaded, that is every society in the "stand would send forward a petition, we should ultimately gain ground; for as much as it will serce the present members of the senate repeatedly to discuss the subject; and their deliberations, printed in the different newspapers, will most naturally awaken the public mind towards the object of our pursuit; the nation once informed that a reform in Parliament is sought for from different quarters, gives rise to debates in the House of Commons, and is acknowledged by every rank to be wanting, will begin to exercise its own reasson on the subject (probably, as we have seen five or six mes chanics of Shessield doing). Arrived at that period, we presented that our business will be nearly accomplished."

END OF THE FOURTH AND LAST PART.